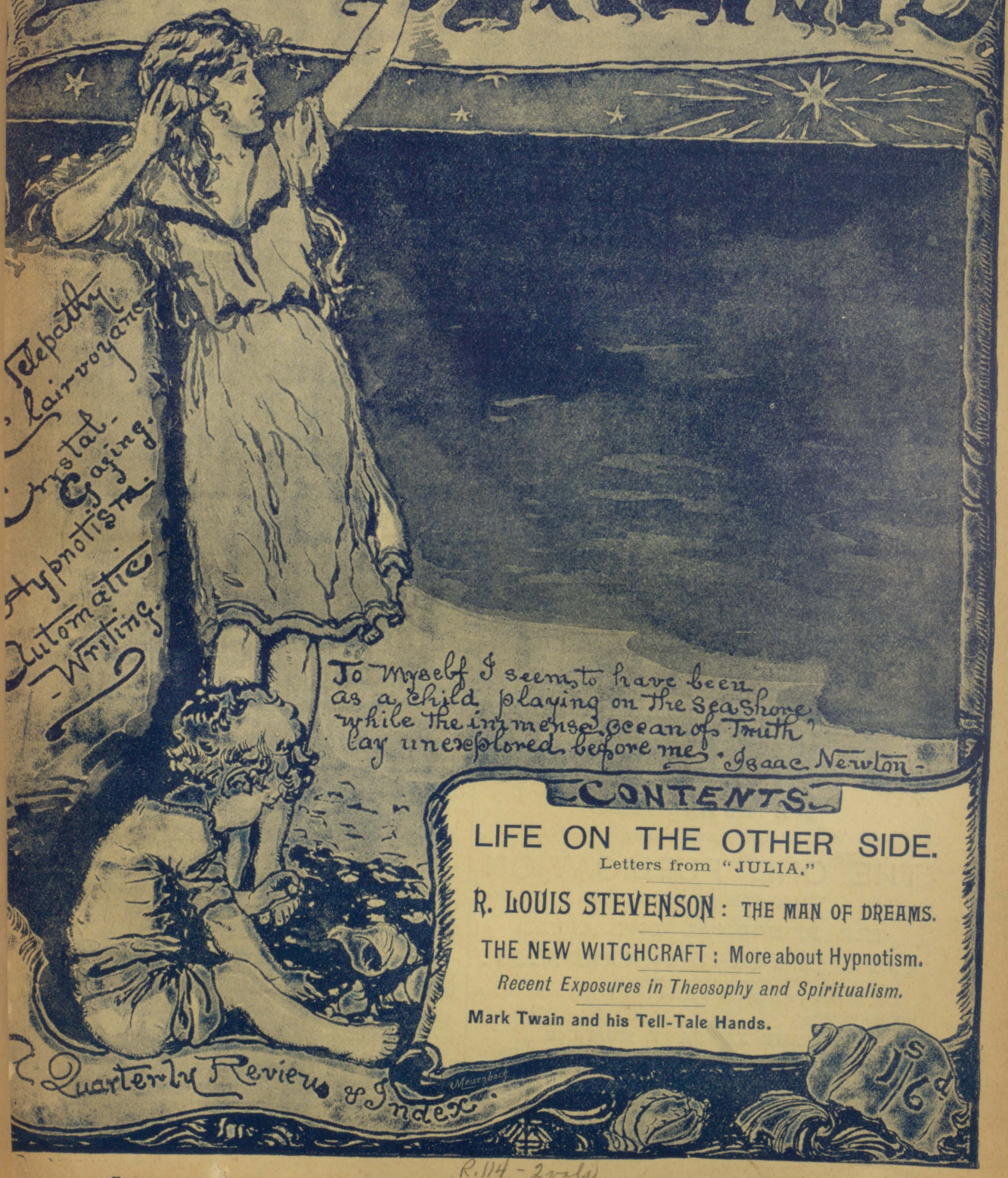
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JANUARY, 1895. No. 7.

BORDERLAND



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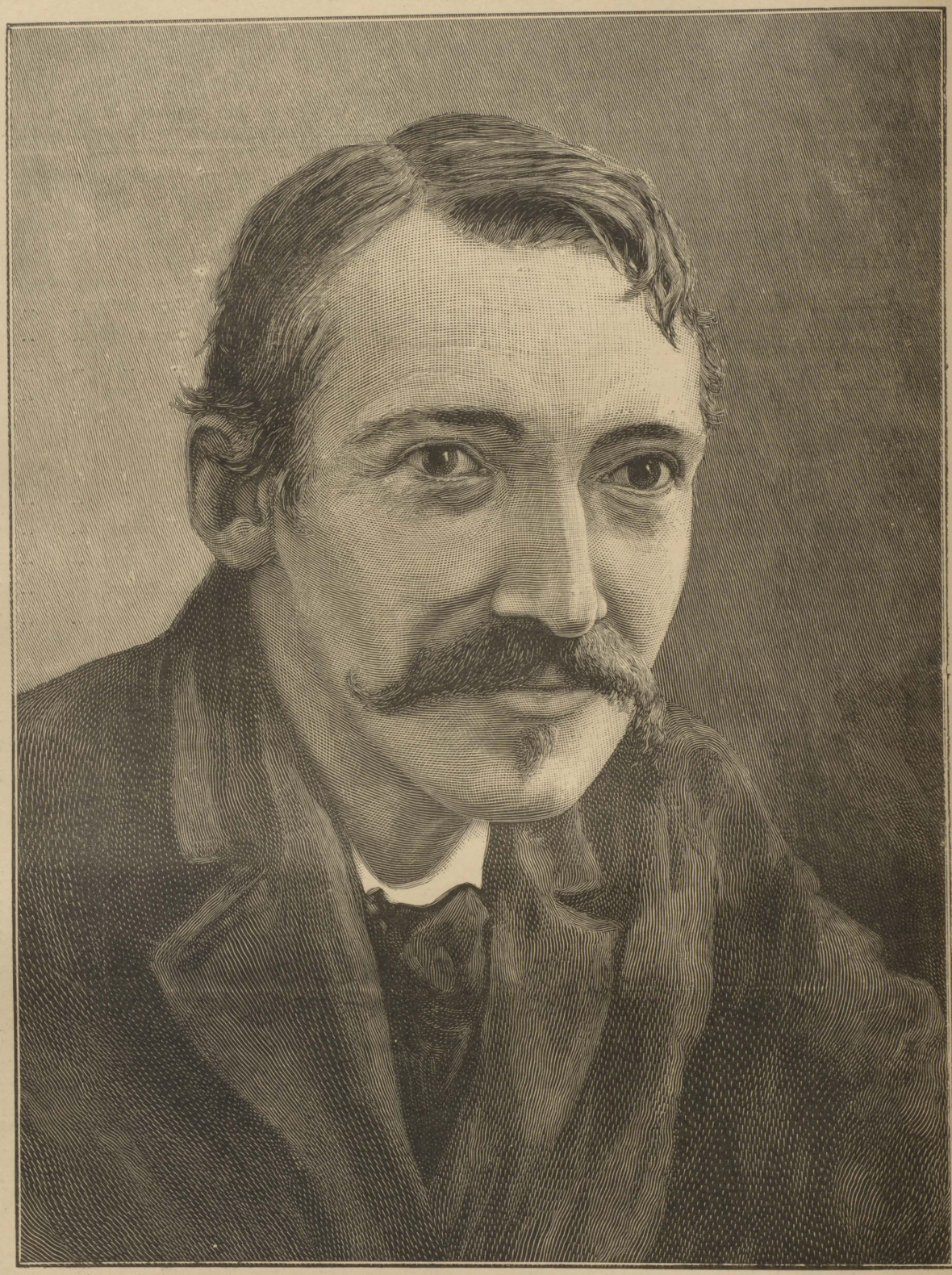
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ROBERT LOUIS STEVENSON.

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BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. II. JANUARY, 1895. No. VII.

I.—THE CHRONIQUE OF THE QUARTER.

January 1st, 1895.

THE NEW WITCHCRAFT.

THE New Year opens somewhat ominously. By far the most conspicuous fact in the psychic world during the last quarter was the recrudescence of the Old Witchcraft under the shape of the new Hypnotism. Alike in the Old World and the New we find the law courts busy with cases of alleged abuse of hypnotic powers. Elsewhere our readers will find a special article devoted to the subject under the title of "The New Witchcraft." The danger has long been foreseen. In the collection of Ghost Stories which I published in 1892-3, and which may be regarded as in some sense the precursor of BORDERLAND, I ventured to predict that it might not be long before men of this generation found reason to reconsider the complacent and disdainful verdict which it has long been the fashion to pass upon the witch-finders, witch-triers, and witch-burners of the seventeenth century. Judging from the reports which are of daily occurrence in the American papers, it would not take very much more evidence to excite a popular panic which would make the lot of a modern hypnotist almost as wretched as that of a witch in the early days of New England.

THE TAR-BARREL IN SIGHT.

All that we can hope for is that when the mob takes to lynching hypnotists it will be more discriminating than were the men who burnt the witches. That there were witches who deserved all that they got, I should be the last to deny, but together with these evil hags there perished a multitude of innocent practitioners in occultism who had never used their mystic power save for the healing of disease, and the discovery of missing property. The power of suggestion as exercised by hypnotists is sufficiently acknowledged by the law that a court in America last month acquitted the accomplice in a murder, believing it legally proved that he had acted under the hypnotic influence of the principal perpetrator of the crime. Some cases recently before courts show the possibility of the hideous abuse of this subtle influence—an influence compared with which the much-dreaded power of the priest shrinks into insignificance—and half-a-dozen clearly-authenticated cases of the power of an evil-minded hypnotist to compel his victims to obey his will to their own detriment, and we shall see the tar-barrel once more re-established as the last word of panic-stricken society.

THE RECENT EXPOSURES.

The quarter has also been signalised by a series of exposures of some of those eminent in the psychic world Whether or not Mr. W. Q. Judge, Mrs. Williams, and Mrs. Mellon are fraudulent impostors, or whether they are bearing the burden of unmerited blame, it is not for us to decide. But it is at least safe to say that appearances are cruelly against them, and that, in the case of Mrs. Williams, it is difficult to see how any vindication is possible. As for Mr. W. Q. Judge, he probably deceived himself before he hoodwinked Mrs. Besant. The guilt of Mrs. Mellon is not yet proved. That genuine manifestations were frequently witnessed at her séances of old time is indisputable, and if she be innocent, the scandal of the recent alleged exposure may yet be the means of establishing, under the most indubitable test conditions, the reality of her phenomena. This, indeed, already seems to have been achieved; in fact, it will be seen by the report published elsewhere.

H. P. B. ONCE MORE.

The discussion on the integrity and honesty of Mr. Judge is very closely linked on to the controversy that still rages over the reputation of Madame Blavatsky. My assistant editor, Miss X., reviews elsewhere Mr. Lillie's book on this notable founder of the Theosophical Society, and just as we are going to press there comes to hand Mr. Leaf's

translation of Mr. Solovioff's "Modern Priestess of Isis," published under the special benison of the Psychical Research Society. Professor Sidgwick, who writes the prefatory note, says that the question that she was a charlatan is ready judged and decided, and recommends the book as affording some explanation of the remarkable success of her imposture. Well, well; charlatan and impostor let H. P. B. be styled, the fact remains that, in spite of all her charlatanry and imposture, she did more to imbue the mind of her day and generation with the psychic truths which Professor Sidgwick dimly sees to be true than any other man or woman of our time. Our wonder at what she accomplished increases instead of diminishes, the more clearly we are enabled to realise the top hamper of fraud and humbug with which she was encumbered.

A WORD BY THE WAY.

To turn from great things to small, there has been a storm in a teacup over the review published in last BORDERLAND, because I ventured respectfully to point out that Miss Marryatt had not been a witness of truth in her record of a certain very remarkable incident which she described as happening under her eyes. My statement as to the accuracy of her assertion has since then been abundantly confirmed by those present on the occasion in question. The odd thing is that some good people seem to imagine that if one believes in the reality of the spirit world, and the possibility of communication with those on the other side, you are therefore bound to keep silence when any professing spiritualist bears false witness against her neighbour in a book sent out for review. Another curious development of this discussion has been that I have been adjured to say whether I still hold what I wrote in Real Ghost Stories and More Ghost Stories concerning the danger of frivolous and reckless tampering with spiritualism. To which I reply, Yes, certainly; and if any reader in idle mood wishes to meddle with these things for amusement or to pass the time, once more I would repeat my warning, Don't! Investigate by all means, but don't go fooling round séance tables with anybody and everybody from a mere spirit of idle curiosity.

THE SPIRITUALISTS AS THEIR OWN CRITICS.

Nothing strikes one as more hopeful for the future of Spiritualists than the fact that they themselves seem, at the present time, bent upon the reform of their own body. The attack upon the abuses among Theosophists has come from the outside, that upon the Spiritualists from within. No less than three exposures of fraudulent mediums have been made since our last issue by the Spiritualists themselves. In the case of the exposure of Mrs. Williams the motive force came from the editor of our esteemed contemporary *La Revue Spirite*, and the exposure was promptly taken up by *Light*.

THE QUALITY OF THE PROFESSIONAL MEDIUM.

It is interesting that a less adventurous periodical, *Medium and Daybreak*, should have lately opened its columns to the discussion of the very obvious, but nevertheless important, question, "Why are professional mediums as a class so illiterate?" One writer contributes the fact that at a certain *séance* "there were six mediums, and out of those six only one could speak the Queen's English. On leaving the room one of my friends remarked that she thought Spiritualists belonged to much the same class as Salvation Armyists."

The practical difference is that the Salvation Armyist, who preaches to his own class, does very well, perhaps even the better, without the Queen's English; whereas if the Spiritualists propose to do any propagandist work at all they ought to be in a position to appeal to all classes.

A correspondent in New York answers the question in a surprising and not altogether satisfactory manner.

> Those so-called educated or wrongly educated by the influence of their education, have attained a positivity that cannot as a general thing be moulded to the will of the control. Their mental spiritual force has lost its plasticity, and it is owing to this fact that the formerly religious, who has become a Spiritualist, retains to a greater or less extent his educated bias, and constantly mingles Sectarianism and Spiritualism. "The letter killeth." The uneducated do not immediately become educated by transfer from earth to spirit-life. It is easier for an educated spirit to communicate through a spiritually educated medium, but many are compelled to communicate through illiterate mediums (on account of the scarcity of the educated mediums), or not communicate at all. This is not ex-cathedra, although the writer's first acquaintance with Spiritualism was in 1851.

THE EVIDENCE OF PROFESSOR LODGE.

We find elsewhere a summary of Professor Oliver Lodge's remarkable report of the remarkable psychical phenomena witnessed at the séances of Eusapia Paladino. There is nothing very noteworthy in the phenomena. Their special importance arises from the fact that they are chronicled by Professor Lodge. Now that the Society for Psychical Research has taken to investigating mediums abroad, we may hope to see them paying some attention to mediums at home. The Society for Psychical Research somewhat resembles *The Times*, which will publish an interview if it is telegraphed from Paris, but which never, on any consideration, reports an interview reported in the United Kingdom.

IS EUSAPIA PALADINO TO BE OUTDONE?

The Unknown World, a theosophical, and, *ipso facto*, presumably an anti-spiritualistic magazine, is nevertheless the first to make a tremendous announcement. In the "South of England" some wonderful spiritualistic developments are taking place, and will shortly be announced, which will eclipse the "somewhat crude experiments with Eusapia Paladino, as the electric light outshines a gas jet." Readers of the Eusapia history will remember that no physical effect was produced at a greater distance than five feet, but in the "South of England" circle objects are sent, not only from one room to another, as in the case of Mr. Stainton Moses, but between England and America *under test conditions*. I have already heard a good deal of this Portsmouth-New York psychic transmitter, but at present the secret is to be kept very close. And no wonder.

SÉANCES UNDER TEST CONDITIONS.

It is satisfactory to learn that one of the results of the recent exposures is that *Light* has decided to report no more séances except those held under test conditions. The only trouble is that opinions may differ as to what are "test" conditions. Mediums who take a real interest in the propagation of Spiritualism will be the last to object to this, and sitters will best serve the cause, and most do justice to the medium, by not hesitating to require such conditions on every occasion. It is to be hoped that other Spiritualistic organs will follow the example of *Light* in this matter.

A NEW KIND OF MAY MEETING.

The Spiritualists are going to have their May meetings this year in London, like other good people, and they will at least furnish more interesting copy than many other of the conferences held in the merry month of missions and of May. It is to be hoped that before then something may be done to establish Mr. Burns, jun., and the *Medium* on a solid business foundation. Mr. James Burns, sen., has had a long, hard, heavy uphill fight for the cause of spiritualism, and he has fallen by the way beneath the weight of his burden. It is to be hoped that this appeal will not be made in vain, especially to those who in years past have profited by the journalistic enterprise of the Nestor of mediumistic pressmen.

MARK TWAIN'S TELL-TALE HANDS.

Mark Twain's letter on the successful reading of his character from the photographs of his hand, ought to silence the publisher who objected to the introduction of a palmist into a novel, on the ground that palmistry was a baseless superstition. Mark Twain's tell-tale hand revealed to unknown correspondents, who had no suspicion as to his identity, his character with such accuracy, that, as he says, his own mother could not have delineated it better. It will be interesting to see whether our correspondents have been equally successful, to whom we submitted, under the same conditions, a scrap of his handwriting.

PSYCHICAL RESEARCH IN ITALY.

Psychical research has a valuable literary organ in Italy. The *Rivisti di Studi Psichichi*, published in Milan and Padua, is under the directorship of two distinguished men of science, whose names have frequently been before our readers in connection with the investigation of Eusapia Paladino, both of them Associates of the London Society for Psychical Research, Dr. G. H. Ermacora, of Padua, and Dr. G. Finzi, of Milan.

SOMETHING LIKE A COLLEGE.

A College of Science on independent lines has been started in California, which exercises some functions not usually seen in combination, as witness the following items in its charter.

> The College of Science having gained rank and charter from State to unify Scientific Therapeutics and Spiritual Truth; to establish the cure of Disease and Standard of Life on the laws of Etiology, Metaphysics, Sanitation, Magnetism, Electricity, Ethical Philosophy and Psychology, intends to open departments for other sciences and arts. Although it proclaims health without drugs, and will graduate Doctors of Science to practice Independent Healing, it has associated medical practitioners who will pursue their own work and methods of cure, yet will specially encourage the College in carrying out its ideas of general and progressive work. They will attend to any surgical cases that the College may refer to them, and will give public or private lectures in their province.

Perhaps something of this kind might meet the present needs in Europe—something which, while preserving us from unlicensed quacks and charlatans, shall serve to bestow some sort of status on such useful members of the community as masseurs, properly trained hypnotists, Christian science healers, and the like. The college numbers among its directors such well-known men as J. Rodes Buchanan, Dr. E. W. Baldwin, Hudson Tuttle, and Carlyle Petersilea.

A LANGUAGE OF COLOUR.

An Egyptologist, F. W. Read, writing in *Light*, December 22nd, warns us against Mrs. Besant's theory, which is very interesting reading, as to the alleged colour language of the Egyptians.

> She states that, because different colours are employed in certain Egyptian books, there is a language of colour. It is true enough that in copies of the "Book of the Dead" the titles of chapters, the first words of sections and glosses, and the liturgical directions are written in red, while the rest of the text is in black. The same is true of certain copies of the Book of Common Prayer; and in neither case is any explanation necessary beyond the obvious convenience of the arrangement.

THE RELIGIONS OF SPIRITUALISM AND THEOSOPHY.

Shall we ever know finally whether Spiritualism and Theosophy are to be counted as religions or no? A recent contributor to *Light* says that—

> Spiritualism, as I understand it, is simply the power of communicating with angels or spirits of the departed, good or bad, and from experience so gained a system of religion may be deduced. Spiritualism so far demonstrates the immortality of the soul, and therefore supplies one excellent basis for religious teaching; especially as it leads us to believe in a future state, the condition of which is decided by our life and conduct in our present sublunary existence of virtue and vice, trial and temptation.
>
> Religion appears to me to consist in doing justly, loving mercy, and walking honestly with our God.

There is very good sense in this, but it is a little bewildering to find Spiritualism (as the power to *do* certain things) classed as an art. We have heard of it as a science, but this is a new version of things.

THE DEATH OF LUTHER COLBY.

It was not until after going to press with the last number of BORDERLAND that we heard, with much regret, of the death of Mr. Luther Colby, the veteran editor of *The Banner of Light*, which occurred on October 7th. He died at the ripe age of eighty, having conducted his paper since the year 1857.

II.—LIFE ON THE OTHER SIDE.

LETTERS FROM JULIA.

INTRODUCTORY.

READERS of the first number of BORDERLAND will have no need to be told who is referred to by Julia. In that number, which unfortunately, has long been out of print, I described with considerable detail, the nature of the communications which I have received by automatic handwriting. These communications professed to come from a friend of mine who has been dead for four years. The authenticity of her messages was attested by the communication of many details of personal information which were altogether beyond my knowledge. She was in life a Miss Julia ——, and, I should have no hesitation in giving her name were it not for fear of paining some of her relatives who do not believe in the possibility of spirit return and who resent the suggestion that it is their deceased relative who is communicating through my hand.

Of the indirect evidences of her identity and proximity to me it is perhaps hardly necessary to speak, but they are numerous, interesting, and do much to confirm the conclusion at which I arrived long ago, that these communications veritably come from my deceased friend. Of course, absolute proof is impossible, just as it is impossible always to prove the origin of a telegram which you may receive from America or Australia, at least until you have had time to communicate by post or in person with the sender. After a time, which will not be long measured by the age of the world, I shall have an opportunity of verifying my supposition, and ascertaining the accuracy or otherwise of these communications. But for the present I am content to go on the assumption that these messages, which certainly are not written by me consciously—for although my hand writes them, my mind is unconscious or intently absorbed in watching to see what my hand is going to write—are really what they profess to be, namely, communications from a friend who is no longer hampered by a physical frame.

Of these indirect evidences I will only mention one. If at this moment I were to go in the strictest incognito to any normal clairvoyant or trance medium, they would describe Julia as being present with me, describe her appearance, her dress, and her features. In some cases they would name her, and in others give me messages from her. In one case I remember the medium was told Julia's surname, to which she had no clue, and in another, a medium picked out, without any hesitation, Julia's portrait from several others, which were standing on the mantelpiece in my room. There was nothing remarkable about the photograph. The medium declared that she had seen its original the previous night, and then she had been told that they would meet in my office. Although my communications have been more or less regular, they have been chiefly about matters in which I have been personally interested, and for nearly two years I have abstained from questioning Julia as to her life on the other side. Most of the previous communications on that subject were written by my hand, in the shape of letters, from Julia to a great friend of hers, to whom she described life on the other side as she found it, in the same frank, friendly spirit, that any one might describe her experiences on the other side of the Atlantic. In one of the last letters which she wrote, she excused herself from writing further at that time. She said she felt that it was almost a presumption for her to describe a country in which she had made so brief a sojourn. Travellers should not attempt to describe a continent as soon as they land on its shores, and she adjourned for a season all communications on those subjects. This silence I respected, but at the close of last year Julia announced that she would resume her communications, and this is the result. The headings are my own :—

FROM JULIA.

December 17th, 1894.

My dearest friend,—My duty to you and to those whom you reach is very grave. My task, however, is a pleasant one. For you are to allow me to tell those who are still in the body something more of the life which they will lead when their bodies are no longer useful.

IN THE HOUR AND ARTICLE OF DEATH.

In my earlier letters I told you how I experienced the change which you call death. I have since then exchanged experiences with very many others on this side, and I now know more than I did then. With me the change was perfectly painless. I wish that it might be so always with all who are appointed to die. Unfortunately the moment of transition sometimes seems to be very full of pain and dread. With some it lasts a comparatively long time; I mean the time of quitting the body. With some it is momentary. The envelope opens, the letter is released, and it is over. But sometimes the deathbirth is like childbirth, and the soul labours long to be free. There is no visible cause why this should be. That is to say I do not know why some should pass so much more easily than others. That it is a fact is true. But after all the parting of soul and body is but an affair of moments. There is no reason to regard it with so much alarm. The tranquil soul that prepares and knows need not feel even a tremor of alarm. The preliminaries of decease are often painful; the actual severance, although sometimes accompanied by a sense of wrench, is of small account.

CLOTHED UPON BY THOUGHT.

When the soul leaves the body it is at the first moment quite unclothed as at birth. The spirit body disengaged from the physical body is conscious, at least I was, almost from the first. I awoke standing by my dead body thinking I was still alive and in my ordinary physical frame.

It was only when I saw the corpse in the bed that I knew that something had happened. When the thought of nakedness crosses the spirit there comes the clothing which you need. The idea with us is creative. We think, and the thing is. I do not remember putting on any garments. There is just the sense of need, and the need is supplied. When we stand for the first time on this side there is not so much fear as great awe and curiosity. The sense of being in a land altogether undiscovered and unexplored, where there may be all manner of strange beings, perhaps hostile, fills you with a moment's trepidation. And then it is that the good Lord in His kindness sends to the newly-delivered soul the Guardian Angel of whom I wrote before.

THE GUARDIAN ANGEL.

So far as I have been able to ascertain, this messenger of love and mercy meets all men when they die. In this there is no distinction made between the saved and the lost, and the messenger is sent alike to all. But the lost have not the faculty to see him. The saved not only profit by his counsels, but feel him, and know he is with them. It is to all, that the good Lord ministers—to all on your side and on this. His loving kindness is over all his creatures. But some know Him not, and when He would draw them nearer to His heart they are as if they saw, heard, felt nothing. But I think He loves best those who need Him most. The orphaned souls He cares for though they see Him not; and they suffer, as it is necessary that they may be rid of the sinstains which their loveless life has left upon their souls.

IN OUTER DARKNESS.

The sinfulness of sin chiefly shows itself in the inability to see God. The punishment of sin which is remedial, is the sense of loneness and darkness which overwhelms the loveless souls when they come into the world, the atmosphere of which is eternal love. This they endure until such time as they love. When they love, they turn to God, and see in the darkness a ray of the Love infinite and everlasting, in which they are able to realise, as we do, that they live, and move, and have their being.

There is much about this of which I will tell you later. For the present let me just say this: There is, when the loveless soul comes here, as much care taken to welcome it as when the soul of love arrives. But the selfish soul is blind and dark, and shudders in the dark. The imagination, which here is far more powerful than with you, fills the solitude with spectres, and the sinner feels he is encompassed by the constantly renewed visions of his deeds. Nor is this all; he sees those whom he has injured, and he fears. If ever a soul needs a Saviour and Deliverer, it is when imagination and memory without love recreate all anew the selfish acts of a loveless life.

ALONE IN A NEW WORLD.

December 18th, 1894.

When you stand all alone for the first time on this side there is not always, as you would think, a great longing to go back to the world you have quitted. The first sense is not that, but of awe and of curiosity as to the new world. When I awoke I was so astonished and amazed at what I saw, and at the strangeness and the sameness, I did not want to come back. The mind has not room for too many strong emotions at once. After the first shock of the entire novelty has subsided you begin to remember your friends. I remember seeing the nurse at my bedside and trying to speak to her, but I was soon convinced that it was impossible, and the new life lay before me.

You see it is the way. There is so much that is familiar and so much also that is unfamiliar, that you don't feel as if there was any immediate hurry to examine the old, which you have seen all your life and go on seeing, while there is so much that is new which you have never seen. You naturally are absorbed by the new, and only after you have felt and seen and understood what the new things are, your mind reverts to those whom you have left, and you wish to go back to tell them of what you have experienced.

NO DESIRE TO RETURN.

[Here I thought, Have you ever wished to be back again in this life? She wrote:]

No, I have never for one passing moment wished to be back in my body again.

The body is such a miserable substitute for the spirit in which we live and move and act as we think. No, if I might come back and live on earth as I used to do, I would not; it would be all loss and no gain. There is nothing the body could give me that I do not now enjoy. Only in an etherealized but more real way, and much that I now enjoy I should lose by being again in my body.

NO SEPARATION FROM FRIENDS.

[The thought crossed my mind, What about being parted from friends who survive? She wrote:]

That is I admit a deprivation to them and to you, inasmuch as you see them lamenting their deprivation. But it is not a real deprivation. You are with them to help them more than when you lived. When the departure entails material loss, as of the father who earns the money with which the family is supported, and the children are hungry, are scattered, or are sent to the poorhouse, you may think that it is hard to bear. And in one way it is. But you can have no idea of the abiding sense of the things which most impress us here. The first is the vivid realisation of the love of God; the second is the exceedingly transitory nature of all earthly things; and the third, the extent to which poverty and misery minister to the creation of character, the development of love. These things make you feel very differently from what you who are still immersed in the fever of matter can quite understand.

THE DIFFERENCE OF PERSPECTIVE.

We see so very differently the perspective. We realise that what often seems to you hard and cruel is the greatest benediction of the love of God. We know that He is love, and what seems least loving is the irreducible minimum of suffering necessary to create the soul anew in the likeness of the love of God. Whatever

else you may doubt, never lose hold of this:—God is love. The atmosphere of the universe is the realising sense of the love of God, and the more I live here the more impossible it seems to doubt it. The sun shines. The light of the sun fills the sky, and there is no doubt about it. God is love. His love fills the universe; to us there is no doubt about it. Nor does the cloud or the night make us doubt the sun. And we de not doubt God because of the sin and the darkness where He is not seen.

Oh, my friend, my friend! I am ashamed of the poor, paltry, miserable words and metaphors with which I am now trying to give you some idea of the abounding and overwhelming and all-encompassing sense which we have of the love of God. That, my friend, is Heaven; and when you have it Heaven is there. All is summed up in that: God is Love, Love is God, and Heaven is the perfect realisation of that.

December 23rd, 1894.

What I want to write about this morning is the state of the disembodied soul immediately after death. When it meets the Guardian Angel there is usually a blank wonderment.

THE SAME YET NOT THE SAME.

All is so new, and there are such unexpected samenesses as well as differences. When, for instance, we wake into the new life we are still in the same world. There are all the familiar things around us —the walls, the pictures, the window, the bed, and the only new thing is your own body, out of which you stand and wonder how it can be that it is there, and that it is no longer you. And then you begin clearly to understand what has happened. It is very much like experiences you have in dreams, which, after all, are often due to the same cause, the conscious soul leaving the physical frame, which, however, remains breathing. The first thing that you notice that is not the same is the Angel. You are the same. I mean that there is no break in your consciousness, your memory, your sex. I was woman in my bodily life, and I am woman still. There is no change there. But you are in a manner different.

ON THE WINGS OF THOUGHT.

The Angel Guardian who came to me had wings, as I said. It is not usual, but if we please we can assume them. They are no more necessary than any of the contrivances by which you attempt to attain the mastery of the spirit over the burden of matter. We think, and we are there. Why, then, wings? They are scenic illusions useful to convey ideas of speed and superiority to earth-bound conditions, but we do not use them any more than we use steam engines. But I was glad my guide had wings. It seemed more like what I thought it would be and ought to be, and I was at once more at ease than I would otherwise have been.

THE VOICE OF THE GUIDE.

When he came, for my guide seemed to be a man, he spoke to me in a very sweet, strong voice that had in it the confidence of the Invisible. And I was thrilled through and through with its note, which did not seem strange to me. Nor was this strange, for he had often been with me during my earth life, although I had never seen him. I recognised him as an old and familiar part of myself. And when he said, Come! I did not hesitate. There was, as it were, a natural response to what seemed as the prompting of your own conscience. This is often the case. We have all our guides. These angels, unknown and unseen by us, prompt us to all good actions and dissuade us from evil. They are with us in thought, and we often receive their warnings as if they were the promptings of our own spirit. So they are; but the spirit which prompts is quite outside our own conscious self.

OUR HIGHER SELF.

The Guardian Angel is indeed a kind of other self, a higher, purer, and more developed section of your own personality. This is perhaps a little difficult to understand, but it is true. There are, as well as good, evil angels, who are with us not less constantly, and they are also sometimes visible as Angels of Darkness when we come across. They are with us always, and we are with them here when we leave our bodies. We are always swaying hither and thither towards our good and evil guides. We call them, or we did call them, impulses, wayward longings, aspirations, coming we know not where or whence. We see on this side where they come from.

THE SENSES AS BLINKERS.

The soul in the body hears but dimly, and sees not at all the innumerable influences with which it is surrounded. The first and most startling thing we have to learn is that our senses, material senses, are not so much to help us to see and hear as to bar us off from seeing and hearing. We are on earth, as it were, with blinkers on. We must not see or hear or know much that surrounds us. The physical consciousness which is part of us, needs for its development the temporary seclusion of life from the realities of the world of spirit into which it is ushered at death. Hence, when we close our eyes in the sleep of death, it is more of a laying down of the blinkers that limited and confined our vision than almost anything else. I am speaking of the conscious change to our senses.

GOOD AND EVIL SPIRITS.

We then can see what were the sources of these vague impressions, intuitions, and aspirations, both up and down. We were in the midst of these beings always, but we mistook them for parts of ourselves. They are distinct, although united, for no one can live to himself alone. We are all members one of another, and this is as true of spirits as of bodies.

These evil agencies exist. That I know. We see them; but we cannot fear them. For greater is He that is for us than all they that are against us. He is love. And He is stronger than hate. The only power the evil ones have is due to our fear and lack of faith. They are powerless when we yield to the good Guardian who is ever near us, or when we knew God, who is love.

I have not seen much of this evil side of life, and my information must be more or less second-hand.

A NEW FREEDOM OF MOVEMENT.

When I began to move I walked as I used to walk, and it seemed natural to do so. My guide walked beside me, and we saw the world as it was with spirits moving among men. I did not see at first which was which. They were all living people it seemed to me. But I saw the spirits pass through matter and move away, as physical bodies could not do. Then I asked my guide, and he said they were like myself, those who had lived on earth and had passed on. Then I saw that they moved sometimes as if they were still in the body, and at other times as if they were angels, coming and going with great speed, and I remarked upon it to my guide. And he said, "Yes, they can do as they please, for it is in the power of the mind to go slow or fast." Then I thought, if they can, I can. And I asked, not speaking, but thinking in my mind, if this were so? And my guide, without my having spoken, answered and said, "This also is possible to you." And I said then to him, "May we go as they go wherever we are going." And he smiled and said, "As you will, so it will be." And then I had my first experience of the new freedom of locomotion. The earth seemed to grow small beneath my feet.

A FLIGHT THROUGH SPACE.

We went through space at a great speed. I did not feel the speed so much while in motion as when we stayed and discovered how fast and how far we had come. When we stayed it was not in this world at all. We had left your planet and were now—

Christmas Day,

speeding through space. I was hardly conscious of movement. We went as we think. Only the things we saw at first disappeared, and there was nothing to check or time our flight. We were together, my guide and I. We went to a place at a great distance from our earth. The distance I cannot measure. Nor do we take account of distance, when you have only to think to be anywhere. The stars and the worlds, of which you see gleaming twinklings at night are to us all as familiar as the village home to a villager. We can go where we please, and we do please very often.

THE PASSION TO KNOW.

For there is one passion that increases rather than diminishes on this side, and that is the desire to know and to learn. We have so much to learn and such facilities. We shall never be able to say we know everything about this world, for the marvellous wisdom of God is past finding out. When we reach what we think the ultimate, there is a new vista of marvels which we see before us. We pass through, and when we come to a stand, beyond us again stretches a new invisible marvel-world, into which we also may at some new stage of development begin to see.

What oppresses us, if we may use the word, always and everywhere is the illimitableness of the universe. Up and down we see it unfolding always and ever. When we make the most effort to exhaust the subject the more inexhaustible it appears.

THE JOURNEY BEYOND THE BOUNDS.

The journey which my guide took me was a long one, how long I did not know. He led, I only willed to follow him. The motion was not flying. It was thought-transference of yourself. When I look back I see that it was made slower and simpler to give me the sense of distance. Now the movement is instantaneous. But then at first it was gradual. From walking we seemed to glide into the air without effort. The world simply sank away from us as when you are in a balloon; then it slid away behind, and we went through the air or through space in ether without landmarks. He went a little before me. I was at first a little frightened. But he was with me, and there was besides such an exhilarating sense of liberty and power. You don't know what a prison the body is until you leave it. I exulted, I was so well, so free, so happy.

A PLACE VERY PLEASANT TO LOOK UPON.

[Once again the thought occurred to me, What about those you had left in tears? And again she answered:]

No, I did not think much during the journey of those whom I had left behind. They were alive and well, and they would soon come over and be with me. The overpowering rush of new sensations seemed to leave no room for regrets or thoughts of the old life. Well, you may regret this, but I am telling you facts. You will find it so also your first day. And I think it is good and not evil. For otherwise it would have been different.

When we were journeying I spoke little. My thoughts were busy and yet I was not conscious of even thinking, only of feeling and seeing, drinking in at every point new impressions. When we seemed to be arriving at a new world, I spoke. I asked my guide, "Where is this? Is it Heaven?" He replied, "Wait and see. You will find those there who will teach you what you want to know.

The place was very pleasant to behold. The air was sweet, and there was a delicious fragrance as of flowers in June. The world, for it was a world we were approaching, seemed not unlike our old world, but it was different—there was nothing to jar. The sense of restful peace and contented love was everywhere. The place had a placid smile of tranquil joy; the note I remember, the details I will not enter upon.

Here for the present I must break off these communications of my correspondent on the other side.

III.—IMMORTALITY AND MORALITY.

BY DR. A. R. WALLACE.

THE importance of communications from the subconscious self, which is the recipient and transmitter of all such information from the other world, has been so well stated by Dr. A. R. Wallace in the last number of the *Agnostic Annual*, that I venture to quote it nearly in full.

It is significant that one of our foremost men of science should declare that in these investigations of Borderland we are destined to rediscover the foundation-stone, the bed-rock, on which a scientific system of ethics will ultimately rest. Dr. Wallace's paper is one of several written in answer to the question, "Why live a moral life?"

Taking morality in its ordinary meaning, as including all actions for personal ends which are knowingly injurious or painful to others, the question asked is, What are the sanctions of morality to the pure Rationalist—to the person who does not actively believe in a future state of existence? Can such a person give clear and logical reasons of sufficient cogency to induce him, even under the stress of temptation, and when any detection or evil results to himself appear out of the question, yet to act with strict conformity to moral principles?

WHY MEN ARE NOT IMMORAL.

In existing society the abstention from immoral actions by individuals is usually due to one or more of the following causes:—(1) A natural upright and sympathetic disposition, to which any act hurtful or disagreeable to others is repugnant, and is, therefore, avoided. (2) The fear of punishment, or of the condemnation of public opinion, leading to ostracism by the society in which they live. (3) The influence of religious belief, which declares certain acts to be offensive to the Deity, and to lead to punishment in a future life. (4) The belief expressed in the saying, "Honesty is the best policy," and expanded into the general principle that the moral life is, emphatically, the happiest life.

PUBLIC OPINION.

With the first cause, on which, probably, the largest proportion of moral action depends, we have here nothing to do, since it does not involve any process of reason—of *why* we should act in one way rather than in another—but rests entirely on feeling, due to natural disposition. It is, however, the greater or less proportion of such persons in any community that determines the action of the next most powerful incentive to morality—public opinion; since dread of the criminal law is not so much dread of punishment itself as of the disgrace attending it. To the great majority of educated people this is undoubtedly the most powerful incentive to abstain from immoral conduct; while the correlative approval of society has a large share in producing actively moral conduct, especially under conditions when such conduct is more or less open to public notice.

HEAVEN AND HELL.

The other two causes enumerated above have, comparatively, very little influence on conduct. Innumerable examples show that the firmest belief in the doctrine of future rewards and punishments has hardly any influence on conduct in cases where it is not enforced by the approval or disapproval of public opinion. It is now generally admitted that the believer in religious dogma is, on the average, neither more honest nor more moral than the Agnostic or the Atheist. No doubt, in exceptional cases, religious enthusiasm acts upon character and conduct in a very powerful degree. We are, however, concerned here, not with exceptional cases, but with the average individual, and it has not been shown by any statistical inquiry that belief in the system of future rewards and punishments leads to exceptionally moral conduct.

THE LOVE OF HAPPINESS.

The same may be said of the believers in the essential reasonableness of a moral life as the best guarantee of permanent happiness. It is doubtful whether such a belief, however firmly held, really influences anyone in time of temptation, or leads to any change of conduct which society does not condemn, but which is yet fundamentally immoral. It was held by great numbers of persons, both religious and sceptical, that slavery was absolutely immoral; yet, probably, not one in a thousand followed the Quakers in refusing to purchase slave-grown sugar. Neither will it be maintained that any belief in the abstract principle of the beneficial results of morality would restrain a poor, selfish, and naturally unsympathetic man from pressing the electric button which would at once destroy an unknown millionaire and make the agent of his destruction the honoured inheritor of his wealth.

THE CRUCIAL TEST OF MORALITY.

It is under circumstances analogous to the last-mentioned case that we can alone have a real test of the efficiency of any alleged sanction for morality. When a man can greatly benefit himself by an act which he believes can never be known, and which will, perhaps, only slightly injure others—as by destroying a will of whose existence no other person is aware—no belief in the general principle that honesty is the best policy can be depended on to secure a strictly moral line of conduct. Why, in fact, should a man give up what he knows will ensure freedom from anxiety, and from a constant and laborious struggle for bare existence, and afford him the means of living a pleasurable and luxurious life—the only life in which he has any belief—and all for the sake of a general principle which the society around him does not, as a rule, act upon? Why should he thus injure himself and his own family in order to benefit strangers of whom he knows nothing, and who, he may perhaps believe, have no more moral right to inherit the property than he has? Of course, there are many men, without either religion or any formulated ethical principles, who would not hesitate a moment in such a case, because their natural sentiments of right and justice, enforced by constant association with men of honour and morality, would render the strict line of moral action natural and easy to them; but with such men we have, so far as the present discussion is concerned, nothing to do.

WHERE AGNOSTICISM BREAKS DOWN.

For these reasons, it seems to me that the Rationalist or Agnostic has no adequate motive for living a moral life, except so far as he is influenced by public opinion and by a belief that, generally, it pays best to do so. But neither of these influences is of the least value, either in exceptional cases of temptation, or in those very common circumstances when the usual actions of the society in which a man lives are not justified by morality; as in the innumerable adulterations, falsehoods, and deceptions so common in trade that it has been even asserted that no thoroughly honest manufacturer or tradesman can make a living.

THE WEAK PLACE IN RELIGIOUS BELIEF.

Religious belief would, on the other hand, furnish an adequate incentive to morality, if it were so firmly held and fully realised as to be constantly present to the mind in all its dread reality. But, as a matter of fact, it produces little effect of the kind, and we must impute this, not to any shadow of doubt as to the reality of future rewards and punishments, but rather to the undue importance attached to belief, to prayer, to church-going, and to repentance, which are often

held to be sufficient to ensure salvation, notwithstanding repeated lapses from morality during an otherwise religious life. The existence of such a possible escape from the consequences of immoral acts is quite sufficient to explain why the most sincere religious belief of the ordinary kind is no adequate guarantee against vice or crime under the stress of temptation.

THE TRUE BASIS OF MORALITY.

There is, however, one form of religious belief, which if it were to become general, would, I believe, afford a better sanction for a moral life than can now be found either in Rationalism or in religion. It is to be found in the teachings of Modern Spiritualism, which, though they were to some extent anticipated by a few spiritual and poetical natures, have never been so fully and authoritatively set forth as through those exceptionally gifted individuals termed mediums. We have here nothing to do with the evidence for the truth of Spiritualistic phenomena, which the present writer has discussed elsewhere,* but only with the question whether its teachings do really afford the required sanction for a moral life. Let us then see what these teachings are.

THE LIFE AFTER DEATH.

The uniform and consistent statements, obtained through various forms of alleged spiritual communications during the last forty years, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply. He dreads to give way to passion or to falsehood, to selfishness, or to a life of mere luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such a life are future misery. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be put aside and forgotten amid the fierce struggles and sensual excitements of a physical existence.

UNDER OBSERVATION IN THIS LIFE.

Again, the Spiritualist not only believes, but often obtains direct evidence of the fact, that his dearest friends and relations, who have gone to the higher life, are anxiously watching his career, and themselves suffer whenever he gives way to temptation. An American Spiritualist writes: "To the son or daughter that has been deprived of parents' care, and perhaps has strayed from the paths of rectitude and purity, will not the knowledge that loving hearts are cognisant of every departure from the right way be an incentive for them to retrace their steps, to strive to so live as to deserve the approval of the angelic ministers? . . . The knowledge that the loving eyes of a mother or father, a beloved child or companion, are watching us with tender solicitude will be a restraining influence from evil courses, and an incentive to a higher and purer life, when all other influences fail."

* See "Miracles and Modern Spiritualism" (Trübner & Co.); and the article, "Spiritualism," in the new edition of "Chambers's Encyclopædia."

INADEQUACY OF AGNOSTIC MOTIVE.

The general answer I would now give to the question, "Why live a moral life?" from the purely Rationalistic point of view, is—first, that we shall thereby generally secure the good opinion of the world at large, and more especially of the society among which we live; and that this good opinion counts for much, both as a factor in our happiness and in our material success. Secondly, that, in the long run, morality pays best; that it conduces to health, to peace of mind, to social advancement; and, at the same time, avoids all those risks to which immoral conduct, especially if it goes so far as criminality, renders us liable.

It must be conceded that both these reasons, which are really but one, are of a somewhat low character; yet it seems to me they are all which the Agnostic can, logically, rely upon.

SPIRITUALISM BASED ON FACTS.

There remains only one other reason, which, at present, acts only among that section of the community which has obtained conviction of the reality of a future life through Modern Spiritualism. Some of my readers might object that Modern Spiritualism is not Rationalism, and is, therefore, outside this discussion; to which I reply—Why not? It is founded on a personal and critical observation of *facts*. Is not that rational? Is it more rational to refuse to investigate these facts, or to deny them without investigation? I, myself, had been for nearly thirty years an Agnostic when I investigated these phenomena, and found them, against all my prepossessions, to be realities. Is it rational to ignore or deny phenomena which have been demonstrated to the satisfaction of such men as Robert Chambers, Professor De Morgan, Dr. Lockhart Robertson, William Crookes, and scores of other eminent men, and has drawn from the ranks of English Secularists Robert Owen, George Sexton, and Annie Besant? But really, it is not a question of theory, since, when the whole facts are known to be realities, no other conclusion is possible or rational than that of the Spiritualists.

THE ASSERTION OF ETERNAL LAW.

It has been shown, and will, I am sure, be admitted by all unprejudiced readers, that we have derived from Spiritualism a conception of a future state and of its connection with our life here very different from, and far superior to, the ordinary religious teaching which formerly prevailed. That teaching has now been partly modified through the influence of Spiritualistic ideas; but by the religious preacher it is taught dogmatically, not as it comes to the Spiritualist with all the force of personal communication with those called dead, but who, again and again, tell us they are far more alive than ever they were here. This Spiritualistic teaching as to another life enforces upon us that our condition and happiness in the future life depends, by the action of strictly natural law, on our life and conduct here. There is no reward or punishment meted out to us by superior beings; but, just as surely as cleanliness and exercise and wholesome food produce health of body, so surely does a moral life here produce health and happiness in the spirit-world. Every well-informed Spiritualist realises that, by every thought and word and deed of his daily earth-life, he is actually and inevitably determining his own happiness or misery in a future life which is continuous with this—that he has the power of creating for himself his own heaven or hell. The Spiritualists alone, therefore, or those who accept with equal confidence the Spiritualistic teachings in this respect, can give fully adequate reasons why they should live a moral life. These reasons are in no way dependent on public opinion or on any relation to success or happiness here, and are, therefore, calculated to influence conduct under the most extreme conditions of temptation or secrecy. Hence the only Rationalistic and adequate incentive to morality—the only full and complete affirmative answer to the question, "Why live a moral life?"—is that which is based upon the conception of a future state of existence, systematically taught by Modern Spiritualism.

IV.—OUR GALLERY OF BORDERLANDERS.

VII.—ROBERT LOUIS STEVENSON.

"A RARE story-teller in all kinds, he especially delighted in ghost stories, told them with immense solemnity, and I think firmly believed in many of them." So writes "one who knew" Robert Louis Stevenson, but who did not know, as his friend did, how true these ghost stories were. Stevenson did, for he was a dweller in Borderland, and to him ghosts were as real as those who are still clothed upon by the flesh. He who does not know that has not the key to Stevenson's life and to Stevenson's works. Stevenson was first and foremost a Borderlander, and he was first among the romancers of our time because he dwelt in Borderland. The world, which professes to worship men, the secret spring of whose lives it either ignores or derides, remembers Stevenson only as a man of letters. Therefore I will give place to an Edinburgh journalist, who will deal with him as a writer. But after Mr. Cargill has said his screed, I discuss, not the Man of Letters, but the Man of Dreams, not the author of "Treasure Island" so much as the writer of "The Strange Case of Dr. Jekyll and Mr. Hyde."

I.—THE MAN OF LETTERS: BY MR. CARGILL.

AS the last years of the century draw to a close, one by one of the few really great names in our contemporary English literature—names that spell honour, and are destined to long-enduring renown—is being blotted out from the roll-call of the living. By the death of James Anthony Froude only a few weeks ago the world of letters was deprived of one of its most thoughtful and forceful writers; and now, all too soon, alas! the voice of mourning is again heard in the land. This time the sorrow is, perhaps, more accentuated if not more general, since old and young alike are deploring the passing away of one who, of all latter-day romancers and story-tellers, delighted them most "with his rare spiriting," but who had yet no more than entered upon the years of manhood's meridian. For by the demise of Robert Louis Stevenson at Samoa, on the 3rd December, in the forty-fifth year of his age, are not all story-loving "boys" ever so much the poorer? Considering the number and variety of his writings—the rare charm and entertainment of his books of story and adventure, the power and beauty of description of things and places and events, together with the true penetrative insight into men's hearts and men's ways as depicted in some of his other books—and having regard also to the comparatively short span of life in which his accomplishments were comprised, and that, alas! under such physical conditions as few men of surpassing genius have endured—the life-work of Stevenson is most honourable to him, and the world cannot but ever gratefully remember him as a genuine benefactor.

HIS EARLY YEARS.

Born at Edinburgh on the 13th November, 1850, and almost under the very shadow of the glorious Scott Monument, Louis Stevenson was especially fortunate, for a boy of his peculiar temperament, in his early environments and associations, since these unquestionably gave complexion and emphasis to his character and bent of mind. Like Walter Scott, he was lucky in his "forebears." The Balfours (his maternal line) had had no little "handlin" in the shaping of events that were fraught with substantial benefit to their generation. The "stock" is of old and sterling repute in the annals of Scotland. Locally, it is to this day held in much esteem, the Balfours of Pilrig, to which family the mother of Stevenson belongs, having given to the world not a few sons and daughters who have distinguished themselves honourably in various departments of public life and usefulness. But the family name of Stevenson will ever be remembered with gratitude in connection with lighthouse enterprise—the uncle of the subject of our sketch was the practical founder, in Scotland at all events, of that beneficent life-saving system which cheers the heart of the night-encompassed mariner as he steers his ship around or towards our dangerous sea-board. Many a sailor, since the day when the Bell-Rock (otherwise the Inchcape Rock, which Southey has immortalised) first flashed its ruddy light

"Far on the bosom of the deep,"

has blessed the name of the man by whose scientific skill and prowess the hardships and perils of an arduous avocation were substantially reduced.

From early childhood "Louis" was of a weakly and fragile constitution, and had perforce to be almost constantly in charge of his nurse, a worthy old lady still living, and full of memories of her "laddie"; to her we shall refer later on. Stevenson owed much to his nurse's assiduous care, and while he never became a really robust boy or youth, he weathered his early illnesses sufficiently to be sent to school and educated with the possible view of some day adopting the profession of his uncle and father, viz., that of a civil engineer. Of his school days it is sufficient to say that never have the well-known lines in "The Seven Ages of Man"—

> "And then the school-boy, with shining morning face,
> Creeping, like snail, unwillingly—to school"—

had a fitter application than in the case of young Stevenson. Not that he was a laggard sort of lad, without any boyish ambition to excel among his schoolmates: far from it. But he had an inborn antipathy to all scholastic and academic ways and methods, and infinitely preferred a run out to the Pentland Hills or to go on some fishing expedition (when that was possible!), to

the weary monotony and discipline of the schoolroom. *Apropos* of his angling experiences, a delightfully characteristic letter from Stevenson to a friend who a few years ago besought him to contribute a paper on some piscatorial theme for a proposed magazine in the interests of the gentle art, may here be quoted. It is now published for the first time, and is an excellent example of that rich vein of boyish humour which was deep within him, whether as boy or man.

A lad of his disposition, of course, never dreamed of achieving prizes and bursaries. A school-prize awarded to Robert Louis Stevenson would be a veritable curiosity! The terms *examination* and *competition* were as gall and wormwood to him. He knew not their meaning, and never cared to know it. And so he entered the University of Edinburgh in his eighteenth year with a somewhat precarious, if not scant equipment, and with only the vaguest idea of a career at the end of his course, whereby he might find his own bread and cheese. But here, too, the truant spirit dogged his steps, or rather, ran before him and led him anywhere but to the class-room where, many and many a time, his professors with the roll-book before them called his name in vain. He was *Civis Academiæ Edinburgensis* only by courtesy and in so far as he had paid certain fees for that privilege, though on entering, at the suggestion of his friends, the class of civil engineering taught by the late Professor Fleemin Jenkin, it was hoped that Stevenson had at length braced himself for a real effort to prepare for entering upon the serious business of life. The effort, if ever made at all, was of the briefest duration; but it resulted, however, in his attracting to himself the kindly sympathy of his Professor, with whom he afterwards became on terms of intimate friendship, and whose "Memoirs" he afterwards wrote as a tribute of affectionate regard.

To a serious study of the law, Stevenson was next induced to turn his attention. If the proposal that he should become a civil engineer, like his father and his uncle, was a blunder, what is to be said of this new experiment?—for it was little more, though he went bravely through it all, even to the wearing of wig and gown. There is a tradition that Louis Stevenson actually paced the floor of Parliament House in all the pride and pomp of a new-fledged advocate. His call to the Scottish Bar may have so far satisfied his friends, but in reality it was little more than a matter of mere professional form so far as Stevenson himself was concerned; for he never obtained a single brief, and it was probably a very fortunate circumstance for literature that he didn't.

At this time his rare and original character was surely asserting itself, its bias leaning more and more pronouncedly every day of his life towards literary expression. In short, during those strange and experimental years, so to speak, Stevenson passed through a more than usually severe ordeal, for not only did his peculiar mental organisation rebel against it all, but there was, moreover, the incipient chest-mischief which had already began to make itself felt, and to warn him that after all life was but an ever-changing phantasmagoria of creatures and creature-efforts, at their best sadly imperfect and unfulfilled.

A POETIC NURSERY.

It says much for the force and fervour of Stevenson's fine poetic constitution that it weathered, so to speak, the somewhat chilling experiences in his quest of skill in civil engineering and in the law. None but an intelligence of real strength and high purpose could have survived that ordeal, and afterwards given to the world (remember the physical weakness!) so many excellent works alike in prose and in verse. And had Stevenson's "lines"—in the matter of residential environment at least—been laid in places less pleasant than the city of his birth, "mine own romantic town," from which he had ever easy access to those oft-frequented haunts of his by the Pentland Hills, with his beloved Swanston—

> "That stilly hamlet-home that vies
> With any earthly paradise"—

nestling at their green-swarded base, it is questionable if his admirable work had been so full and, on the whole, so well sustained. At Swanston Stevenson spent many happy and profitable years. In that sylvan retreat, "within a mile (or two) o' Edinburgh town," his faculty throve in all the excellence of which it afterwards gave assurance. There, if anywhere, he found true repose and inspiration, and in after years, when in his distant home at Samoa, the remembrance of the happy days lived at Swanston among his kinfolk, and amid the very best of the abundant picturesque scenery of which the shire of Mid-Lothian can boast, often brought tears to his eyes, and filled his heart with an unspeakable yearning.

PROGRESS AND PERFORMANCE.

Excepting a few stray magazine articles and sketches, in which, however, the hand of a new and original stylist was almost at once detected, nothing of any literary consequence to the world came from Stevenson till 1881, when in his thirty-first year. He had, of course, published several books prior to that time, viz., "An Inland Voyage" (his first venture), in 1876; "Edinburgh: Picturesque Notes," in 1878, and "Travels with a Donkey in the Cevennes" in the following year. But while these "essays" were all favourably spoken of at the time of their publication, for an uncommonly fresh literary charm and *finesse* which characterised them, they brought to their author nothing more substantial than the congratulations of his friends and a little local renown. In the financial sense they did little more than make "saut to his kail," and, but for Stevenson's subsequent literary achievements, they would in all likelihood have been forgotten by this time. But in 1881, by the publication of "Virginibus Puerisque and other Papers," Stevenson took a decided step forward towards securing a place among distinguished British essayists, though it was not till 1883 (his marriage to Mrs. Osborne having taken place in the interim) that his claim to a seat beside the literary immortals was put forward. By the publication of "Treasure Island" in the last-named year, that claim was at once universally allowed and can never again be disputed. Fame now poured at his feet the best of her fruits and flowers. The true force and beauty of his genius was at last acknowledged, and had Stevenson written nothing more than this one book, his name would be remembered with pride and gratitude for many generations. But his "Pegasus" was now in full "fettle" (thanks, no doubt, to the kindlier air of his South-Sea home at Samoa, whither considerations of health made him repair with his family); and work after work—each of high excellence, though never surpassing "Treasure Island" in what makes for the widest popularity—was given to the world at the rate of two or three books each year—an amazing rapidity in his ever precarious state of health.

In point of general estimation "Kidnapped," which was published in 1886, makes, perhaps, the best second to "Treasure Island," while the "Master of Ballantrae" and

Grand Hotel

Dear Sir,

I used to fish for [Nice] podleys in Marth Berwick [sic] pier; and I have, [from] various towns, in the course of a life already too long for any service it has rendered to the world, elicited perhaps thirty singularly small and feeble minded trouts. The line ~~was~~ I employed was the common worm; and I remark, as (the worms) perhaps a providential circumstance, that they usually became one with my luncheon. In angling for stubbs, palings, birch trees and the tails of my own waterproof, I have been more unfrumly successful. Still this experience hardly warrants me in setting forth as an authorised time writer on the Gentle Craft

I believe Andrew Lang is an angler - you might try him; and I think that Blackmore must be another Let these two hints be a proof of my good will, which must, I fear, be otherwise barren. And with that

Believe me

Yours truly

Robert Louis Stevenson

"Catriona" follow up in close order. In these we have perhaps the finest quartette of stories of adventure ever written by one man, excepting of course Sir Walter Scott.

Whatever may be the verdict of posterity (that tremendous ordeal through which all writers have to pass!) with respect to Stevenson's other works, there surely can only be one pronouncement in the case of his "Treasure Island." In all human probability that classic will, like the perennial "Robinson Crusoe," endure as long as the sea-tides ebb and flow, or at least till we "suffer a sea-change," to delight all sorts and conditions of boys, old and young, of every civilised nation. With this masterpiece Stevenson has earned Defoe's renown, and in this connection it is not a little interesting to note a somewhat striking likeness—in general outline, at all events—in the literary product of both these writers. They wrote voluminously on all sorts of subjects —in pamphlets, essays, journals, memoirs, adventures, and, of course, the supreme sea-stories. Students of literature might do well to examine a little this singular literary parallel for themselves. I simply point, in passing, to the fact of its existence, which a reference to the works of both men will make plain.

Of Stevenson's other writings, the most outstanding has yet to be mentioned. When "The Strange Case of Dr. Jekyll and Mr. Hyde" was first published some eight or nine years ago, the book created an extraordinary amount of interest. Nothing in the whole range of English literature was ever written that so graphically depicted the tragedy of that *double-life* which certain abnormally constituted individuals have been known to live. As a story it is intensely, terribly human; for its suggestion Stevenson had probably the history of the famous, or rather infamous, Deacon Brodie well in mind. The double-life of the Deacon has been well outlined by Dr. Chambers in his famous "Traditions of Old Edinburgh," and Stevenson himself has made it the subject of one of his "Three Plays," published in 1892, in which he collaborated with his life-long friend, Mr. W. E. Henley. Perhaps the most important work written by Stevenson in collaboration either with his wife or stepson is "The Wreckers," published in 1892. Of his metrical works, the "Children's Garden of Roses" is unquestionably the finest example. Its true tenderness of thought and feeling, its simplicity and beauty of expression, are evidence of the fact that the heart of Louis Stevenson was very loving and kind and in the right place. The work entitles him to be styled before any other poet of recent times the children's laureate!



THE PENTLAND HILLS: STEVENSON'S POETIC NURSERY.
(*From a photograph by J. Patrick.*)

HIS LITERARY ART.

In any appreciation of Stevenson's exquisite literary *technique*, the time has not yet arrived for a just comparison between him and other writers past or present-day. For one thing we must wait until the full product of his genius has been given to the world. The three works on which he was engaged before his death have yet to run the gauntlet; they may possibly add to or even detract from his fame, although rumour speaks very highly of at least one of the works—viz., "The Lord Justice Clerk."

But the chief characteristic of Stevenson's work already before the public lies, of course, in his superb style of literary execution. In this respect he had few, if any, rivals among his contemporaries. We have to go to the best of Tennyson's poetry and to the finest examples of Sir Noel Paton's art to find aught corresponding to that daintiness of touch, that elegance of finish, that manipulation and grouping of words and details around the central theme, which are the outstanding features of the

greater part of Stevenson's writings. In his use of words and phrases, in his turning of a sentence or paragraph, he was like a deft craftsman in the setting of some rare and beautiful mosaic, ever and again manipulating his material in order to accomplish some unique device designed to excite admiration and wonder. Of the "pains" Stevenson often spent on some of his best work, in order to the perfect fulfilment of the general design or theme he had on hand from time to time, the world knows but little as yet. What it cost him physically, with his miserable health, may never be known; but that this "laborious faculty" helped to shorten his days, if it really was not the immediate cause of his sudden death, is a most interesting and pathetic fact of which the admirer of Stevenson will ever take due account.

And in this—I mean the merely mechanical process of literary execution—there is one all-important distinction between Scott and Stevenson. With the former the process was invariably free and spontaneous. As the quick thoughts arose, the wizard genius of Scott robed them *instanter*, and with the most befitting elegance and finish. His language was like a lava-flow, glowing and copious, the volcanic fires within being but rarely, if ever, at rest. As he himself confessed, it was his habit to lie in bed o' mornings, with his refreshed brain in a *simmer* of new thought and invention which, after a tramp out of doors with his favourite dogs, he would embody in a full chapter of the choicest diction. What a rare and happy example of physical and mental co-operation do those under-covering "simmerings" present to us! For the full and free scope of Scott's giant genius, special provision seems to have been made by His Maker; not only was he endowed with a noble and robust moral equipment, but he also possessed, at least, when grown to manhood, a physical frame capable of uncommon strain and endurance, and fitted in all work-a-day respects for that wear and tear to which, by the marvellous activity of the great brain within, it was ever being subjected. Poor Stevenson had no such good fortune. His physical constitution was for years, as we might say in Scotland, *on the crive*. And although he no doubt indulged in Scott's peculiar habit of thought and composition, it was probably at an expense of health. Besides, he could not "turn on the tap" of language as could Sir Walter. I have already referred to the labour he spent in his literary workshop—in the planning and execution of his writings. I would be inclined to term it a habit of self-censoriousness arising, to some extent, from his peculiar constitutional shyness and lack of *robustiousness*, so to speak, and to attribute it entirely to physical inertness, and, as a consequence, to that constantly coming and going feeling of uneasiness and uncertainty with regard to his own mental creations which that condition of being provokes in rare natures.

Some interesting "things in common" are suggested in connection with the bracketing of the names of

SCOTT AND STEVENSON.

Of late years, but more especially since his death, the author of "Treasure Island" and "Kidnapped" has been linked, in certain appreciations of his genius, with no less a Colossus in mental stature than the wizard-creator of "Rob Roy" and the many glorious heroes that live in the pages of the Waverley novels. This is scarcely fair to either writer, and Stevenson would have been the first to own that the enduring quality of his works can never hope to cope with that of stout Sir Walter, although the latter would have been delighted, we may rest assured, to acknowledge and admire Stevenson as a true younger brother. It is of course a fact—and a very striking fact—that in the life-schooling of both men there was much in common. Probably no two purely literary writers of their outstanding excellence ever had so much in common in certain of the outward accidents and circumstances of life as Walter Scott and Louis Stevenson: in some particulars there is, indeed, a most remarkable degree of *unitedness* between them. For example, both were Edinburgh-born, and both were alike gifted with an almost preternatural power of drinking-in, from their earliest years, of the very head-springs of Edinburgh's romance and story. The historical genius of their native city was to them (both somewhat "fey" or "uncanny" younkers in their appetites for old-time stories and ballads and legends!) as a veritable nurse-mother—

> "Who danced their infancy upon her knee,
> And told their marvelling boyhood legend store
> Of her strange 'ventures."

Moreover, in their day and generation, Scott and Stevenson were both *kittle* bairns—that is to say, as children they were delicate and ill to rear (the one because of an accident, and the other by reason of constitutional weakness), and so each had, perforce, to be handed over to the tender care of his nurse for some "childhood's years," an experience which, according to all accounts, was fraught with almost incalculable blessing to both "bairns." For has not Scott owned to his having drawn in his first inspiration of the spirit of poesy and romance from his nurse's recital of old Scottish border-ballads and songs? And has not Stevenson also confessed, as more than one book-dedication declares, his great indebtedness,

> "For all the story-books she read,
> For all the pain she comforted"

to his "first wife" and nurse-mother, Alison Cuningham —or "Cumey" as he ever endearingly *misca'd* her?

Again, as boys at the Edinburgh schools, academies, or university, Scott and Stevenson were alike conspicuously unpromising. Indeed, few boys were more regardless of those class-distinctions and rewards which are ever, though perhaps more especially nowadays, held out as the *summum bonum* of a boy's scholastic achievement, or at least considered as the *sine quâ non* of a properly successful entry into the real business of life. And even when grown to manhood, and essaying to enter upon their professional career, the glimpse we get of them both is amid a crowd of litigants and lawyers and advocates, the earlier comer (sixty years ahead!) stoutly bent on some day becoming a substantial well-salaried "Shirra;" the later, with his dreamy and sickly look, caring but little for the bustle and jostle around him, and heartily wishing he could be spirited a hundred miles away! Here, however, the personal parallel must end.

ALEXANDER CARGILL.

II.—THE MAN OF DREAMS: BY W. T. STEAD.

ROBERT LOUIS STEVENSON not merely sojourned on Borderland, he lived there all his life long, and he was not ashamed to own that in that mystic region he found the spring and source of what was most characteristic in his genius. And like most Borderlanders he was at times almost fiercely disdainful of the density of the mental medium of those to whom he sought to explain his thought. Take, for instance, his remark about the most widely-read of all his books, that marvellous scripture, wherein the lesson of all religions is presented with unequalled force in psychical guise—"The Strange Case of Dr. Jekyll and Mr. Hyde."

> The idea has always been borne in upon me that man has not one but several conscious centres. I daresay many of the public don't see the allegory. I would set no limits to the stupidity of the public.

THE DISSECTION OF PERSONALITY.

What the public does not yet understand, no not even the most intelligent section of it, that makes a cult of Stevensonism, is that the story is more than an allegory. It is a setting forth in the form of an imaginary tale, a foreshadowing of the most startling scientific discovery which will probably be fully established early in the twentieth century, viz., that the disintegration of personality is not merely possible but is of constant occurrence. M. Fouillée expressed another side of the same doctrine when he said, "Contemporary psychology deprives us of the illusion of a definitely limited impenetrable and absolutely autonomous Ego." The Dissection of Personality, the art or science or secret of dividing the component parts of our Ego, into concentrated solutions of the qualities the totality of which make up our characters, is one that will yield fruit in many directions but dimly perceived even by the boldest pioneers along this untrodden path.

MEMORY THE THREAD OF PERSONALITY.

The investigation of this strange and perplexing mystery must necessarily be pursued chiefly in the region of the sub-conscious mind—that Under Soul of man by which he communicates with the Over Soul of the world which "abolishes time and space." And the Under Soul can best be studied in dreams, natural or induced, in automatisms and trances, by which we can learn something about what Mr. Myers calls "the secondary mnemonic chains, fresh personalities more or less complete developed alongside the normal state." Memory is the thread by which we string together the various sensations which make up our consciousness of life. When that thread is injured our consciousness of our personality is impaired.

A CASE OF DOUBLE CONSCIOUSNESS.

In the December number of the *Psychological Review*, there is an extremely interesting paper by Professor Charles L. Dana, M.D., of the Bellevue Hospital Medical College, entitled, "The Study of a case of Amnesia, or Double Consciousness." The case was that of a patient, Mr. S., who, one day in November, was nearly suffocated in his bedroom by an escape of gas. When, with great difficulty, he was brought back to life, his memory was gone, and with it all sense of his identity. He did not know who he was, or where he was, nor did he recognise his nearest relations, or the woman to whom he was engaged to be married. He was exactly like a new person, set down in a new world with everything to learn. This state lasted for three months. Then he fell asleep, saying his head felt prickly and numb. When he woke his memory had returned, but the whole three months of his illness were completely blank. It was as if quarter of a year had been entirely carved out of his existence. Professor Dana explains the case by assuming that there was a paralysis or suspended function of the longer, specially trained, associative tracts, leading to past memories. These associative tracts, which ordinarily connect sensory areas with large stored-up memories, are only put in action by a specialised and highly differentiated power on the part of nerve cells. These nerve cells have a special memory-arousing function, which is often lost temporarily in abstraction, trance excitement, epilepsy, delirium, and insanity. But to act through this special memory function of the cell for the whole time, requires a peculiar and exceptional kind of stimulus.

Professor Dana goes on to remark that carbonic acid gas is particularly apt to cause defects in memory. A person attempted suicide by charcoal fumes. He recovered, but his memory was gone, not merely for the events subsequent to poisoning, but for three days before. It is therefore quite conceivable that poisons might be discovered which would suspend memory, and thereby create a new personality.

AN ODD AND EVEN EGO.

Now if we can imagine, what is not at all inconceivable, that some scientist had discovered a drug by which, for periods of a year, memory could be killed, so that we should only remember the events of the alternate years, it is evident that the man who lived in the odd years would be quite different from the man who lived in the even. They would be two individuals, two personalities, who possibly enough might differ entirely in their politics, religion, and mental characteristics. Yet the sum of the man's character would be decided not by his life in the odd or his life in the even years, but by his whole life. Yet how difficult it would be for the conscious ego of the even years to understand its relation to the conscious ego of the odd years! If at times there were to happen a contact between the conductors charged with the memory current of the odd and the even years, sparks of a consciousness of the unity of the dual life

would be thrown off, illuminating what had else been a black abyss of mystery. And the man in whom such contact was so frequent as to make him normally conscious of the unity of the odd and even years would have the rest of his fellows at a great disadvantage.

THE WAKING AND THE SLEEPING LIFE.

That or something like it was Mr. Stevenson's position. For nature by the anodyne of sleep has divided our lives into chequer-boards of unequally sized squares, alternately light and dark. To the immense majority of men there is no contact—save occasionally a confused and confusing reminiscence—between the waking and sleeping life. As the ego of the odd years knows nothing of the ego of the even years, so the ego of waking life, as a rule, knows nothing of the ego of sleep. Yet the latter is not less real, perhaps even more real, than the former. For there is reason to believe that the ego which wakes when the body sleeps has a continuous consciousness of what the ego does during its waking hours. But it is obvious that the man who is gifted with a power of weaving both the waking and sleeping experiences into a continuous thread has an enormous advantage over those who are unconscious of what happens when the body sleeps.

A DWELLER IN THE TOWN OF SLEEP.

Stevenson was one of those favoured mortals. He had no alternating memory. His life, whether sleeping or waking, was one. He not only dreamed, he remembered his dreams. And we have his own declaration that of the two it was his sleeping self that did the best work. It was in his sleep, for instance, that he conceived the story of Dr. Jekyll, and that was but one of a multitude of other good things forged by the mind when the body was unconscious. As Mr. Archer has truly remarked, "In his dreams the Spirit of Romance was with him. It is not the child alone, we may be sure, who speaks in these verses from the *Child's Garden*:—

"All night long and every night
When my mama puts out the light,
I see the people marching by
As plain as day before my eye.

"Armies, and emperors and kings,
All carrying different kinds of things,
And marching in so grand a way,
You never saw the like by day.

"So fine a show was never seen
At the great circus on the green;
For every kind of beast and man
Is marching in that caravan.

"At first they move a little slow
But still the faster on they go;
And still beside them close I keep
Until I reach the town of Sleep."

THE HARVEST OF HIS DREAMS.

A busy, bustling town for Stevenson was the Town of Sleep. In his "Chapter on Dreams," originally published in *Scribner's*, and now bound up in his "Across the Plains," he speaks of the identity of dream and waking life. He says:—

The fact is all of one texture—whether feigned or suffered. Whether acted out in three dimensions or only witnessed in that small theatre of the brain which we keep brightly lighted all night long after the jets are down, and darkness and sleep reign undisturbed in the remainder of the body. There is no distinction in the fact of our experiences . . . which of them is what we call true and which a dream there is not one hair to prove.

Up in such grounds he tells us, speaking of himself:—

There are some among us who claim to have lived longer and more richly than their neighbours; when they lay asleep they claim they were still active; and among the treasures of memory that all men review for their amusement, these count in no second place the harvests of their dreams.

FROM NIGHTMARES TO STORYLAND.

From a child, he says, he was an ardent and uncomfortable dreamer, given over to nightmares and bedroom hauntings of doom. Once he saw himself compelled, with very detailed circumstances, to swallow the populous world; again, while hell gaped below him, he would stand speechless and desperate before the great White Throne. He would in those days have willingly parted with the power of dreaming. As he grew older dreams still made him miserable, but he no longer suffered the tortures of the damned.

So that he would take long uneventful journeys, and see strange towns and beautiful places as he lay in bed. And, what is more significant, an odd taste that he had for the Georgian costume and for stories laid in that period of English history, began to rule the features of his dreams; so that he masqueraded there in a three-cornered hat, and was much engaged with Jacobite conspiracy between the hour for bed and that for breakfast. About the same time, he began to read in his dreams; tales, for the most part, and for the most part after the manner of G. P. R. James, but so incredibly more vivid and moving than any printed book, that he has ever since been malcontent with literature.

And then, while he was yet a student, there came to him a dream adventure which he has no anxiety to repeat; he began, that is to say, to dream in sequence and thus to lead a double life—one of the day, one of the night—one that he had every reason to believe was the true one, another that he had no means of proving to be false.

Time went quicker in the life of dreams, some seven hours (as near as he can guess) to one; and it went, besides, more intensely, so that the gloom of these fancied experiences clouded the day, and he had not shaken off their shadow ere it was time to lie down and renew them.

When he lay down to prepare himself for sleep he no longer sought amusement, but printable and profitable tales; and after he had dozed off in his box-seat, his little people continued their evolutions with the same mercantile designs. All other forms of dream deserted him but two: he still occasionally reads the most delightful books, he still visits at times the most delightful places; and it is perhaps worthy of note that to these same places, and to one in particular, he returns at intervals of months and years, finding new field-paths, visiting new neighbours, beholding that happy valley under new effects of noon, and dawn, and sunset. But all the rest of the family of visions is quite lost to him.

BROWNIES WHO WORKED WHILE HE SLEPT.

Afterwards he found as he became more and more a professional story teller, that the Ego which lived in his dreams could be relied upon to help him in fashioning his stories. He calls his other self, which wakes when he sleeps, "his little people who manage his supernal theatre," or his Brownies.

And, for the most part, whether awake or asleep, he is simply occupied—he or his little people—in consciously making stories for the market.

And yet how often have these sleepless Brownies done him honest service, and given him, as he sat idly taking his pleasure in the boxes, better tales than he could fathom for himself.

The more I think of it, the more I am moved to press upon the world my question: Who are the little people? They are near connections of the dreamer's, beyond doubt; they share in his financial worries, and have an eye to the bank-book; they share plainly in his training; they have plainly learned, like him, to build the scheme of a considerate story, and to arrange emotion in progressive order, only I think they have more talent; and one thing is beyond doubt, they can tell him a story piece by piece, like a serial, and keep him all the while in ignorance of where they aim. Who are they? and who is the dreamer?

Mr. Stevenson, when he tells the story which he dreamed, declares, "I am awake now, and I know this trade, and yet I cannot better it. I can but give an instance or so of what part is done sleeping and what part awake."

THE ORIGIN OF DR. JEKYLL.

He then proceeds to tell the story of how they—or, as I should say, his other self—helped him to "The Strange Case of Dr. Jekyll and Mr. Hyde." He says:

I had long been trying to write a story on this subject, to find a body, a vehicle, for that strong sense of man's double being which must at times come in upon and overwhelm the mind of every thinking creature.

For two days I went about racking my brains for a plot of any sort; and on the second night I dreamed the scene at the window, and a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers. All the rest was made awake, and consciously, although I think I can trace in much of it the manner of my Brownies.

All that was given me was the matter of three scenes, and the central idea of a voluntary change becoming involuntary.

For the business of the powders, which so many have censured, is, I am relieved to say, not mine at all, but the Brownies'. Of another tale, in case the reader should have glanced at it, I may say a word: the not very defensible story of Olalla. Here the court, the mother, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given in bulk and detail as I have tried to write them.

All of which is very interesting and very suggestive. Whatever else is clear Stevenson could never have been Stevenson if he had not been able to work double tides as it were, living consciously and continuously both when asleep and awake.

TWO DREAMERS I HAVE KNOWN.

There are some, not many, who have this gift. There is one friend of mine whose dream life is quite as vivid and as real as that which passes when he is up and about. There is not, in his case, a continuous consciousness of his dream life. Only when a certain person enters his dreams he remembers. And his dream life with that person is as consecutive and as vivid as his intercourse with those of his friends when he is awake. When he comes into the dream he enters at the precise point where he broke off when he left the dreamer on some previous night. Between the remembered dreams there is a blank. But these particular dreams piece one on to the other without a break. Another friend is only dimly conscious of the continuity of her dream life. But there is with her also the distinct realization of two existences. She travels far afield in her dreams, visits places and friends—nay, even makes excursions into the future, and sees events a year or two before they happen just as they will happen—but such gifts are rare. They are, however, sufficiently frequent to enable us to understand something of the duplication of sensation that would result from the consciousness of the identity of our existence, sleeping or waking.

OUR DREAM SELF.

This chapter on Dreams leads up to Dr. Jekyll in more ways than one, for it is by the dissection of personality possible by the investigation of the phenomena of the Under Soul that we are able to gain a realising sense of the truth that underlies the story of Dr. Jekyll and Mr. Hyde. For by the aid of the telepathic handwriting, which I have practised now for nearly two years, it is possible to make the acquaintance of the Man of the Dream Life.

To put it more plainly, it is perfectly possible—nay, it is of constant occurrence, for my friends, while they are sound asleep and unconscious, to communicate with me, by the use of my automatic hand, what they have been doing or what they propose to do. I have repeatedly used this curious gift for the purpose of bringing back to the memory of my friends dreams which they have dreamed but which they have forgotten. The cruel test which the King of Babylon imposed upon the magicians—that they should tell him the dream which he had forgotten before he would believe their interpretation of its meaning—was not so difficult. The Subconscious Self that never sleeps can communicate its experiences in dream through automatic handwriting; the dream, when written out, revives the memory, and the Conscious Self recognises the accuracy of the record.

A DISTINCT ENTITY.

But this, although wonderful, is less perplexing than the discovery that this Unconscious Self of my friends which writes with my hand is quite a distinct entity, an independent personality, which very often has considerable differences with its Conscious bodily waking Self. This although perplexing at first is quite natural. The Conscious Self which is unconscious of what passes during sleep, must differ materially from the Unconscious Self which never sleeps and which represents the sum of both waking and sleeping experiences. The Conscious waking Self is much more under the influence of the disease or disorder of its bodily tenement. The other Self that communicates by telepathic automatism is much more free and independent. It is also much more unreserved. Speaking from a somewhat limited experience, I think that I prefer the Other Self that never sleeps to the bodily selves of my friends. I certainly like my friends more, trust them more absolutely, and make them far more intimate sharers of my soul, when I know both their sleeping and their waking selves. The one helps so much to interpret the other. They are two

distinct entities, closely resembling each other no doubt, and with all their waking life in common, but with quite sufficient difference of note, and temperament, and judgment to have disagreements, and even quarrels. But I never knew the Other Self capitulate to the Bodily Self, of which it is in some sense part and parcel, and in whose welfare we always take the closest personal interest. From this dissection of personality into the Waking and Sleeping Ego we pass by an easy transition to the embodiment in actual phantasmal or even physical form of one or other segment of the ego. The phenomena of the Double in sleep or in waking brings close up to, and indeed right past, Dr. Jekyll and Mr. Hyde.

THE THREE STAGES OF DISSECTION.

If the consciousness of a distinct continuous existence in dreams be the first step towards the discovery of your Other Self, automatic-telepathic handwriting may be regarded as the second, and the phenomena of the Double, whether in dream or in waking life, is the third, and most marvellous, of all the stages of the dissection of personality. I think I may say that I have established, to my own satisfaction, the existence of a personality, distinct and continuous in some of my friends, of whose existence they were only dimly conscious, but which differs from their own conscious personality in many remarkable features. The two bulky volumes of "Phantasms of the Living," published by the Psychical Research Society, together with much evidence that has accumulated since then, has established the proof of the manifestations of the individual in a phantasmal or physical shape apart from his own body.

THE PERSONALITY OF THE DOUBLE.

Now comes the question as to the personality which animates this phantasm or double body. The evidence which the Society for Psychical Research has on this head does not help us to answer this question. The phantasm of the Double is usually too shadowy and evanescent to be subjected to cross-examination or the analysis of the psychological dissector. The Double appears unexpectedly, is mistaken for the original, and vanishes before anyone has time even to question him as to whither he went, or from whence he came. Even in those cases in which the Double speaks, the phenomenon is too unexpected and startling for anyone to examine closely into the extent to which the visitor incarnates all the mental characteristics of the person whose bodily resemblance he has taken.

EXPERIMENTS WITH DOUBLES.

The only Double that ever I saw had every appearance of being in much more vigorous health than the original, the step was quicker, the gait more alert, and the general aspect altogether more saucy than its original had displayed for at least several years. If the Double can be younger and healthier than the original in body, may it not also in mind be better, or as the case may be, worse? The only experiments with Doubles which have afforded me any light upon this mysterious subject are private, all the parties concerned are most anxious that their names should never be mentioned in connection with these experiments. But I have been kept informed from first to last of a whole series of phenomena, which, if they be correctly reported, do unquestionably establish the possibility of both the physical and the dream embodiment of the Other Soul, whether we call it the subliminal consciousness or merely the secondary personality.

THE DREAM DOUBLE.

To take the Dream Double first. A psychic acquaintance of mine for some time past has been conscious of a continuous dream life, in which the Double of one of her friends has taken a leading part. Of course this may be said to be simply a case of dreaming, and that many people have dreamt of their friends without raising the vision of the night into a phantasmal apparition of the Double, but in this case the phenomena differ from those of the ordinary dream. Sometimes my friend dreams of her acquaintance in the ordinary way, and is always perfectly able to distinguish between the dream of the original and her dream experience with its Double. The Dream Double, who leads an independent life of his own, discusses the actions of his original, quite as if they were two partners of one firm, of which the Dream Double claims to be the senior as having a much wider range and much freer life than his physical counterpart. The Dream Double will frequently communicate to my friend facts of which she knew nothing, but which were among the secrets of her acquaintance, who would certainly not have communicated them to her in real life. The Dream Double's account of himself is very simple. He says that he represents that part of his original which is attracted to my friend, and so far as his account goes there seems to be no reason why there should not be a dozen Dream Doubles equally attracted to other persons either by love or by hate.

At present I have no knowledge of any manifestation of this kind that has not been due to the attraction of sympathy and friendship, but if it is possible for any individual to attract the dream body of his friend so as to hold converse with him night after night, so that the dream life becomes as continuous and as real as the waking life, and further, if from the Dream Double there is eliminated all antipathetic elements, what marvellous developments of human intercourse are opened up. My friend is not able to command the attendance of the Dream Double whenever she pleases, he comes and goes at his own will; occasionally they have quarrelled, and he has refused to return until she has complied with his conditions, after which he has immediately come back and resumed the old friendly relations. So far as I can ascertain, the Dream Double is as human in every respect as his original, being moved to tears or laughter under the sway of varying emotions. I should say, so far as I can ascertain from the report before me, that the Dream Double was more susceptible to emotion, both pleasurable and the reverse, than his more stolid original. The Dream Double will assert his own identity, is continually criticising the conduct of his physical counterpart, deploring his inability to prevent his committing what he considers to be indiscretions, or failing to take

hints which he, the Dream Double, has in vain pressed upon his attention. The original of this extraordinary Dream Double is absolutely unconscious of what is taking place; occasionally he has, by force of will, endeavoured to secure the apparition of the Dream Double, and has occasionally succeeded, but at other times when he has willed it just as strongly, he has failed, owing to the conditions laid down by the Dream Double for his return not having been complied with by my friend.

THE DOUBLE IN WAKING LIFE.

Strange as this may seem, it will not be read as absolutely inconceivable by those who have learnt to give a wider margin to the phenomena of dreams. In dreams, the ordinary laws of matter, time, and space, do not operate, and many will, therefore, accept the story of the Dream Double as merely a remarkable instance of the sustained continuity of dream life; but I am afraid there are few, if any, excepting those who have had similar experience in their own lives, will believe me when I say that I think that I have evidence as to the apparition of a Double in waking, as in dream life, which in almost all respects corresponds to the experience of my friend with the Dream Double; the only difference between the two sets of phenomena is that what the one friend sees in dream the other sees when awake. In the case of the physical Double that appears in the daytime, there are the same general characteristics displaced by the dream Double, that is to say, the solid Double of waking life is in personal appearance absolutely indistinguishable from his original, but is of the same size, apparently of the same weight, speaks with the same accent, and, Mr. Maskelyne will be pleased to know, wears the same clothes. He also communicates information concerning his original which is unknown to the recipient, and sometimes to the original himself, for the Double lives in a region where the limitations of time seem to be as much relaxed as those of space. Like the other one, the Dream Double comes and goes without the knowledge and without the will of his bodily counterpart; occasionally, however, the Ego in the flesh is able to send a message by the Ego of the Double, but for the most part the two personalities function independently.

MORE DOUBLES THAN ONE.

There is a very close resemblance between the persons in texture of mind and in general drift of thought, but there are distinctions. There is also evidence, although that unfortunately is no longer of contemporary occurrence, of the existence, at the same time, of two personalities of one man, in addition to the man himself; that is to say, there is what we call the conscious ordinary man as is known to the world at large, there is further the Double, almost indistinguishable from him either in body or mind, but possessing the faculty of movement without limitations of space. The Double can appear in a room with locked doors and instantaneously disappear, although at the same time, when he is present he has all the attributes of the human body. The third is somewhat different, and was called the Thought Body. He is not quite so solidly built, and does not possess the higher moral attributes of his more solid Double. This, however, I mention, not expecting any one to believe it, but merely stating that I believe those things to be facts, as they have occurred in the experience of friends of mine, who to all appearance are sane, and whose evidence would not be rejected on mundane matters in any court of law. Without asking any of our unpsychical readers to believe the objective reality of those statements I have just made, it is obvious that if they are true, and their existence were established on a scientific foundation, they would throw a great light on the problem which is raised by Stevenson in "Dr. Jekyll and Mr. Hyde."

HOW MANY?

Stevenson had firmly grasped the conception of the possibility of two personalities; he had also an open mind as to the possibility of a still greater complexity in the mysterious Ego of mind. The late Lady Sandhurst, I remember, told me that as the result of her own personal experience, she was certain "that a strong person in good health and under certain conditions could throw off as many as six different doubles of himself, each of which would be to all outward seeming, an exact reproduction of his person." I have, however, no evidence that would justify me in saying "we are seven," but I think there is a very strong probability that we are capable of throwing out many more personalities than even Lady Sandhurst imagined. Mr. Stevenson suspected this, for in "Dr. Jekyll and Mr. Hyde," he makes Dr. Jekyll assert that he, having made the discovery that man is not truly one, but truly two, then he adds, "I say two, because the state of man's knowledge does not pass beyond that point; others will follow, others will outstrip me on the same lines, and I hazard a guess that man will be ultimately known for a mere polity of multifarious, incongruous, and independent denizens."

"THE STRANGE CASE OF DR. JEKYLL."

Waiving further dissertations, merely leaving as they stand those allusions to the most astounding of all the phenomena of mysterious Borderland, I will briefly summarize the psychical teaching of "Dr. Jekyll and Mr. Hyde," a story which, though familiar to the public, may well bear retelling from a psychical point of view. Dr. Jekyll, a medical man of large fortune, began life with every guarantee of an honourable and distinguished future. His worst failing was an impatient gaiety of disposition, which was combined oddly enough with an imperious desire to wear a grave countenance before the public. Hence he concealed the irregularities of his life beneath a mask, and thus became committed to a profound duplicity of life. The contrast between the life he really led, and that which he wished people to believe that he led, severed with an even deeper trench than in the majority of men, those provinces of good and ill which divide and compound man's dual nature. Both sides of him were in dead earnest. The better soul in him struggled ever to the higher; the worst, the body of sin and death of which the apostle speaks, constrained him, not less imperiously, to gratify his selfish passions. He thus early learnt to

recognise the theory of primitive duality of man, and being addicted to scientific speculation, the idea occurred to him that it might be possible to separate these two elements into distinctive persons.

If each, I told myself, could but be housen in separate identities, life would be relieved of all that was unbearable; the unjust might go his way, delivered from the aspirations and remorse of his more upright twin; and the just could walk steadfastly and securely on his upward path, doing the good things in which he found his pleasure, and no longer exposed to disgrace and penitence by the hands of this extraneous evil. It was the curse of mankind that these incongruous faggots were thus bound together—that in the agonised womb of consciousness, these polar twins should be continuously struggling. How, then, were they dissociated?

DR. JEKYLL'S DISCOVERY.

In the midst of this speculation he began to perceive, by the aid of a side-light shining through the laboratory table, the mist-like transience of this seemingly solid body in which we walk attired, he recognised his natural body for the mere aura and effulgence of certain of the powers that made up his spirit. He found out the secret of compounding a drug by which those powers should be dethroned from their supremacy, and a second form and countenance substituted, none the less natural because they wore the expression and bore the stamp of the lower elements of his soul. After long hesitation he prepared the compound and drank it off. After racking pains and grinding of the bones, and a horror of the spirit to be exorcised at birth or death, he emerged with sensations indescribably new, but from its very novelty incredibly sweet.

I felt younger, lighter, happier in body; within I was conscious of a heady recklessness, a current of disordered sensual images running like a mill race in my fancy, a solution of the bonds of obligation, an unknown but not an innocent freedom of the soul. I knew myself, at the first breath of this new life, to be more wicked, tenfold more wicked, sold a slave to my original evil; and the thought, in that moment, braced and delighted me like wine.

EDWARD HYDE.

Even when rejoicing in this new sensation he became conscious of the fact that he had lost in stature. This was due, he believes, to the fact that the evil side of his nature, less robust and less developed than the good which he had just deposed, nine-tenths of his life had been one of effort, virtue, and control, hence the evil in him having been much less exercised, when it came to be incarnated apart from the good, produced a person much smaller, slighter, and younger than Dr. Jekyll. Not only so, but upon the new body, evil had left an imprint of deformity and decay. Yet, although evil was written broadly and plainly upon his face, he felt no repulsion, but rather a leap of welcome as he saw his new acquaintance in the glass.

This, too, was myself. It seemed natural and human. In my eyes it bore a livelier image of the spirit, it seemed more express and single, than the imperfect and divided countenance I had been hitherto accustomed to call mine. And in so far I was doubtless right.

This incarnation of pure evil, this precipitated solution of the worst elements in his nature, freed from all intermixture of the nobler self, became known as Edward Hyde, who alone among the ranks of mankind was purely evil. By drinking again of the magic draught he was able to cast off the form of Hyde, and stand up once more with the character, stature, and face of Henry Jekyll—the thought of the immense power which the drug gave him instead of sobering him and deterring him from indulging his worst side, had the opposite effect.

THE TEMPTATION OF IMPUNITY.

His evil, kept awake by ambition, was alert and swift to seize the occasion, and the thing that was projected was Edward Hyde. His new power tempted him until he fell. He had only to drink the cup, and at once the body of the doctor disappeared, and he was able to assume, like a thick cloak, the body of Edward Hyde. It was as if he had discovered an impenetrable mantle, behind which he could transact whatever crimes he pleased, and indulge his evil caprice, without any fear of detection, for when the excitement of the crime was over, he had only to swallow the draught, and Edward Hyde would pass away like the scent of breath upon the mirror. The sense of impunity led to the development of his evil inclinations. From pleasures which hardly deserve to be described by a severer term than undignified, he began to turn towards monstrous excesses:—

When I would come back from these excursions I was often plunged into a kind of wonder at my vicarious depravity. This familiar that I called out of my own soul, and sent forth alone to do his good pleasure, was a being inherently malign and villainous; his every act and thought centered on self; drinking pleasure with bestial avidity from any degree of torture to another; relentless like a man of stone. Henry Jekyll stood at times aghast before the acts of Edward Hyde; but the situation was apart from ordinary laws, and insidiously relaxed the grasp of conscience. It was Hyde after all, and Hyde alone, that was guilty. Jekyll was no worse; he woke again to his good qualities seemingly unimpaired; he would even make haste, where it was possible, to undo the evil done by Hyde. And thus his conscience slumbered.

THE STEALTHY GROWTH OF EVIL HABIT.

He made every preparation to avoid detection. He took lodgings in a house in Soho, and for some time all went well, but the first warning which he received as to the perils of his double life, came one evening, when, having gone to bed as Dr. Jekyll, he awoke in the morning as Edward Hyde. He hardly realised what had happened, and was dozing over when he glanced at his hand. Jekyll's hand was large, firm, white, and comely, but the hand which he saw lying half shut on the bedclothes was lean, corded, knuckly, of a dusty pallor, and thickly shaded with a swarth growth of hair. Terror woke up in his breast, as sudden and as startling as the crash of cymbals. He rushed to the mirror, and saw that the change had actually taken place without his will. He succeeded, however, in getting home, and obtaining possession of his draught. That experience made him reflect more than ever before on the issues and possibilities of his double existence.

That part of me which I had the power of projecting had lately been much exercised and nourished; it had seemed to me of late as though the body of Edward Hyde had grown in stature, as though (when I wore that form) I were conscious of a more generous tide of blood; and I began to spy a danger

that, if this were much prolonged, the balance of my nature might be permanently overthrown, the power of voluntary change be forfeited, and the character of Edward Hyde become irrevocably mine. The power of the drug had not been always equally displayed. Once, very early in my career, it had totally failed me; since then I had been obliged on more than one occasion to double, and once, with infinite risk of death, to treble the amount.

THE PENITENT'S STRUGGLE TO REFORM.

In the beginning, the difficulty had been to throw off the body of Jekyll, but gradually and decidedly the difficulty transferred itself to the other side. Everything pointed to the fact that he was losing hold of his original and better self, and becoming slowly incorporated with his second and worse. His two natures had memory in common, but all the other faculties were unequally shared between them. Jekyll projected and shared in the pleasures and adventures of Hyde, but Hyde was indifferent to Jekyll, or but remembered him as the mountain bandit remembered the cavern in which he conceals himself from pursuit. Confronted with the certainty that a continuance in this double life would lead to the loss of his soul and the triumph of his baser self, Jekyll made a struggle for his soul. For two months he lead the life of the utmost severity, turning his back resolutely upon the liberty, the comparative youth, the light step, leaping pulses, and secret pleasures, which he enjoyed as Mr. Hyde. For a time he attained the compensations of an approving conscience. Then he began to be tortured with throes and longings as of Hyde struggling after his liberty, and, at last, in an evil hour, he once more swallowed the transforming draught. He was worse than before. He had never—

made enough allowance for the complete moral insensibility and insensate readiness to evil, which were the leading characters of Edward Hyde. Yet it was by these that I was punished. My devil had been long caged, he came out roaring. I was conscious, even when I took the draught, of a more unbridled, a more furious propensity to ill.

RELAPSE, AND WORSE.

As a result, he committed a murder, although he struck the fatal blow in no more an evil spirit than that of a sick child may break a plaything, but he had voluntarily stripped himself of all balancing instincts. The spirit of hell awoke in him and raged. He mauled the unresisting body, tasting delight at every blow. Then he suddenly awoke to the conviction that his life was forfeited. He rushed home in divided ecstasy of mind, gloating over his crime, light-heartedly devising evils in the future, and still hearkening in his wake for the steps of his avenger. Hyde had a song upon his lips as he compounded the draught, and pledged the dead man as he drank it. The pangs of transformation had not done tearing him before Henry Jekyll, with tears of gratitude and remorse, had fallen upon his knees, and lifted his clasped hands to God. As he prayed the ugly face of his iniquity stared into his soul. As the acuteness of the remorse began to die away, he felt a sense of joy for Hyde, being now a murderer, it would be impossible for him to take his shape again, and he was thus delivered, he hoped, from himself. For months he laboured with unwearying philanthropy to relieve suffering and to do good. But as the first edge of his penitence wore off, the lower side of him, so long indulged, so recently pinned down, began to growl for license. At last, he fell again before the assaults of temptation.

THE GRASP OF NEMESIS.

He was sitting in Regent's Park in January. The animal within him licking the chops of memory, the spiritual side a little drowsed, when the vain-glorious thought came over him of his goodness and the badness of other men. Suddenly he felt a qualm, then a horrid nausea, a deadly shuddering, a faint, and before he knew what had happened, he was once more Edward Hyde, with Dr. Jekyll's clothes hanging formlessly on his shrunken limbs, and on his knee the corded and hairy hand. In a moment from being a respectable, wealthy, beloved doctor, he had become the hunted, houseless murderer in thrall for the gallows. He succeeded in making his way to a hotel, where he sat all day in a private room, gnawing his nails. At night he drove backwards and forwards in a closed cab about the streets of the city. That child of hell had nothing human, and nothing lived in him but fear and hatred. At last he reached his friend's house, secured the magic-working draught, and returned to the likeness of Dr. Jekyll.

THE APPROACH OF THE END.

The next day, after breakfast, he had no sooner left his house than he felt himself raging, and freezing with the passions of Hyde. He succeeded in getting back home, where a double dose returned himself to himself; but after six hours, after looking at the fire, he again became Hyde, and the drug had to be re-administered. From that day forth, it was only after the immediate stimulus of the drug that he was able to keep the countenance of Jekyll, but at all hours of day and night, and, above all, if he dozed for a moment in his chair, he became Hyde. Languidly weak, both in body and mind, he was pre-occupied almost wholly by the horror of his other self, and the moment the virtue of the medicine wore off, the hateful transformation took place.

Into the possession of a fancy brimming with images of terror, a soul boiling with causeless hatreds, and a body that seemed not strong enough to contain the raging energies of life. The powers of Hyde seemed to have grown with the sickliness of Jekyll. And certainly the hate that now divided them was equal on each side. With Jekyll, it was a thing of vital instinct. He had now seen the full deformity of that creature that shared with him some of the phenomena of consciousness, and was co-heir with him to death, and beyond these links of community which in themselves made the most poignant part of his distress, he thought of Hyde, for all his energy of life, as of something not only hellish but inorganic. This was the shocking thing; that the slime of the pit seemed to utter cries and voices; that the amorphous dust gesticulated and sinned; that what was dead, and had no shape, should usurp the offices of life. And this again, that the insurgent horror was knit to him closer than a wife, closer than an eye; lay caged in his flesh, where he heard it mutter and felt it struggle to be born; and at every hour of weakness, and in the confidence of slumber, prevailed against him, and deposed him out of life.

Hyde also hated Jekyll, but in a different way. But for his fear of death, he would long ago have ruined

himself in order to have involved Jekyll in the ruin. At last, after suffering these torments for some time, habit brought to him a certain callousness of soul. A certain acquiescence of despair, under which he might have prolonged his life for years, but for the fact that he suddenly ran short of one of the ingredients of the wonder-working drug. Nowhere in London could he replace it. He wrote out a whole confession whilst under the influence of the last of the old powders. Half-an-hour afterwards, Henry Jekyll disappeared for ever, and in his room sat Edward Hyde, unable, no matter how great the necessity, to resume the bodily form of the doctor, which had hitherto served as an impenetrable veil for all his crimes.

THE SURVIVAL OF THE WORST.

Soon afterwards the door was burst open by his servants and his lawyer, and this is what they saw :—

Right in the midst there lay the body of a man sorely contorted and still twitching. They drew near on tiptoe, turned it on its back, and beheld the face of Edward Hyde. He was dressed in clothes far too large for him—clothes of the doctor's bigness; the cords of his face still moved with a semblance of life, but life was quite gone; and by the crushed phial in the hand, and the strong smell of kernels that hung upon the air, Utterson knew that he was looking on the body of a self-destroyer.

WHICH SELF SHALL WIN.

Such is the story, with its marvellous suggestions of the growth of an evil habit, of the results that follow the indulgence of the body in sin and death. Marvellous is the skill with which Stevenson tells his gruesome narrative, and it is not wonder that it has been read from the pulpit as the most impressive of all sermons on the consequences of sin, but apart from the note of the moralist—which is so conspicuous that he who runs may read—there is the other suggestion as to the possibility of the division of personality which there is reason to believe is not a phantasy but an actual fact. It is impossible to do more than touch upon the terrible thought—terrible, indeed, but not without consolations, for, if the worser part can be detached, and indulged until it gradually annihilates the nobler nature, it is even more true that the nobler part, if developed under the influence of the higher impulses, may gradually exterminate its worser self, drawing from it such elements of strength and vigour as are natural to it. In this suggestion Stevenson is more true to human nature than was Mahomet, when he described that marvellous angel he saw within the portals of Paradise, which was composed of one-half of glowing fire and the other half of icy snow, and the fire did not melt the snow, nor the snow extinguish the fire. For the influence of one upon the other, the action and re-action of the higher upon the lower parts of our nature are incessant, and life is but one long grave-digging by one for the other. Under the outward semblance and mask of an apparently virtuous Jekyll, our subtler other self may be building up an edifice of Hell, and, in like manner, under the outward seeming of an unregenerate reprobate, the suppressed other self may be building up, little by little, the higher and purer nature, which will only be seen in its reality when the mortal scaffolding of the flesh falls into the tomb.

THE BALLAD OF "TICONDEROGA."

Stevenson dwelt much on these subjects. He was a member of the Psychical Research Society, and his letters abound with references to the strange dual life which he lived. Of his poems, that entitled "Ticonderoga" is the only one that is based, so far as I remember, upon a ghost story. It is a Highland tale of how a Stewart slew a Cameron, and then took refuge with another Cameron, well knowing that hospitality would transform his host from an avenger into a protector. That night, as the murdered lay beneath the Cameron's roof, the ghost of the dead Cameron, whom he had slain, appeared to his kinsman, demanding that his murder should be avenged. The Cameron refused; not even for the sake of avenging a kinsman would he slay his guest. Three times the angry wraith appeared, clamouring for vengeance, and when the third time it was refused, he departed, uttering the one word "Ticonderoga." The Stewart departed in peace, and the Cameron went through the world with that word ringing in his ears, not knowing what it meant. He followed the British Army in many campaigns through east and west without finding a clue to the puzzle until at last he found himself face to face with the enemy in the American War. On the eve of battle he inquired the name of the place, and he was told that it was "Ticonderoga," and at once he knew his doom. Before the sun set the next day the Cameron man lay dead.

THE DREAMER AND DEATH.

Stevenson was never what might be called a healthy man, but passed his manhood, at least, in the perpetual estate of death, yet there was about him a great joy of life. "I have never been bored during the whole of my life," he at one time told a friend; and whether sleeping or waking, he lived intensely, cultivating courage and intelligence, recognising the precarious nature of his estate in life, but never being abashed before the fact. His was a frank and somewhat headlong passage, as befits a man who has his heart on his sleeve, and a good whirling weathercock of a brain, who reckons his life as a thing to be dashingly used and cheerfully hazarded. And thus he lived and so he died, nor can anyone write a better epitaph upon his brief but brilliant career better than that which he himself has penned, when meditating on life and death.

Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world and bettered the tradition of mankind. And even if death catch people, like an open pitfall, and in mid career, laying out vast projects and planning monstrous foundations, flushed with hope, and their mouths full of boastful language, they should be at once tripped up and silenced: is there not something brave and spirited in such a termination? and does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the gods love die young, I cannot help believing they had this sort of death also in their eye. For surely, at whatever age it overtake the man, this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a-tiptoe on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.

V.—THE NEW WITCHCRAFT.

THE DANGERS AND USES OF HYPNOTISM.*

THERE has been much talk lately of certain facts alleged to be phenomena of Hypnotism, which, if true, if an essential part of the working of that power, an inherent potentiality, which may be at any moment called forth, should certainly subject it to the entire renunciation and disapprobation of every right-minded citizen.

We have been formerly led to believe that Hypnotism is a valuable means of cure for disease, mental and moral, that it may bring relief to the suffering, sanity to the insane, sobriety to the drunkard, self-restraint to the vicious, ease of mind to the distressed, may supplement the education of the young, and relieve the feebleness of age.

I.—ITS DANGERS.

Lately, on the other hand, we have heard various accounts of quite another state of things. Girls have fallen a prey to the villainies of evil men. A lady of high position and blameless life—the Baroness von Zedlitz—has voluntarily gone through a sham marriage with a low-born rascal, whose very acquaintance a woman of her class should have repudiated, and another, the Baroness v. B., after being led to do various foolish actions (not, however, anything seriously wrong), was thrown into a lunatic asylum, and was certainly reduced to a condition bordering on frenzy.

THE VICTIMS.

That evil men can lead captive, silly women, is nothing new in the world's story. Every day women, worthy of a better fate, sacrifice themselves, in marriage or without it, for men who, even without the aid of Hypnotism, have contrived (to use the language of Hypnotism) to "suggest" to them a passion they would never in the natural course of things have felt. At the "suggestion" of passion, or love, or duty, or in the mere instinct of sacrifice, whole hecatombs of victims are offered yearly on the altar of evil. Can we, therefore, wonder that now and then we hear that a power, strong for good in the hands of those who would help and heal, has been wrested to the service of evil, to corrupt and to destroy?

THE QUESTIONS AT ISSUE.

Two important questions arise out of such facts as these:—

1. Is it, indeed, true that the Hypnotist really possesses these alleged powers, is able to arrogate to himself the line of action which a certain school of Theology has hitherto attributed to Another, the power of destroying men's souls, of tempting to evil, of robbing them of free-will, and so making them his own?

2. Whatever the degree of this power may be, is it for the good of Society that such power, in any degree, should belong to any one who may choose to exercise it?

Before attempting to consider what science and experience may have to say on either point, let us first examine some of the stories in question.

* See BORDERLAND, vol. i., pp. 129, 186, 217.

CZINSKI AND THE BARONESS Z.

The special offender, whose crimes have been lately brought to our notice, is a Pole named Czinski (or Czynski), a teacher of languages, probably of the class with whose brass-plate one is familiar in the London suburbs or the country town. His age appears to have been about thirty-five, though it is variously stated in different accounts. He supplemented his earnings by the employment of a somnambulist to give séances at his house, and himself practised as a "magnetiser," a profession which unsatisfactory association has long rendered of doubtful repute, though no doubt, in some cases, undeservedly so. Most of his class assume some sort of decoration, as professor or doctor, and Czinski's fancy was for the latter title, which, he alleged, was bestowed upon him by an academia in Rome, the existence of which he has not been able to substantiate, and which is unknown to the Italian consul in Munich, the town in which the magnetiser has rendered himself notorious.

Among his patients was a certain Baroness Hedwig v. Zedlitz, who appears to have been a highly neurotic hysterical person, of the kind probably who commonly furnish the *clientèle* of quacks and charlatans.

WAS SHE HYPNOTISED?

An interesting point is, that in spite of Czinski's repeated "magnetisations," whatever they may be, and frequent séances, according to the lady's own account, she never felt herself hypnotised at all, though she did yield to his personal fascinations. *Facilis est descensus Averni.* Given an hysterical woman with a fortune, an unprincipled man in poor circumstances; a teacher of languages *vis-à-vis* with a woman with a title; a man's vanity with a woman's sentiment; a woman who has quarrelled with her family, and is conscious of "not being understood" with a man who professes sympathy with her inmost soul; and it doesn't need much hypnotism to account for the rest!

Moreover, the baroness was religious, and Czinski declared himself anxious about his soul; she was a good woman and weak, and he was a bad man and strong. It is an ugly old story, which we all know! She was "an interesting case" he would tell her, and soon he would be able "to affect her at a distance." There was talk of telepathy and twin souls and counterparts. Whenever the baroness felt a little sentimental she supposed that Czinski was hypnotising her at a distance—albeit, he failed to hypnotise her at hand, and auto-hypnotism and self-suggestion, at least, were soon in full swing.

According to her own account, she felt no love for him at first, but only pity, but after she had opened to him her prayers and her purse, love began, and the baroness was conquered. Her fortune, of course, could not be his without marriage, but though Madame Czinski lived elsewhere, such a person existed, and complicated matters considerably. So he told her that

he could not marry her before the public for political reasons, as he was a Polish exile of princely family (had the poor woman never read any novels?), and finally, there was a sham marriage by a sham priest, with sham certificates, signed by the companion of the baroness as witness. At this point, rather late in the day, the lady's father and brother came to the rescue, and Czinski was arrested. He attempted suicide in prison, and tried to pass as insane, but without avail.

CZINSKI ACQUITTED OF HYPNOTIC SUGGESTION.

He denied having ever hypnotised the baroness, and averred that he tried to cure her by means of "transfer," a process known to the believers in "magnetism." Finally, on December 20th last, he was acquitted of the crime of causing immoral conduct by post-hypnotic suggestion, but condemned to three years penal servitude, with five years deprivation of civil rights for forgery of documents and for usurpation of a public office by obtaining the services of a pretended priest.

Whether or no Czinski ever did hypnotise the baroness, he was ready to seize on the excuse of hypnotism when it served his turn, and when the companion gave evidence against him he declared that she was hypnotised to this end by the experts—these experts being physicians of recognised standing, and hypnotists of world-wide reputation, Dr. Preyer and Dr. Hirt, of Breslau, Dr. Grashey and Dr. Von Schrenk Notzing, of Munich.

Dr. Grashey and Dr. Von Schrenk Notzing were persuaded from the first that there was some degree of hypnotic influence, though they somewhat overstated their case by extending the same excuse to Frau Rudolph, the baroness's companion, her signature, they said, being manifestly that of a person deprived of will-power. The signature in question turned out, however, not to be hers at all, but to be a forgery by the sham priest, written by the same hand as the rest of the document. Dr. Hirt, of Breslau, on the other hand, denied that suggestion had been sufficient to account for the baroness's conduct. There seems little doubt, however, that self-suggestion, even if not suggestion from Czinski, and whether she were hypnotised or no, was a motive force in her conduct, as she obviously persuaded herself contrary to her original instincts.

CZINSKI AND ANOTHER VICTIM.

Another story, on much the same lines, reaches us at first hand from the Baroness B., another lady, upon whom the same ruffian tried his arts and succeeded, not quite to the extent of the irretrievable tragedy of the Baroness Z., but so far as to inflict a scar upon a noble and blameless life.

This lady has been so good as to submit a detailed account of her sufferings, both direct and indirect, both at the hands of Czinski in person, and when at the lunatic asylum in which, by his means, she finally found herself immured.

CZINSKI AS A PHILANTHROPIST.

In the month of October, 1893, the Baroness discovered that she had lost a valuable pearl ear-ring, which she sought for in every direction, in vain. At last, having had, some years before, some satisfactory experiences with a somnambulist, she resolved to lay the matter before a clairvoyant; and hearing that a professional "magnetiser," named Czinski, advertised the services of such a person, she paid a visit to his house. Here she saw some patients, and, apparently, a respectable young woman, who passed as his wife, among all the usual surroundings of a decent middle-class home.

While waiting for her turn, an ingenious little drama was played, apparently to attract her notice and inspire confidence. A patient passed gaily out of the consulting-room, announcing that, though he had entered it as a cripple, he was now in a condition to walk home without the aid of mechanical appliances, or of the conveyance which had brought him. This presented Czinski in a new light, and the Baroness soon learnt that he was a philanthropist, who occupied himself with the mitigation of all forms of suffering and the cure of disease by "magnetism."

With the unsuspicious simplicity which characterised her conduct all through, she immediately submitted herself as a patient, with the idea of being cured of incipient gout. The "magnetiser" made passes over her, breathed in her face, and looked in her eyes, "whereupon all pain ceased."

She, however, "became aware of a strange sensation in her head," and unfortunately, instead of exerting her power of will and self-control, she abandoned herself to the impression that Czinski had established a *rapport* with her, and now considers that from that moment she lost all power of judgment and independent action.

THEOSOPHICAL DISCUSSIONS.

Czinski seems to be something of a character reader, and knows how to appeal to his victims, and to measure the material with which he has to deal. He and the Baroness proceeded to discuss Theosophy, the principles of which he expounded to her, and, all unsuspecting, she invited him to visit her, in order that they might carry their discussion further.

It strikes one as curious that her suspicions were not aroused when Czinski insisted upon a *written* invitation to her house; on the contrary, she obeyed his wish, and provided him with a weapon he might afterwards turn against herself.

HIS FIRST ATTEMPT FAILS.

On the occasion of this visit his religious ardour seems to have been suspended, and his behaviour was certainly such as no woman of the Baroness's character would have tolerated in her normal state. Whether her present state were self-suggested, or, as she believes, induced by Czinski, she repelled his amorous advances, but did not order her servant to show him to the door, and report her "not at home" on the occasion of any future visit, as he richly deserved. He was conscious, however, that his powers of fascination were not sufficient to overcome her principles; and the Baroness, probably aware that a "man scorned" is even a worse enemy than a

"woman scorned," dates from that hour his desire for revenge.

A THREE DAYS' PROBATION.

However, they continued to meet, she indeed taking the active part, and paying visits at Czinski's house. Their talk was of philanthropic projects, of the horrors of vivisection, and of suffering humanity, and he succeeded in making her believe that she might be made a valuable instrument of good in his hands if she would only submit herself absolutely to his direction. She was to be subjected to a series of proofs, lasting for three days, and the compact was sealed by his gift of a ring, from which she was never to part. She now believed herself clair-audient, and became entirely obedient to Voices, which she declared commanded her to do a variety of foolish and unseemly things—to take a journey to a distant town and visit a famous musician, whom she was to greet with a sisterly kiss, explaining "that this is the solution of the great enigma which his music has propounded!" The bewildered musician received this favour with some surprise, and ungallantly suggested that only a hypnotised condition could account for such conduct. On her endeavouring to return home, the Voice suggested that she should extend her journey still further. In the end, however, she made a brave resistance, which was rewarded by the power to carry out her own wishes.

Czinski, annoyed, submitted her, she believes, to further probation to which she was again obedient; any way, she took him her portrait, and was persuaded to buy presents for his "wife" and child, and a ring for himself.

His influence naturally increased with her added subservience, and when her sister accompanied her on one of her numerous visits, she was startled at the extent of their intimacy. The next move of the magnetiser was a little too clever; he persuaded her that a Revolution was about to break out, and that she must be prepared for immediate flight, and was to go with him to America. Accordingly, when the voice cried, "Come quick and bring all your valuables," she crammed a large bag with her dearest treasure, Wagner's music, left her money and jewellery behind, and fled to Czinski. It is refreshing to get even a trace of comedy in so sordid and miserable a story.

HIS REVENGE BEGINS.

Czinski, as one might expect, assured her that the danger was less immediate than she had supposed, and escorted her home, telling her sister that she was very ill. As he left he hissed into her ears, "I shall send you to the unhappiest of the unhappy," which she now interprets as a threat of the mad-house.

Her sister believed the Baroness to be very ill, as, indeed, one can only suppose to have been the case—in mind if not in body—and was anxious that she should have a suitable trained nurse. With a refinement of cruelty intended, the Baroness thinks, to add to her sufferings, Czinski arranged to supply the nurse. (What in the world was the *sister* about? one asks, and, moreover, the Baroness had also a valued maid who had been with her many years. Were they also suffering from Czinski's paralysis, like the companion in the other story?) This nurse, and others who in turn followed her, was a woman of the lowest character, but in all her miseries, the infatuated Baroness only called for Czinski, who, when he came, insisted on the necessity for her being taken at once to an asylum.

THE TRAGEDY DEEPENS.

At this point the action becomes accelerated. A doctor is summoned, the Baroness is declared mad, and so dangerous that a male attendant is required—she threatens to shoot him—her sons are sent for; one only comes, casually expresses a hope that his mother will not be sent away, and then leaves her; four men rouse her out of bed in the night, she is taken, without even being allowed to dress herself, to the asylum, barefoot and in a thin dressing-gown, in November weather, and there undergoes, she tells us, all forms of neglect and cruelty.

WAS SHE MAD?

Such is the Baroness's story, told by herself with much detail, and with continual protestations, that she was throughout perfectly *sane, but hypnotised*. Certainly, applying the known to the unknown—what has since been proved about Czinski to what is alleged by the Baroness—one is tempted to say that if she were sane it was not his fault, and if she were not hypnotised it was not from want of effort on his part to get the poor suffering woman into his power.

The Baroness's manuscript deals at considerable length with her life in the asylum, with which we are not here concerned, except in regard to the refusal of the doctors to consider her assertion that she was hypnotised by Czinski. In relation to this they naturally, perhaps, urged her to forget him, and ignored her attempted explanations. Her conduct while in the Asylum certainly tended to confirm their theory of her insanity, and one is not surprised to hear that her want of self-restraint was severely dealt with. At an early stage in her stay at the asylum the ring, which was the seal of *rapport*, was removed, but the voice, though gradually losing in force, remained with her, inciting her to beat on the doors, to sing Wagner's music all night long, to the disturbance of the other patients, to throw a glass out of which she was drinking through the window, and other vagaries. As she became more quiet in her conduct she was gradually allowed certain privileges—to walk in the garden, to go for a drive, to receive visits from her friends, to have her own apartments, and, finally, at the end of some weeks, and at the invitation of a certain Count V——, she was released in December, 1893.

I have the pleasure of some acquaintance with the Baroness, a woman of middle age, with the grace and dignity which befits her condition, and of considerable culture—not an hysteric, vulgarly ready to accept the attentions of an under-bred rascal, simply because he importuned her. The story is full of instruction—to the student of character, with whom we may safely leave it, to the philosopher, perhaps even to the cynic, above all, from our point of view, to the student of hypnotism.

HOW DOES HYPNOTIC INFLUENCE ACT?

All readers of trustworthy works upon the subject* are familiar with the trite statement that the business of Hypnotism is to strengthen will power, but that it cannot create it, that it may give a push in the direction of evil or of good, but cannot set the feet in any unwilling path; that it may enable the patient to carry out potentialities, but cannot bestow new temperament or incite to actions contrary to the nature and disposition of the subject. "Hypnotic suggestion does not enable us to create force, but only to transform it, nor to create characteristics, but merely to modify them. I cannot think that Hypnotism would make a naturally morose man permanently amiable, or a violent tempered man quiet and gentle." (Lloyd Tuckey, *Psycho Therapeutics*, 80). "Hypnotism does not induce a new condition, nor work on perfectly novel lines to the extent which is often supposed—it acts by intensifying and utilising mental states which are abnormal in degree, but not unnatural in kind." (cp. cit. 68.)

CAN ONE BE HYPNOTISED TO DO WRONG?

"It would be vain to make criminal suggestions to the disciplined and moral man, for he would either wake up at once or would ignore them; but it would be an easy task to corrupt the naturally weak and ill-disposed. If one told a sincere teetotaller that on waking he was to drink a glass of brandy, it is certain that the suggestion would fail, no matter what was the degree of sleep induced; but the half-hearted abstainer might, perhaps, succumb, just as he would yield to the pertinacious solicitation of his ordinary companions, because the wish to abstain was not strongly grounded or an essential part of his individuality." (cp. cit. 310.)

This is strong language, but Dr. Tuckey does not theorise merely. The question has been made a matter of experiment in some of the first consulting-rooms in Europe; by Prof. Lombroso, in Turin, by Dr. Kingsbury, before the British Medical Association in 1890; by Drs. Bernheim, Liébeault, Charcot, and others. Even Charcot, who recognised the operation of Hypnotism in morbid cases only, emphatically denied that the hypnotiser could make the subject do wrong, could force him to violate his habits and tendencies.

THE BARONESS AND EVIL SUGGESTION.

We observe in this connection, that though recently subjected to Czinski's "magnetisations," the Baroness resisted his suggestions of impropriety of conduct of a kind naturally impossible to a woman of her character and position, that in order to work upon her at all, he had to appeal to her natural tendencies, her philanthropy and her desire to benefit the race, and to decrease suffering among the lower animals. When he suggested to her to bring her valuables it was her own individuality that exercised the power of choice, much to his disgust. Even when she voluntarily submitted to the probation which she believed was to lead to active benevolence, and when he sought to humiliate her by the suggestion of her visit to the musician, he selected an excuse which appealed to her love of art, her sympathy with the problems of the music she loved best. When these suggestions were unduly prolonged, and she resisted the attempt to separate her still further from home, and made an effort to return, she was at once able to carry out her own wishes and intentions.

With her later conduct we are not concerned. There is very little doubt that she was at least "beside herself" when first in the Asylum, and whether we call it madness or no, it is impossible not to feel that the responsibility rested with the scoundrel who drove her to distraction.

WE CANNOT SHIRK OUR RESPONSIBILITIES.

"This frail bark of ours may wreck itself Without the captain's guilt, without the pilot's knowledge." Our lower selves may be strong for evil yet, we cannot defy our better self, we cannot gamble with the best treasure of our lives, and hope to escape its vengeance. It is a commonplace that the poor wretches who crowd our gin-palaces and gambling-hells and mad-houses are driven there by the lash of conscience and reflection and memory. We are not left to ourselves, and are ultimately responsible, no matter how strong the voices that goad us on to evil, for the creation of the furies who pursue us to our destruction.

WHAT DOES THE STORY SHOW?

Have we not in this story ample proof that Hypnotism is not so dangerous a force as many would have us suppose? Even so unscrupulous a rascal as Czinski, whose subject believed herself, fully and permanently during many weeks, under his hypnotic influence, was nevertheless powerless to force her into wrong against which she was protected by the tendencies of a lifetime; and even when he persuaded her into acts of folly and bad taste, he did so by an appeal to her higher self, to her enthusiasm for art, and her desire to do good.

OTHER STORIES OF ALLEGED SUGGESTION.

Another story reaches us from America, about as unpleasant a story as even American police news can produce. Two school girls fell into habits of intimate companionship with a disreputable young man, whose father, Pickin, like Czinski, a self-styled "Doctor," was the proprietor of a "Vitapathic Institute," another establishment of the "magnetising" variety. They used to spend their time with these worthies, father and son, and account for their absence from home by school examinations and tea-parties at their Sunday-school teacher's. Finally, one of the girls was missing, and proved to be with young Pickin at a lonely spot called "Little Niagara"; the other was meanwhile at home in a state of extreme hysteria. At a loss to account for their misconduct, it is alleged that they are hypnotised, as it is known that they all four used to play at "magnetising" each other.

A genuine hypnotist, Dr. Flint, was called in, and had a calming effect upon the girls, who thereupon confessed to the nature of the life they had been leading with the

* Such, for example, as those of Lloyd Tuckey, Hack Tuke, and Kingsbury, in England; and on the Continent those of Liébeault, Bernheim, Delbœuf, Krafft Ebing, Von Schrenk Notzing, Forel, Preyer, Wetterstrand, &c., &c.

Pickins, father and son, who have been arrested. The following is the latest report of the proceedings: —

EAU CLAIRE, WIS., *December 21st.*

Circuit Judge William F. Bailey, who announced soon after the arrest of Dr. Pickin and his son that no evidence based on theories of Hypnotism would be allowed in his court, has been seeking re-enforcements of his position that there is no Hypnotism at all about recent phases of the affair. He says: "I became satisfied from my research that the actions of the girls Mabel Briggs and Alma Leonard within the last two or three weeks, at the séances to which the public had been invited were not on hypnotic lines, but contrary thereto. Therefore, to assure myself and many good people who seem to be mystified, I was induced to propound questions in a letter to Dr. William Lee Howard, a well-known authority on Hypnotism, of Baltimore. I think I have been fully upheld by his replies."

Dr. Howard's letter contains a summary of well-known facts about Hypnotism, the most important in this connection being with regard to the alleged influence of the Pickins over the two girls at a distance, it having been asserted that their visits to the men were due entirely to suggestion, and not the will of the girls themselves—that they were drawn to distant places, found themselves in the train, and such like, and always knew that they were under Pickin's control.

Dr. Howard shows that this could be effected by one of two methods only: (1) By suggestion at a distance, a phenomenon which experiment has shown to be of *extremely* rare occurrence* and only after very frequent hypnotisation, and (2) by post-hypnotic suggestion. In this condition the subject is unaware of doing anything peculiar, or that his actions are at the command of another, and indeed will not allow that he is acting under orders.

Dr. Howard drops the following hint in conclusion:

Hysterical girls are prone to deception and simulation to high degree. This may be due to a morbid desire for sympathy and notoriety, or some derangement of the harmony that should exist between the purely mental and physical state of our lives and without which harmony we are like a piece of machinery, one part of which is out of gear.

Dr. Howard is careful to add, however, that he does not mean to imply that the case in question is simulation, since auto-suggestive self-deception is often confounded with intentional deception, and begs the judge to bear in mind that post-hypnotic suggestion leads to auto-hypnosis, which he has seen proved to the satisfaction of a court on a trial for murder. District Attorney Frawley says the claim made by the state is that the girls during the recent manifestations were suffering from just exactly this auto-hypnosis, or supervention of hypnotic condition, without presence of an operator, and due to post-hypnotic suggestions.†

AN EPIDEMIC OF PSEUDO-HYPNOSIS.

With such cases as these to start from, one is not surprised to hear of an absolute epidemic of alleged hypnotisation. Such epidemics have been common in all ages, the result sometimes of imitation, sometimes of fear, sometimes, as in the present instance, of morbid direction of consciousness. We hear of an entire town under the influence of hypnotic suggestion after the visit of a "mesmerising" charlatan, respectable citizens imagining themselves cats, demons, and pieces of furniture. The Mayor, however, has issued an order to fine any one practising hynotism 25 dollars, and the epidemic is abating.

However, at another place a man has murdered a fellow workman "under the hypnotic influence" of their employer, who had private reasons for getting rid of him; and another man has murdered his wife under similar circumstances. The *Chicago Tribune*, December 23rd, thus states the position of things:

Can one person cast such a psychic influence over another person as to cause that other person to commit a crime plotted and arranged by the one of stronger mentality? Will it ever be possible for villains to go around hypnotising good citizens and using them as tools to rob and do murder.

That seems to be the present trend of end-of-the-century sin. Hypnotism is beginning to be used as a defence in crime, almost as extensively as the old pleas of kleptomania and emotional insanity, now passed into standing jests. Perhaps the day will come when every pickpocket will have witnesses to prove that some stronger intellect hypnotised him into snatching his purse.

In short, the allegation of Hypnotism is the latest form of the "Please, sir, it wasn't me," which has been on the lips of every cowardly criminal from the days of "The serpent beguiled me and I did eat," down to the boy who robbed your orchard last autumn.

THE INFLUENCE OF THE NOVEL.

Unfortunately some distinguished novel-writers, who have not troubled to get up their subjects, are also guilty of ascribing to "Hypnotism" quite impossible attributes. In his brilliant novel of "Trilby" (the morality and probability of which is not our concern), Mr. Du Maurier talks a considerable amount of nonsense about Hypnotism. The heroine, though she has not a note of music in her composition, and cannot sing a simple tune so that it shall be recognised, under "Mesmeric" influence is capable of the most marvellous *tours de force*, and dazzles the musical public all over Europe. It is conceivable that Hypnotism might produce a temporary exaltation which should glorify a gift already possessed, but it certainly could not create either a voice or the taste to make use of it.

Mr. Conan Doyle, too, in "The Parasite," has been guilty of describing the entirely impossible situation of a man of intelligence and ability, hypnotised at a distance contrary to his determination and will, and in spite of various contrivances to prevent it. Further, the woman who acts as hypnotiser dies of the effort, another effete superstition, a relic of the old days of Mesmerism, when it suited the self-seeking purposes of disreputable quacks and charlatans, to lay claim to the exercise of effort, of some special personal gift, whereby the magnetisation was effected; whereas any of our most successful scientific hypnotists would be the first to declare that there is no special power, no secret in the matter. Dr. Liébeault, whose experience in psychotherapeutics is possibly, in point of length of time, and number of cases, the widest in Europe, limits the functions of the operator to the power of inspiring confidence in the patient. The patient does the rest, and *his* business is: (1) to desire the cure; and (2) to have confidence

* See Liébeault "Thérapeutique Suggestive." 275; Bourru et Burot "La Suggestion Mentales," 160.

† As these sheets are passing through the press, I learn the case has been dropped, and Pickins released.

in the means taken. But the *desire* of the effect is the main thing, and the idea that an effect can be produced *contrary* to the desire, is simply a relic of the now exploded ideas of the "magnetisers," whose performances, as one of our scientific writers tells us, "have never done anything else but degrade this branch of medical science."

WHO KEEPS THE SUPERSTITION ALIVE?

It is probably in consequence of the fact that there are still a few persons, who for reasons of their own, find it worth while to invest the subject of Hypnotism with a mystery entirely of their own invention, that so much nonsense has been talked about a matter which men of science have done their utmost to simplify. The number of books which have been written on the subject of Hypnotism during the last decade should have made it impossible for any intelligent reader to remain in ignorance of the first elements and conditions of its existence.

There are still, for example, many who associate Hypnotism with Spiritualism, simply because Hypnotism has been utilised, notably in the long series of experiments by Mr. Gurney and Mrs. Sidgwick at Brighton (see *Proceedings* S.P.R., Nos. 12, 13, 14, 15), for the exploration of certain psychic conditions. There is not much in common between Darwin and a stud-groom, yet both take cognizance of the laws of heredity, between the ivory merchants of Central Africa and the universities mission, yet both are interested in the slave trade—between a milliner and a naturalist, yet both are occupied with fur and feathers. They take cognizance ultimately of the same phenomena, and there the resemblance ceases. In aim, in method, in process of deduction they have nothing in common.

If one may judge from some recent statements of Mrs. Besant's (in which Hypnotism, which she differentiates from Mesmerism, is mixed up with astrals and auras, and she talks of "teaching Hypnotism" as if it were a trick to acquire), the Theosophists are in some degree responsible for keeping alive theories which science has long since relegated to the professional charlatan. This, perhaps, for the same reason that they have revived the study of magic, another relic of a pre-scientific period, and have established secret societies for its practice. It may be that something concrete and materialistic is needed to arrest the attention of members of their society incapable of profiting by the high symbolism of classic mysticism, or the lofty teachings of oriental philosophy.

WHAT GOOD MAY COME OUT OF IT?

Perhaps the degree of attention attracted by recent *causes célebres* may lead to further inquiry by the less instructed,* and lessen the probability of a repetition of the absurd statements which have been lately published. The real limitations of Hypnotism may then be better understood, and bounds set to the claims made on its behalf by those who have never had practical experience of the degree to which the process depends upon the patient, and the proportion of disappointment and failure which without his vigorous co-operation is apt to attend the efforts of the most experienced hypnotist.

WHO SHOULD HYPNOTISE?

But in spite of these limitations of the hypnotist, in spite of the relative importance of the efforts of the subject, it remains a sufficiently powerful agent to be a dangerous tool in the hands of the unscrupulous or of the incompetent amateur. The natural generalisation of the careful reader is that so powerful a therapeutic agency should never be used except for purposes of healing, and only by the duly-qualified medical man. But this would exclude the possibility of such experiments as those recorded by Mr. Gurney and Mrs. Sidgwick, in which, with the assistance of Mr. G. A. Smith, some very valuable psychical and psychological studies were made at Brighton. Such studies, like other forms of vivisection, need not be repeated for mere purposes of demonstration, and need be of very rare occurrence. Certainly something should be done not only to protect the public against charlatans, but to put a stop to the offering on all occasions by all sorts of criminals of the plea of "hypnotic suggestion." The question has been discussed by Dr. Liegeois,* by Mr. Taylor Innes,† by Mr. Brodie Innes,‡ by Dr. Kingsbury,§ and others, and more than three ago Belgium set the example of state regulation upon the subject, making it punishable by fine and imprisonment (1) to make a public show of any hypnotised person; (2) for any unlicensed person to hypnotise a subject under eighteen years of age or of unsound mind; and (3) to cause any hypnotised subject to sign any document professing to have any legal value, such as an agreement, a discharge, &c. These conditions seem reasonable and moderate enough, and might even be made more stringent with advantage.

THE BONA-FIDES OF THE OPERATOR.

It would be well if in all cases, a subject, submitting himself to Hypnotism for any purpose, would protect himself and test the bona-fides of the operator by demanding the suggestion of the three conditions which Dr. Milne Bramwell and others always insist on enforcing (see *British Medical Journal*, April 5th, 1890; paper by Dr. Milne Bramwell). (1.) That no one else should be able to hypnotise the patient without the combined assent of patient and operator; (2.) That hypnosis cannot be re-induced without the consent of the patient; and (3.) that when in the hypnotic state the patient shall have complete power to reject suggestions at will, and that none will be effective save those previously agreed to in the normal condition.

* Subscribers to the BORDERLAND Library (5s. to Non-Circle Members), can have access to the following authors, Kingsbury, Harry Vincent, Binet and Féré, Bérillon, Van Renterghem, Van Eeden, and Bernheim; also articles in *der Zeitschrift von Hypnotismus*, in the *Journal de l'Hypnotisme*, in "Annales Psychiques," and the *Proceedings* of the Society for Psychical Research. We have also added more copies of Dr. Lloyd Tuckey's "Psycho Therapeutics" as a specially readable book for the laity, and one which not only gives the results of original inquiry, but collects the evidence from many sources.

* "De la Suggestion et du Somnambulisme dans leurs rapports avec la Jurisprudence et la Médicine Légale," Paris, 1888.
† *Contemporary Review*, October, 1890.
‡ *Juridical Review*, January, 1891.
§ *Nineteenth Century*, January, 1891.

WHOSE FAULT IS IT?

It is the fools who make the knaves. If the subject will not protect himself, will not exert the power which is his, it is difficult to sympathise with troubles which he practically brings upon himself. A sane person has no business to resort to a system of cure of which he knows nothing, and knowing its conditions he possesses the power of self-protection.

II.—ITS USES.

It is pleasant to turn from the disagreeable, though necessary, consideration of the abuse of Hypnotism, and the abuses perpetrated in the name of Hypnotism, to a brief glance at some of the latest accounts of its use and service to mankind.

Since the last article upon Hypnotism published in these pages, so much has been done that selection of cases is somewhat difficult. Perhaps the most interesting direction of progress in psycho-therapeutics is that first indicated by Dr. Wetterstrand, of Stockholm, in October, 1892. (See *Zeitschrift fur Hypnotismus* for that month.)

PROLONGED SLEEP.

As may be supposed, there are various opinions as to what constitutes the most important factor in psychic healing, some physicians attributing the entire efficacy to suggestions to which Hypnotism is merely an accessory; others, like Dr. Wetterstrand, holding that too much value is ascribed to suggestion, and not enough to induced sleep.

On the obvious assumption that the repair of a lesion makes extra demands on the vital force, often at a time when the existence of the lesion has reduced that force to its lowest, Dr. Wetterstrand originated a special line of treatment, which consists in reducing the labour of living to a minimum, so as to concentrate all the forces of nature on the work of restoration. He puts his patients to sleep for a month or six weeks at a time, and finds that the deeper and longer the sleep, the more certain is the good result. The patient is put *en rapport* with a friend or nurse, who is instructed to feed him at regular intervals without awaking him, and without talking to him more than is necessary. In a paper read before the Harveian Society, November 19th, 1893, Dr. Bramwell quotes a private letter from Dr. Wetterstrand, in which he says: "I have frequently used prolonged sleep in epilepsy, and know of nine or ten persons who, since this treatment, have not had a single attack for years. I have also found it very successful in dipsomania." He has used it also in severe cases of anæmia, chlorosis and hysteria.

Through the kindness of Dr. Woods, of Hoxton House Asylum, I have had an opportunity of seeing a case under treatment which is a modified form of this—an epileptic girl of about seventeen, who at the time I saw her had been asleep for twenty-three hours out of the twenty-four for thirty days, and during that time had not had a single attack, though she commonly seldom passed a day without one or more. Even if such a cure should not be permanent, as it is to be hoped this may be, it is obvious that so long an intermission of disease must give the system a rest which should greatly increase the natural power of recuperation.

From Dr. Theodore Green, of Birkenhead, I hear of an instance of acute spasms of internal pain cured by a hypnotic sleep of forty hours' duration, with an interruption of half an hour's consciousness at the eleventh hour. Though practically awake after the first forty hours, the patient remained in a state of semi-stupor to the end of the fourth day. Though she had been in a suffering condition for months, she awoke entirely cured, and has not since had any relapse.

Doctors van Renterghem and Van Eeden, in their latest report on their *Clinique de Psycho Thérapie Suggestive d'Amsterdam* just published, speak in terms of high admiration of the "brilliant successes" of Wetterstrand in the cure of Epilepsy, Hysteria, and Neurasthenia, by the deep sleep process. Their own psychic process depends on suggestion rather than on sleep, and they have not been able to work quite on his lines in cases of epilepsy. They, however, report an example of relief, if not cure, in a case of acute hysteria, by a sleep of five weeks.

DIPSOMANIA AND INSANITY.

It seems impossible that anyone could continue to doubt of the good effects of hypnotisation after being privileged to visit Hoxton House, which, in spite of its locality and associations, is as cheerful, interesting, and, indeed, beautiful a home as one could wish to see, and where Hypnosis is largely employed as one element of Psychic healing.

I quote, very briefly, from some notes of cases recently shown by Dr. Woods before the Hunterian Society.

1. Drunkard, had taken pledge 47 times. Hypnotised last in April, 1893. Continues sober.

2. Drunkard; acute mania; a painter; age 47. Has been in several asylums, but his cure has been but temporary. Hypnotised five times between March 27th and April 7th, 1891, by means of *the revolving mirror* (note the elimination of the personal element). Suggestions repeated each time. Reported himself on June 9th, 1894. No relapse.

3. Drunkard; female; admitted January 31st, 1893. Acute mania; difficult patient. Treated in ordinary manner and discharged June 4th. Soon brought back worse than ever. Hypnotised July 1st, and six times during the month. Discharged July 30th; reported herself June, 1894. No relapse.

NEURALGIA AND TOOTHACHE.

Notes lie before me of a considerable number of cures of neuralgia by suggestion. Dr. Woods, in the address already quoted, tells of "upwards of fifty cases of removal of pain, such as toothache, headache, etc., by suggestion, *without sleep*. No real failure. The first few cases I treated in this way astonished me very much. Now I should be astonished if the pain didn't go."

Some interesting cases are reported in *The Journal of the British Dental Association*, by W. Arthur Turner, L.D.S., of a number of serious, many of them highly

complex, dental operations painlessly performed upon patients hypnotised by Dr. Milne Bramwell, in some cases persons who, from weakness or illness, were not in a condition to submit to ordinary anæsthetics.

KLEPTOMANIA CURED.

In the *Provincial Medical Journal*, December, 1894, Dr. Lloyd Tuckey reports a case of extreme interest. A lad of sixteen, well grown and intelligent, developed a curious change of temperament while at a public school, became morose and irritable, incapable of study, finally became a kleptomaniac; was expelled, sent to another school; deterioration of character continued, and a distinguished neurologist, on being consulted, pronounced the case one of moral insanity, and added that the only cure in his experience was "three months hard labour."

The boy was brought to Dr. Tuckey on March 30th last, and was hypnotised at intervals during three months, and various suitable suggestions made to him.

His original sweetness of disposition and mental characteristics are now quite restored, and in conduct and health he is perfectly satisfactory. This case, Dr. Tuckey points out, was evidently one of degeneration, "and the physiological rest of hypnosis, combined with the stimulating of the appropriate centres, imparted the needful bias towards healthy action which tided him over the critical period of adolescence."

THE LATEST REPORT ON HYPNOTISM.

The report of Drs. Van Eeden and Van Renterghem is written for the profession, but apart from the clinical observations, and the elaborate detail of the cases quoted, it contains much that is of great value for the general reader.

A glance at the summary of statistics (the details of which occupy more than forty pages) is highly instructive. Between 1889 and 1893 they have had 1,089 patients, whom they divide into ten classes, according as their maladies are organic, nervous, mental, functional, &c. Of these, 529 are men, 560 are women, and they are of all ages from a few months to eighty years. In 185 cases no effect has been produced, 291 have been more or less benefited, 320 entirely cured, and in 93 cases the ultimate result is unknown. The knowledge that hypnotic suggestion has been of valuable service to over 600 out of 1,000 patients, is certainly a pleasant pendant to the half-dozen or so of cases of alleged injury, even if in every one of these there was trustworthy evidence that hypnotic evidence had been really established.

A careful study of the book will convince the reader that the authors have been exceedingly, almost unduly modest, in their claims. In many cases recorded as "slight or temporary amelioration," one feels that many would have applied a different estimate, and the devotion to science and absence of self-seeking they unconsciously convey, is only another proof of the real philanthropy of the best among their profession.

WHAT IS PSYCHO-THERAPEUTICS?

Dr. Van Eeden, it is well known, is not only a man of science, but is also a poet, and a man of refined tastes and culture. One rejoices in the perception that we have to do with real psychic power, in striking contrast to the mere materialism of the older "magnetiser," whose concern was with "odic force" and visible "emanations," and physical conditions of temperature and touch, and "animal magnetism."

Here, for example, is a paragraph from the "Introduction." After dwelling upon the importance to the medical profession of a right understanding of Psycho-Therapeutics "in the broadest sense of the term," the author continues:—

"Psycho-Therapeutics does not consist merely in Hypnotism, but is the art of healing by psychic means, and which has already given satisfactory result, notwithstanding the short period of its existence as a branch of medicine methodically practised, notwithstanding the present incompleteness of its developement, and notwithstanding all the contrary influences; it is evident that it is not a mere simple augmentation, a banal supplement to our therapeutic agencies" (p. 1).

They greatly deplore the line along which Hypnotism —*mere* Hypnotism as they would say—was pursued by Charcot, and for this reason prefer to speak of "psycho-therapeutics," a system which they believe to have originated with Hack Tuke, and to have been first practically applied by Liébeault. The two methods they desire to differentiate as far as possible." (p. 105.)

THE PROCESS OF PSYCHIC CURE.

"The only pure and lasting conception of the case appears to us to be this: psycho-therapeutics combats disease by the intervention of the psychic organ of the patient; suggestion, exercise, and a bracing process are its instruments" (p. 105). Unwise experiment may augment the power of suggestibility to an abnormal extent (as in the Salpêtrière practice), and produce a condition of persistent instability which is far from desirable" (p. 106).

The following account of the kind of disease which suggestion is specially adapted to *cure*, reads very like a description of what those who have not studied the subject are apt to suppose it adapted to provoke!

"Various forms of obsessing ideas present themselves alone as often as accompanied by hysterical or nervous symptoms. It is evident that they are the result of a false equilibrium and of a diseased power of resistance, while the character of the disease varies according to external circumstances or according to the special disposition of the individual. There is hardly any sort of idea which may not become an obsession from the moment when the normal psychic equilibrium becomes enfeebled. . . . One observes in all these [various forms of dominant ideas] one characteristic sign, that an idea, an impulse, a state of mind or sensation—presenting itself in persons perfectly normal—is unable to correct and counterbalance itself, and thus upsets the equilibrium. Often the judgment will remain healthy, and the patient will be perfectly aware of his abnormal and morbid condition."

Perhaps with these words fresh in his mind, some reader may find it worth while to turn back and glance once more at some of the stories of alleged deprivation of will power and control by unscrupulous "Magnetisers."

X.

VI.—RECENT EXPOSURES IN THEOSOPHY AND SPIRITUALISM.

A STORY OF W. Q. JUDGE, MRS. WILLIAMS, AND MRS. MELLON.

THE last quarter has been remarkable on account of three great scandals, which have attracted attention far beyond psychical circles. Mr. Garrett, who himself has many psychical experiences and is a man of keen instincts, high principle, and generous sympathies, has deemed it laid upon him to set forth the apparent fraud which lies at the basis of the evidence that has been relied upon in Theosophical quarters as proving the existence and activity of the Mahatmas.

In a series of articles published from day to day in the *Westminster Gazette*, under the title of "Isis very much Unveiled," he has given public utterance to the misgivings which have for some time past pervaded in the very highest circles of the Theosophical Society. These misgivings, however, were silenced and hushed up, apparently, for the good of the cause, and from a mistaken idea that, although Theosophy takes as its motto the saying that "There is no religion higher than truth," Theosophists in dealing with the wicked world and the outside public may act upon the principle that there is sometimes a safer course than that of telling the truth and shaming the devil. The consequences of this mistaken idea have been somewhat disastrous for the Theosophical Society and the cause which it was founded to promote. In "Isis very much Unveiled," Mr. Garrett, with the aid of Mr. Old and other members of the Theosophical Society, has succeeded in focussing before the gaze of the world the worst suspicions which haunted the minds of Colonel Olcott, Mrs. Besant, and the others, with the unfortunate result of casting over those excellent personages a certain *quantum* of the discredit which attaches to the extremely unfortunate method in which Mr. W. Q. Judge was permitted or enjoined to communicate the messages of the Mahatmas to his fellow members.

The other exposures are on more familiar ground. They are both exposures of Spiritualists by Spiritualists, and, in one case at least, they came upon the psychical world with a certain cruel surprise. Of the exposure of Mrs. Williams, the American materialising medium in Paris, there is no need to dwell. I print elsewhere the documents which set forth the whole story. Upon the second case, the alleged exposure of Mrs. Mellon, of Sydney, there is much more to be said. Mrs. Mellon, until the news of this disaster arrived, has been regarded, not only by Spiritualists, but by psychical researchers who have never admitted the Spiritualist hypothesis, as the one materialising medium whose manifestations had hitherto been beyond suspicion. Mrs. Mellon is well known in this country. In "Real Ghost Stories" I referred to some of her phenomena, saying that, while I could only speak at second hand, the witnesses who had attended Mrs. Mellon's séances included personages of high position and of undisputed integrity and intelligence. What was more to the point, they were persons who were competent to frame and influential enough to enforce, the strictest test conditions, and their testimony was so strong that I had no hesitation in declaring her to be the one admittedly honest and powerful materialising medium at that time in this country.

Notwithstanding the evidence of her alleged exposure in Sydney, I have no reason to withdraw one word of what I said on that occasion. The evidence, both photographic and others, of the ability of Mrs. Mellon, of materialising her little familiar Cissy will, I believe, stand the most drastic test and the most ruthless cross-examination of witnesses. After she went to Australia there seems to be little doubt that she was the medium of many extraordinary materialisations, the authenticity of which have not been disproved. If, however, the statements from Sydney may be relied upon, it would seem in her case, as in many others, the exigencies of public performance under conditions which may or may not be favourable, have led to practices which savour of very vulgar fraud. This has been so often the case, especially with materialising mediums, that we can hardly express surprise were the medium other than Mrs. Mellon, a lady who, for so many years in the North of England, led a blameless life, and commanded the respect of all her friends and neighbours. I print the statements of those who were present and Mrs. Mellon's own statement, from which it would seem that things were as they ought not to have been. At the same time, it would appear, that Mrs. Mellon has again proved her possession of the extraordinary gifts that have been so often tested in this country, by giving a materialising séance under conditions which render fraud or deception absolutely impossible.

I.—"THE STORY OF THE GREAT MAHATMA HOAX."

MR. WILLIAM Q. JUDGE, vice-president of the Theosophical Society, head of the American Esoteric Section, published in the December number of *The Path*, an article entitled "Theosophical Don'ts." The following suggestions, he says, arise from experience and are due to facts in the theosophical world. His first don't is "Don't speak or write as if morality and ethics were unknown before H. P. B. wrote the 'Voices of the Silence,'" and then after a dozen more don'ts, it ends as follows—"don't fail to exercise your common sense on all and every occasion." It is very good advice and it is quite painfully obvious how naturally such suggestions arose from facts in the theosophical world. Unfortunately Mr. W. Q. Judge does not live up to his last don't, and consequently Mr. Edmund Garrett has him on the hip in his lucid and incisive pamphlet, "Isis very much Unveiled. The Story of the Great Mahatma Hoax." Mr. Judge's reply instead of refuting will deepen the conviction which Mr. Garrett has produced. Those who wish to read the whole story at length can get the pamphlet at 1s., at the *Westminster Gazette* office. Here it is only necessary to put out the gist of the whole affair.

WHAT MRS. BESANT SAID.

The starting point of Mr. Garrett's whole story is Mrs. Besant's declaration, which it is worth while quoting once more:—

Speaking at the Hall of Science on August 30, 1891, three months after Madame Blavatsky's death, Mrs. Besant said:—

"You have known me in this hall for sixteen and a half years. You have never known me tell a lie ('No, never,' and loud cheers). I tell you that since Madame Blavatsky left I have had letters in the same handwriting as the letters which she received. (Sensation.) Unless you think dead persons can write, surely that is a remarkable fact. You are surprised; I do not ask you to believe me; but I tell you it is so. All the evidence I had of the existence of Madame Blavatsky's teachers of the so-called abnormal powers came through her. It is not so now. Unless even sense can



MR. W. Q. JUDGE.

at the same time deceive me, unless a person can at the same time be sane and insane, I have exactly the same certainty for the truth of the statements I have made as I know that you are here. I refuse to be false to the knowledge of my intellect and the perceptions of my reasoning faculties."

This declaration made naturally a great impression at the time. But its effect was subsequently undone by another declaration which Mrs. Besant made last August. *Lucifer*, the official organ of the society, published a report of an inquiry into certain charges against the vice-president. In this Mrs. Besant made a statement which practically proclaimed to the world that her previous declaration had been mistaken and that the absolute confidence with which she proclaimed that messages came from the Mahatma was not justified by the facts. The inquiry in question was held to ascertain how far Mr. Judge had been hoaxing the society by palming off upon them as messages from the Mahatmas, messages which were not precipitated, which did not come from the Mahatmas, and which in reality were written by no other person than Mr. W. Q. Judge himself.

MRS. BESANT'S CONFESSION.

The following is an extract of a salient feature in this notable declaration :—

I do not charge, and have not charged, Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading form to messages received psychically from the Master in various ways. . . . Personally I hold that this method is illegitimate. . . . I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master, or from *chelas;* and I know that in my own case I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received, after H. P. Blavatsky's death, letters in the writing that H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script, I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge; but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying so. . . Having been myself mistaken, I in turn misled the public.

MR. GARRETT'S OPENING.

Unfortunately, whereas Mrs. Besant's first declaration was published in all the papers and caused no small sensation everywhere, the recantation escaped attention excepting among students. Hence the door was left open for Mr. Garrett to proclaim to all men that Mrs. Besant had been hoaxed, which she had herself admitted, and that Mr. Judge was either a wilful fraud or a man who had deluded himself into the belief that he carried a mahatma about in his pocket, from whom he could produce messages whenever it was necessary to invoke the help of these invisibles in support of a policy which Mr. Judge thought right. All this is set out with a great deal of painstaking detail, with copies of documents and messages and facsimiles of scripts &c., &c.

THE ALLEGATIONS TO BE PROVED.

What Mr. Garrett claims to have done he thus summarises in his introductory chapter :—

That Mrs. Besant has been bamboozled for years by bogus "communications" of the most childish kind, and in so ludicrous a fashion as to deprive of all value any future evidence of hers on any question calling for the smallest exercise of observation and common sense.

That she would in all probability be firmly believing in the bogus documents in question to this day, but for the growing and at last irresistible protests of some less greedily gullible Theosophists.

That the bamboozling in question has been practised widely and systematically, ever since Madame Blavatsky's death, pretty much as it used to be during her lifetime.

That official acts of the society, as well as those of individual members, have been guided by these bogus messages from Mahatmas.

That the exposure of them leaves the society absolutely destitute of any objective communication with the Mahatmas who are alleged to have founded and to watch over it, and of all other evidence of their existence.

That Mrs. Besant has taken a leading part in hushing up the facts of this exposure, and so securing the person whom she believes to have written the bogus documents in his tenure of the highest office but one in the society.

And that therefore Mrs. Besant herself and all her colleagues are in so far in the position of condoning the hoax, and are benefiting in one sense or another by the popular delusion which they have helped to propagate.

Into the details of the evidence I do not propose to go.

THE EFFECT OF THE EVIDENCE.

Its value depends chiefly upon the accumulation of fact upon fact, and document upon document, but the net effect of the whole exposition was fairly summarised by Mr. Burrows, who declared that "the details are too precise and supported by too much evidence for me to honestly escape from the conclusion that, if the facts and documents are correctly set forth, a *prima facie* case has been established against Mr. Judge. Enough is made clear to imperatively demand an answer. Mr. Judge may have a crushing and triumphant reply, but that reply we must have. If Mr. Judge declines to give it, if he refuses to come out into the open fully and squarely, or if his reply does not meet the case, then sadly and reluctantly I shall have to leave the Theosophical Society." This opinion was practically endorsed by most of the English lodges, which passed resolutions urging Mr. Judge to reply without delay.

MR. JUDGE'S DEFENCE.

Unfortunately for his case, Mr. Judge did reply, or rather wrote something which was published as his reply, but that precious document can in no sense be regarded as a refutation or answer of Mr. Garrett's charges. Mr. Judge dispatched to the *Westminster Gazette* nearly three columns of inconsequent verbiage refuting charges which were never made, ignoring the accusations which were brought against him, and, in fact, playing into Mr. Garrett's hands at every turn. The passages which come nearest to anything that can be called a reply or a definite assertion in Mr. Judge's rigmarole are the following :—

It is a fact in experience to me, and to friends of mine who have not had messages from me, that the Masters exist and have to do with the affairs of the world and the Theosophical movement. No amount of argument or Maskelyneish explanation will drive out that knowledge. It will bear all the assaults of time and foolish men. And the only basis on which I can place the claim of communication by the Masters to me, so far as the world is concerned, is my life and acts. If those for the last twenty years go to prove that I cannot be in communication with such beings, then all I may say one way or the other must go for naught.

At the same time I can now say, as the sole authority on the point, that several of the contested messages are genuine ones, no matter what all and every person, Theosophist or not, may say to the contrary.

I have never denied that I gave Mrs. Besant messages from the Masters. I did so. They were from the Masters. She admits that, but simply takes on herself to say that the Master did not personally write or precipitate them. According to herself, then, she got from me genuine messages from the Masters; but she says she did not like them to be done or made in some form that she at first thought they were not in. I have not admitted her contention; I have simply said they were from the Master, and that is all I now say, for I will not tell how or by what means they were produced. The objective form in which such a message appears is of no consequence. I am willing to let it stay that way.

All that makes no difference save to the vulgar and the ignorant. The reality of the message is to be tested by other means. If you have not those means you are quite at sea as to the whole thing. And all this I thought was common knowledge in the Theosophical world. It has long been published and explained.

WHAT IT COMES TO.

It would be interesting to know how the reality of a message is to be tested. Mr. Judge says it is common knowledge in the Theosophical world, and has long been published and explained. Unfortunately, as Mr. Garrett has not the least difficulty in showing, the Theosophical world is hopelessly at sea as to the authenticity of these messages of Mr. Judge. In dealing with this inconclusive farrago of assumption and assertion, Mr. Garrett has, of course, a great deal to say, and says it vigorously in his usual vigorous style. It is only necessary to quote the last sentences in his appreciation of his adversary's letter:—

Note, lastly, Mr. Judge's plain avowal that he declines to face any inquiry of any sort or kind. He declines the Law Courts, which, I frankly agree, are no possible tribunal for him. He declines the Judicial Committee of the T.S., because he, the vice-president, is a private member. He declined a Theosophical Jury of Honour in July, which would have tried him as a private member, because they, too, were not occult enough for him. And he avows that he will decline everything and anything else, because the "proof" of the New York Mahatma "begins and ends with myself." Need I add a word more?

THE EXCOMMUNICATION OF MRS. BESANT.

More interesting as emphasising what Mrs. Besant admitted long ago, although she unfortunately failed to follow it up to its logical conclusion that a man who had misled them should no longer be a vice-president of the Theosophical Society, is the extraordinary document in which Mr. W. Q. Judge informs the esoteric sections of the Society that Mrs. Besant is deposed. I have left the cross heads, which are Mr. Garrett's. The document is interesting and should be kept for reference. This precious document brings the matter to a head and will probably result in a split between the American and English Theosophists. The Americans will hold with Mr. Judge, those in England and India with Colonel Olcott and Mrs. Besant. It is curious to note that the Theosophists are splitting into eastern and western sections very much after the fashion of the Christian church.

BY MASTER'S DIRECTION.

I now send you this, all of it being either direct quotations from the messages to me, or else in substance what I am directed to say to you, the different details and elaborations being my own. . . .

We have now to deal with the E. S. T. and with our duty to it and to each other; and among those others, to Mrs. Besant. . . .

THE GREATNESS OF WM. Q. JUDGE.

I am not a pledged member of the E. S. T., and never made a pledge in it, as my pledges were long before to the Master direct. I was one of its founders, with H. P. B., and she, at the beginning, made me manager and teacher in it from the first, under her; for the American part especially. You can remember all she said of that. I wrote the rules of the E. S. T. myself in London in 1888 at H. P. B.'s request, and under the direction of the Master. Those were not altered by her, but after reading them and further consulting the Master she added some general paragraphs. I am the only one standing in that position. Mrs. Besant and all other members are pledged and certified in the ordinary way. . . .

An Inner Group was later on formed by H. P. B. at London, so that she might give out teachings to be recorded by the members, and, if possible, teach them practical Occultism. Of this Mrs. Besant, with George Mead to help her, was made the Secretary, because she had great ability in a literary way, was wholly devoted, and perfectly fit for the task. But this did not make her a teacher. . . .

THE LITTLENESS OF MRS. BESANT.

The death of H. P. B. destroyed, of course, any further value in the office of "Recorder."

The conversations of H. P. B. with the Inner Group were taken down in a more or less fragmentary form by the different members, in notes, and later Mrs. Besant and George Mead wrote them out, as Secretaries. I have a complete copy of these, and so has each member of the Inner Group, and those copies comprise all the "Instructions" left in the possession of Mrs. Besant or the Inner Group. In my possession, and within my control, is a large body of instructions given to me all the time from 1875, which I shall give out, and have given out, as far as I am directed. . . .

Mrs. Annie Besant has been but five years in this work, and not all of that time engaged in occult study and practice. . . .

Since 1889 she has done great service to the T. S. and devoted herself to it. But all this does not prevent a sincere person from making errors in Occultism, especially when he, as Mrs. Besant did, tries to force himself along the path of practical work in that field. Sincerity does not confer of itself knowledge, much less wisdom. . . .

SINGULAR DISINTERESTEDNESS OF WM. Q. JUDGE.

I wish it to be clearly understood that Mrs. Besant has had herself no conscious evil intention: she has simply gone for awhile outside the line of her Geru (H. P. B.), begun work with others, and fallen under their influence. We should not push her farther down, but neither will the true sympathy we have blind our eyes, so as to let her go on, to the detriment of the movement. I could easily retire from the whole T. S., but my conceptions of duty are different, although the personal cost to myself in this work is heavy, and as I am ordered to stay I will stay and try my best to aid her and everyone else as much as possible. And the same authority tells me that "could she open her eyes and see her real line of work, and correct the present condition in herself as well as the one she has helped to make in the T. S. and E. S. T., she would find herself in mental, spiritual, and physical conditions of a kind much better than ever before, for her present state is due to the attacks of the dark powers, unconsciously to her.

BLACK MAGIC AND THE PLOT BEHIND THE SCENES.

And now it becomes necessary under instructions received to give the members of the school some account of the things behind the scenes in connection with the recent investigation attempted at London upon the charges against me. . . .

I was made the object of an attack in the guise of an attempt to purify the Society, and Mrs. Besant was thrown forward as the official accuser of myself—a friend who was certified to her by H. P. B., her teacher, well known as working for the T. S. for many years. All this needs light, and the best interests of

Mrs. Besant and of the E. S. T. demand that some of the secret history shall be given out, however disagreeable it may be, in order that the very purgation which was improperly directed to the wrong quarter shall take place now. The difficulty arose when in January or February Annie Besant finally lent herself unconsciously to the plot which I detail herein. . . .

The plot exists among the Black Magicians, who ever war against the White, and against those Black ones we were constantly warned by H. P. B. This is no fiction, but a very substantial act. I have seen and also been shown the chief entity among those who thus work against us.

HOW MR. JUDGE'S MASTER CAUGHT OUT MRS. BESANT'S FRIEND.

The name of the person who was worked upon so as to, if possible, use him as a minor agent of the Black Magicians, and for the influencing of Mrs. Besant, is Gyanendra N. Chakravarti, a Brahman, of Allahabad, India, who came to America on our invitation to the Religious Parliament in 1893. He permitted ambition to take subtle root in his heart; he is no longer in our lines. He was then a Chela of a minor Indian Guru, and was directed to come to America by that Guru, who had been impressed to so direct him by our Master. . . . While in that relation he was telepathically impressed in Chicago with some of the contents of a message received by me from the Master. It corroborated outwardly what I had myself received. It was, however, but a part, and was, moreover, deficient in matter, Chakravarti himself being only aware of it as a mental impression, and I am informed that at the time he was not fully aware of what he was doing. His ability to be used as an unconscious vehicle was made known to me when he was made to receive the message. Although he was not fully aware of it, not only was the whole of his tour here well guarded and arranged, but he was personally watched by the agents of the Master's scattered through the country unknown to him, who reported to me. On several occasions he has taken people into his confidence, believing that he was instructing them, when in fact they were observing him closely from the Lodge, helping him where right, and noting him fully, though they did not tell him so. This was also so in those parts of his tour when he believed himself alone or only with Mrs. Besant. . . .

"IF I AM A FRAUD, SO ARE H. P. B. AND THE MASTERS."

If I was guilty of what I was accused, then Master would be shown as conniving at forgery and lying—a most impossible thing. The only other possibility is that Mr. Chakravarti and I "got up" the message. But he and Mrs. Besant have admitted its genuineness, although she is perfectly unable herself to decide on its genuineness or falsity; but further, Mrs. Besant admitted to several that she had seen the Master himself come and speak through my body while I was perfectly conscious. And still further, H. P. B. gave me, in 1889, the Master's picture, on which he put this message, "To my dear and loyal colleague, W. Q. Judge."

Now, then, either I am bringing you a true message from the Master, or the whole T. S. and E. S. T. is a lie, in the ruins of which must be buried the names of H. P. B. and the Masters. All these stand together as they fall together. . . .

HOW MRS. BESANT PRIVATELY THINKS H. P. B. A FRAUD.

As final proof of the delusions worked through this man and his friends, I will mention this:—Many years ago—in 1881—the Masters sent to the Allahabad Brahmans (the Prayag T. S.) a letter which was delivered by H. P. B. to Mr. A. P. Sinnett, who handed a copy over to them, keeping the original; it dealt very plainly with the Brahmans. This letter the Brahmans do not like, and Mr. Chakravarti tried to make me think it was a pious fraud by H. P. B. He succeeded with Mrs. Besant in this, so that since she met him she has on several occasions said she thought it was a fraud by H. P. B., made up entirely, and not from the Master. I say now on Master's authority that it was from the Master, and is a right letter. Only delusion would make Mrs. Besant take this position: deliberate intention makes the others do it. It is an issue which may not be evaded, for if that letter be a fraud, then all the rest sent through our old teacher, and on which Esoteric Buddhism was made, are the same. I shall rest on that issue: we all rest on it.

MRS. BESANT'S RIVAL REVELATIONS.

Mrs. Besant was then made to agree with these people under the delusion that it was approved by the Masters. She regarded herself as their servant. It was against the E.S.T. rules. When the rule is broken it is one's duty to leave the E.S.T., and when I got the charges from her I asked her to leave it if it did not suit her. The depth of the plot was not shown to Mrs. Besant at all, for if it had been she would have refused. Nor was Colonel Olcott aware of it. Mrs. Besant was put in such a frightful position that while she was writing me most kindly and working with me she was all the time thinking that I was a forger, and that I had blasphemed the Master. She was made to conceal from me, when here, her thoughts about the intended charges, but was made to tell Mr. B. Keightley, in London, and possibly few others. Nor until the time was ripe did she tell me, in her letter, in January, from India, asking me to resign from the E.S.T. and the T.S. offices, saying that if I did and would confess guilt, all would be forgiven, and everyone would work with me as usual. But I was directed differently, and fully informed. She was induced to believe that the Master was endorsing the prosecution, that he was ordering her to do what she did. At the same time, I knew and told her that it was the plan there to have Colonel Olcott resign when I had been cut off, the presidency to be then offered to her. It was offered to her, and she was made to believe it was the Master's wish for her "not to oppose." She then waited. I did not resign, and the plot so far was spoilt for the time. . . .

She felt and expressed to me the greatest pain to have to do such things to me. I knew she so felt, and wrote her that it was the Black Magicians. She replied, being still under the delusion, that I was failing to do Master's will.

HOW MRS. BESANT TRIED WITCHCRAFT.

Her influencers also made her try psychic experiments on me and on two others in Europe. They failed. On me they had but a passing effect, as I was cognisant of them; on one of the others they reflected on health, although she did not desire any harm at all: she was made to think it best, and for my good. She then sent word to these people that she had not succeeded. This is all the effect of pure delusion; the variance between such things and her usual character is shown in her all the time writing me the most kind letters. In all this Mr. Chakravarti was her guide, with others. She was writing him all the time about it. He went so far as to write me on a matter he was supposed to know nothing of: "No matter what Annie may do to you as co-head of the E.S., she means you no harm."

"EVERY MAN HIS OWN MAHATMA."

Informed as I was of these inside facts, I drew up under Master's direction my circular on the charges in March, 1894, and there outlined what would be done. It was all done as I said, and as the Master in March told me would be the case. The London investigation ended as Master predicted through me in my circular, and for the benefit of the T.S. But all that time the conspirators used all means against me. They had all sorts of letters sent me from India with pretended messages from the Masters asking me to resign and confess. But Master kept me informed and told me what steps to take. He even told me that, much as it might seem the contrary from the official papers, Colonel Olcott would be the central figure, and the one through whom the adjustment would come. This also turned out true.

MIGRATION OF MAHATMAS TO—NEW YORK?

The Master says that the T.S. movement was begun by them in the West by western people; that cyclic law requires the work in the West for the benefit of the world; that They do not live in India.

They also say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work, and make her out to be part good and part fraud. . . .

A distinct object H.P.B. had in view I will now, on the authority of the Master, tell you, unrevealed before by H.P.B. to anyone else that I know of: it is, the establishment in the West of a great seat of learning, where shall be taught and explained and demonstrated the great theories of man and nature which she has brought forward to us, where Western occultism, as the essence combined out of all others, shall be taught.

I also state on the same authority that H.P.B. has not reincarnated. . . .

We are all, therefore, face to face with the question whether we will abide by Masters and their Messenger on the one hand, or by the disrupting forces that stand on the other, willing to destroy our great mission if we will but give them the opportunity.

"I DECLARE MRS. BESANT'S HEADSHIP AT AN END."

The pamphlet closes with the following "E.S.T. ORDER," dated November 3, and signed in manuscript:—

I now proceed a step further than the E. S. T. decisions of 1894, and solely for the good of the E. S. T. I resume in the E. S. T., in full, all the functions and powers given to me by H. P. B., and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T. This has been done already in America. So far as concerns the rest of the E. S. T. I may have to await the action of the members, but I stand ready to exercise those functions in every part of it. Hence, under the authority given me by the Master and H. P. B., and under Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end.

W. Q. JUDGE.

A LETTER FROM MRS. BESANT.

Mrs. Besant has addressed the following letter to the *Daily Chronicle*:—

On landing here yesterday from Australia I was met with the series of articles in the *Westminster Gazette*, bringing various serious charges against prominent members of the Theosophical Society. I sail to-morrow for India, where three months' work lies before me ere I can return to England. With what may be called, perhaps, without offence, a somewhat deficient sense of chivalry, the *Westminster Gazette* chose, as the fittest time to issue charges gravely affecting my honour, a moment when I was in New Zealand, thus securing a three months' run for its statements ere the accused could be heard in explanation. Nor can I even now, at this distance, take up the matter, since anything I say can be contradicted on the morrow with the certainty of a month's interval ere I can again be heard. Such a struggle is too unequal. I therefore ask of your courtesy, always generously shown to me, the permission to make a single request.

For twenty years now I have been in public life, for the most part exposed to very hostile scrutiny, and at the end of those years there is not a land in which the English tongue is spoken in which I have not won the love and trust of hundreds. I do not plead that these twenty years of work should be taken as in themselves disproving the charges made, but I do plead them fearlessly as a reason why the public should hear me before it condemns. I shall be in England in April, and will then, in your columns, if you permit, give the other side of the story. But one thing let me say, to prevent misconception. Within the Theosophical Society there is—as Madame Blavatsky stated in the "Key to Theosophy"—a band of students who have bound themselves to silence on matters touching their body, just as have the Freemasons. To that body I belong. No broken obligations on the part of others can release me from the promise of silence I have given, and where the accusations of the *Westminster Gazette* are based on events supposed to have occurred within that body, I shall not reply to them either in my own defence or in that of anybody else. If this silence on this part of the accusations is held as proof of guilt, so be it. I had rather stand condemned as liar and imposter before the world, than soil my honour with a broken pledge. For from a harsh and mistaken judgment one can learn the lesson of strong endurance, but a lie—and a broken promise is a lie—pollutes and deforms the moral nature.

ANNIE BESANT.

Colombo, Dec. 19th, 1894.

II.—THE EXPOSURE OF MRS. WILLIAMS.

Mrs. Williams of New York, whose reputation as a materialising medium in this country depends largely upon Miss Florence Maryatt, who has given a record of the materialisations which she witnessed at her séances. Last autumn Mrs. Williams visited Europe. Her approach was heralded by a great blowing of trumpets, and she proceeded at once to Paris. She gave her first séances at the Duchess de Pomar's. At the fourth sitting the exposure took place. Instead of entering into the details of conflicting reports I will content myself in quoting the document drawn up and signed by those present at the séance.

HOW THE EXPOSURE WAS EFFECTED.

Report of the séance given by Mrs. M. E. Willliams, so-called medium for materialisations, on Wednesday, October 31st, 1894, at half-past eight p.m., at 46, Rue Hamelin, Paris, the pension de famille of Madame Raulot.

The undersigned certify that on Wednesday, the 31st of October, 1894—during a so-called materialisation séance given by Mrs. Williams at which sixteen persons were present—a little before a quarter past nine, after several different apparitions had appeared, and at the moment when a male form was seen, accompanied by his daughter in a white dress and wearing a long white veil, four persons, at a given signal, rushed forward—the strongest, Mons. Wallenberg, on Mr. Macdonald, Mrs. William's manager, in order to secure him and prevent his moving; and the others to guard the approach to the cabinet whence the pretended spirits issued, and to seize Mrs. Williams in her disguise as a male spirit. When she was seized by the son of Mons. Leymarie she uttered fearful screams, but had, nevertheless, the presence of mind to drag him into the cabinet in order to extinguish the lamp which stood at the opposite side of the room, but which communicated with the cabinet by a very ingenious contrivance, enabling the spirits, as she said, in this way to give more or less light as they pleased—a light always very feeble, and at times almost none at all. Mons. Paul Leymarie by force drew her out of the cabinet again, and a light having been obtained, everyone then saw Mrs. Williams in knee breeches, a short black waistcoat, black silk stockings, a black silk jacket, and a piece of very light black silk drapery wrapped about her. She also had a black moustache, fastened by an elastic thread, and wore a kind of skull-cap of fine black silk. Mons. Lebel, of Brussels, was the first to strike a light, and another young man, Mons. Auguste Wolff, had snatched the puppet which Mrs. Williams held in her right hand. This puppet is composed of a mask made of coarse stiff white muslin; and the hair is represented by black tulle, under which there is a valance of white silk, so that the mask could be made to represent sometimes a fair and sometimes a dark person. The mask is mounted on a piece of thick iron wire forming the shoulders, and from which is suspended an exceedingly brilliant white silk robe of great delicacy of texture; and the veils are of exceedingly fine and light muslin.

As there is nothing under the robes they easily fold upon

themselves, and when the so-called spirit disappears on the floor, emitting a sort of moan, the illusion is almost complete. Behind the curtain of the cabinet where Mrs. Williams used to stand were found her low shoes, her bodice, and her black satin gown; a handkerchief saturated with scent; a bottle of perfumed phosphorus powder; false beards; several wigs, dark and fair, and one of a whitish colour and bald—that of "Dr. Holland"; a pincushion, two coils of wire, and a towel rolled up. There was also a large coarse cotton bag, with strong bands, and which could be fastened to her dress-train by buttons and hang very low. In this way she carried such objects as she required on her person, and thus the cabinet could be examined without finding anything there except her chair and a high foot-stool. Mrs. Williams is an excellent ventriloquist, and imitates four or five different voices, from that of a deep male organ to that of a quiet young child. In the face of these flagrant impostures the audience threatened to hand Mrs. Williams and her manager over to the police if she did not leave Paris within an hour. The latter course they hastened to follow, to the great satisfaction of Madame Raulot, at whose *pension* Mrs. Williams had taken up her abode. Her landlady had speedily detected the deceptions; and the séances which had preceded this last one had imposed upon her the obligation of unmasking these ridiculous "manifestations," as they have nothing in common with veritable Spiritualistic phenomena, which one ought to be able to test in a serious and straightforward manner.

Signed by:—

JULIA MIRAMAR, 46, Rue Hamelin, Paris.
MME. RAULOT, 46, Rue Hamelin, Paris.

and some official personages whose names cannot be given.

Several other persons, who where in the house but not at the séance, were admitted into the room after the exposure, and saw Mrs. Williams in her male attire; and they have signed a declaration to that effect; but their names are not included in the above list.

THE BOGUS SPIRIT.

The following is the description of the puppet:—

No one who sees this doll will ever believe that it was brought by the sitters. Such a doll cannot be bought anywhere, it must be made at home. It is nothing but a coarse muslin, painted mask, sewn to wire to form the head. A veil is attached, and a sort of white cap, and behind it is a hollow space which could be stuffed full to make the head either large or small. The shoulders are formed by two hooks of thick wire, over which hung empty sleeves, puckered together at the lower part.

WHAT MRS. WILLIAMS SAYS ABOUT IT.

The following is Mrs. Williams' account of the incidents:—

Three successful séances were given in my room on the dates previously fixed for séances at the palace, and the fourth was fixed for the 31st ultimo.

Fourteen persons came on that evening, about half of whom were young men, who came in a body, with a son of Mons. Leymarie at their head. I noticed, when I gave my little preliminary "address," that these young men seemed inclined to be misbehaved, but relying on the assurances I had had that I would be among friends, I had no suspicion of foul play. What happened after I became entranced will be related in the affidavit of Mr. Macdonald; suffice it here to give a brief account of the outrage, and to say that it occurred just after the séance began.

Among the first things that usually happen at my séances is the appearance of two forms at the same time in front of the cabinet, a brother and sister, who both speak. The brother addresses the sitters in some such sentence as this: "My friends, there is no death; if I live and can return, you shall also live"; after which he sinks into the floor, repeating the words, "there is no death," until his head sinks out of sight. On the 31st ultimo these forms appeared, and just as they were about to dematerialise, young Leymarie and his friends sprang forward to "grab" them. They caught nothing, however, so they tore down the curtain that formed the front of my cabinet, and jumped at me sitting entranced in my chair.

AN ABSOLUTE FALSEHOOD.

That is her first statement. Writing at a later date, when she had had an opportunity of perusing the statements of a representative of *Light*, Mrs. Williams made the following supplementary statement:—

They had already torn off part of my clothing and my shoes when I recovered consciousness, and their evident intention was to strip me naked, and expose me in that condition to the audience, as their fellow-ruffians have frequently treated mediums in America and elsewhere in bygone days. I was, however, fortunately, strong enough to resist successfully, although not without a violent struggle, as my bruised and scratched arms and shoulders still testify.

At the same moment that the attack was made on me three of the conspirators seized and held Mr. Macdonald; but he saw some of the others throw things into the little closet that served me for cabinet, and I also was aware that this was done. These things were, no doubt, the masks and wigs that were very naturally found there by those who threw them in. Mr. Macdonald nearly succeeded in capturing a wig which one of the grabbers had left under his chair, but it was torn from him after a struggle. The other sitters expressed the greatest indignation at the dastardly outrage, and some of them offered, if needs were, to accompany me to the police bureau, where the young men at first declared they were going to take us. And here is a material difference between the statement of the "conspirators" and mine, for they say that I was caught in man's clothes. This extraordinary assertion I learned for the first time when I read it in *Light*, and *I herewith pronounce it an absolute falsehood.* It is precisely on a level with your fancy sketch of the incident, purely imaginary, although artistically circumstantial in detail. I assert that my version of the "grabbing" is absolutely correct.

To criticise your representative's interviews with the three women would take up too much of your space and of my time; they are full of errors of detail, even where they corroborate my account, and the speeches attributed to Mr. Macdonald and myself are apocryphal. Moreover, I do not wear false hair; neither do I attribute my phenomena to God Almighty. One of those minor points, however, I must mention more fully. It is wholly untrue that I ran downstairs after being pushed into the dressing-closet (or after running into it of my own accord, as another of your accounts says). I there tried to get a glass of cold water, and while so engaged one of the "conspirators"—as they are proud to call themselves—entered the closet by the door from the back stairs and handed me a glass.

The conspirators have the wigs, dolls, and masks which your representative and the persons he interviewed say were found in my cabinet—which may be true enough, although I declare the statement that they were brought there by me a downright falsehood. I, on the other hand, have still my mediumship, and the power of proving that mediumship beyond the shadow of a doubt, which I shall continue to do while my health and strength permit.

HUM!

As if this were not enough, she addressed another letter to *Light* after she had landed in New York, which would seem to show that in the art of writing irrelevant nonsense Mrs. Williams would almost give lessons to Mr. W. Q. Judge:—

Time and justice will surely unmask the conspirators of the Rue Hamelin, when not alone Spiritualists, but the secular public as well, will recognise in all its hideousness that stalking spectre which for eighteen hundred years has pressed hard upon the footsteps of all seekers for the eternal truth. My record of seventeen years of an active mediumship, which has

withstood the crucial test imposed upon it by thousands of honest though radical investigators, must surely count for something in the face of my recent harsh treatment at the hands of a barbarous mob in the heart of modern Paris. To understand more fully the import of this attack one need not go back to the vandalism of the Alexandrian Library.

III.—THE ALLEGED EXPOSURE OF MRS. MELLON.

The case of Mrs. Mellon is very different from that either of Mr. Judge or of Mrs. Williams. The evidence is not so clear, the witnesses contradict each other, and Mrs. Mellon has met the charges with a directness which contrasts very favourably with the methods of her two companions in disgrace. I cannot do better than preface my narrative of the Mellon incident than by quoting the following paragraph by the editor of *Light*:—

It is sufficient to say that every statement made in the affidavits of Mrs. Mellon's accusers has been flatly contradicted in every detail in statutory declarations of other witnesses who had equally good opportunity of seeing what occurred. Clearly, then, the charge of fraud has not been sufficiently established; and under the circumstances it is only fair that, in judging Mrs. Mellon, we should concede to her all the credit to which she is justly entitled from a hitherto unsullied reputation.

THE ACCUSATION.

The séance at which the exposure was alleged to have taken place was held on October 12th in Sydney. The following is the statutory declaration of the chief witnesses against Mrs. Mellon :—

Mr. T. S. Henry, of Lincoln's Inn Chambers, Elizabeth Street.

We assembled in a double room on the ground-floor, divided by folding doors, which were opened and thrown back, and the curtained recess or cabinet was arranged in one corner of the back-room, and composed of heavy dark curtains, about 7 ft. long, reaching to the floor, and hung upon a rod or string.

The sitters were placed in two semi-circular rows in front of this recess, and also in the back-room. A small bamboo table was placed against the wall, about 3 ft. from the cabinet, and between the last person in the row to my left and the cabinet. On this table I placed three clean sheets of foolscap paper and two pencils, the paper having been passed round, examined, and then initialled by me.

Mrs. Mellon, after arranging all the sitters in such places and at such distance from the cabinet or curtained recess as she pleased, seated herself on a chair inside this curtained recess about twenty-five minutes past eight o'clock.

I was placed about the middle of the front row of sitters, and about 10 ft. from the cabinet.

After referring to several appearances, Mr. Henry goes on to say :—

After another interval of singing, the small form known as Cissie appeared at the curtains, and was recognised by myself and the other persons present who had seen previous séances as the form known by that name. The face, which appeared black, was draped round with white material, which hung down to the floor, and the hands moved about under the drapery. This form bobbed about and nodded its head in the usual childlike manner, never coming away from the curtains.

Someone on my left went over and handed the so-called Cissie the usual box of chocolates, which Cissie rattled, and proceeded to eat, and a gentleman on my right asked to be given a chocolate, and reached forward to receive it. I asked for a chocolate, but did not get one. The chocolate box was then deposited inside the curtains, and Cissie reached to the little bamboo table, on which were placed the three sheets of initialled paper and the two pencils. The table appeared to be too far away from the cabinet.

She tried to draw the table closer, when the two pencils rolled off on to the floor. I went over on the pretext of picking up the pencils, seized the form of the so-called Cissie, and found that I had hold of Mrs. Mellon, and that she was on her knees, and had a white material like muslin round her head and shoulders. I can state positively that when I seized the form Mrs. Mellon was on her knees. She struggled, but I held her firmly, and called for the light to be turned up.

Someone struck matches, and I then saw that Mrs. Mellon had a mask of black material over her face, the aforesaid white drapery round her shoulders, her sleeves drawn up above the elbows, the skirt of her dress turned up, and her feet bare. She was on her knees, and I held her in the position in which I had caught her.

The matches were blown out, and I was assaulted by two or three men present.

I never let go my hold of Mrs. Mellon, however, until the gas in the back room was lit and turned full on, and everyone present had had an opportunity of seeing Mrs. Mellon in the position and in the condition in which I had caught her. I looked inside the cabinet, and saw lying upon the floor inside the cabinet a false beard. I called Mr. Roydhouse over, and he picked up the beard, but it was snatched from his hand. As soon as I relaxed my hold, Mrs. Mellon tore the black mask from her face and the drapery from her shoulders, and hid them under her petticoat.

I then entered the cabinet, and found on the floor a small black shawl, some old muslin, Mrs. Mellon's shoes and stockings, and a small black cotton bag, about nine inches square, with black tapes attached to it.

I did not think it necessary to retain any of these articles as so many witnesses saw both them and the whole proceedings. I was perfectly cool and calm throughout, and made no error in my observations or judgment.

Mr. Charles L. Wallis was the only person present to whom I communicated beforehand my intention of taking the action described.

MRS. MELLON'S EXPLANATION.

In reply to an interviewer of the *Sydney Sunday Times* who had been sent to hear what she had to say about Mr. Henry's statements :—

Mrs. Mellon said :—"I was in my normal state during the whole of the séance on the 12th instant; that is, I was not in a state of trance, as I sometimes am, during the materialisation of spirit forms, and was quite aware of what was going on.

"You must understand that when the forms are manifesting they draw most of their substance from me. That fact has been proved by weighing the form and the medium on different scales. I have been reduced in weight from 8st. 6lb. to 4st. 13lb. when the form known as Geordie was weighed, and he was also weighed in another scale, and he weighed 7st. 2lb.

"To return to Friday's séance: At the time Cissie was seized I first felt that something was wrong, without quite understanding the nature of the feeling, but as if I must rush out of the cabinet. Then came a sudden shock, and I fell off my chair on to my knees, all in a heap, and it seemed as if I was shot into the form and absorbed by it.

"The next thing I was aware of was Mr. Henry holding my left wrist, and I saw I was completely enveloped in drapery. The drapery soon dematerialised, and was seen to dissolve in a kind of steam by Mrs. Gale and one of the gentlemen present.

"After some time, and when light was restored, Mr. Henry released me, and I retired behind the curtain, being immediately followed by the ladies."

"How do you account for Mr. Roydhouse saying that he had a false beard or whiskers in his hand that came out of the cabinet?"

"I cannot account for it at all. I never had any such articles. Is it likely he would let them go if he had? I did not take hold of anything held by Mr. Roydhouse. I think probably that in the excitement of looking for something which he ex-

pected to find, he imagined he saw and held the articles, or was hypnotised for the moment. It is quite mystifying to me.

"I may tell you that at a subsequent private séance I enquired of 'Cissie' how it all came about, and she tells me that there was a very inharmonious feeling at the meeting, and she and her friends felt that something was going to happen. They therefore thought it better not to entrance me that evening because it would have been much more dangerous to me had I been in an abnormal condition. So whilst in my normal state they drew only from the lower part of my body, principally from my legs—in fact at one time I felt as though I had no legs at all, they were rendered very small and shrunken, and that is how I explain my shoes and stockings coming off.

"Miss St. Hill mentions seeing some flowers in the cabinet. These were some roses given to me just previous to the séance by one of the gentlemen, and which I was wearing in my dress, and doubtless fell out whilst I was in the cabinet."

"And about the bag referred to by Mr. Henry, Mrs. Mellon?"

"Oh, that was an old bag formerly used by the children, but lately used by me as a duster. I had been dusting the musical box just before the séance, and, being rather late, in my hurry, put it into the pocket of the dress I was wearing, and which had an outside pocket.

"Regarding the seizure of the form, every one who knows anything of the science of materialisation knows that if the form is interfered with, it must either fly to the medium or the medium to the form. As the form was held, I had to go to it."

"Would you not suppose the form would de-materialise in such a case?"

"Oh, no; 'Cissie' was too strongly materialised. She had too much of my body.

"I often feel when 'Geordie' is outside the cabinet as if I am he, although I know well that I am not. We have been seen walking on the lawn in the moonlight at Mr. Joubert's at Hunter's Hill, both together and apart. That was about two years ago. When 'Geordie' and I were being photographed, I felt as though I were he, though I knew well I was not. We have both been heard speaking at the same time."

THE PRESIDENT OF THE SYDNEY SPIRITUALISTS.

Other persons who were present made a statutory declaration supporting Mrs. Mellon's statement; but on the other hand the president of the Sydney Association of Spiritualists has taken sides against the medium. She wrote Mrs. Mellon a letter of which the following are the salient passages:—

Briefly, then, my reasons are these: When asked (and only then when sorely pressed by those of our own faith) what I saw, I have answered, "When the *second* match was lighted I saw Mrs. Mellon on her knees with some white drapery over her head and right shoulder; on her left arm and shoulder I saw her blue dress." But the whole of the facts are not these, and I think you will agree with me I had better not visit you at present while every one is asking questions; for though I have held my tongue, if I am forced I must and will be true to myself. To return to the subject of what I saw in full. When the *first* match was lighted I did see a *mask*, or something like one, on the lower part of your face, and the arm and shoulder covered with your light blue dress at the same time; also, when inside the cabinet with you I saw sticking out of the bosom of your dress, which was a V shape, a lump of black hair, which was most conspicuous against the white skin and light dress, and you will remember I pushed it down, in doing which I distinctly felt it to be hair. I then offered to hide anything for you, for my soul was filled with fear lest they should insist on searching you. Also your two skirts were off, which I assisted Mrs. Smith in replacing, Mrs. S. putting your dress skirt on wrong side out, which took time to alter, and all of which had to be done while you were squatting on the floor, which painful position you persisted in retaining so long as any one else was in the cabinet. You will also remember that at my suggestion you pinned the front of your dress body higher, and that when we were alone, Mrs. Gale leaving us so at your request, I helped you up, and then I saw you pinning something under your skirts before putting on your stockings and shoes, which were off, as has been asserted. Then on the Wednesday, the day of the test séance, when you asked me to help you, and I told you you must explain yourself as to what you wanted me to do, which you wisely did not. Of course I was perfectly aware of what you meant. In keeping silence on this, to me, terrible, subject, I have outraged all my previous declarations that nothing would make me hide or cloak a "fraud." I would not have done this thing for my own dear sisters, but the right of hospitality, friendship, and the *love* of the cause of spiritualism has tied the tongue of your friend,

C. A. EDWARDS.

MRS. MELLON'S REPLY.

To this Mrs. Mellon replied as follows:—

Mrs. Mellon said that when the form of "Cissie" was seized, Mrs. Edwards was behind her, and had not an equal opportunity of seeing, as Messrs. Joubert, Rumble and Etherington, who were in front, and who all deny seeing a mask when the first match was struck. "When I called on Mrs. Edwards for the purpose of explaining the matter referred to in her letter, I said, if you saw anything on my face, might it not have been a partial materialisation of the form? But she would not listen to any explanation; she was so furious. After the close of the séance on the 12th inst. she was most friendly and sympathetic, and couldn't do too much for me. On the Monday following she called, and on leaving embraced me several times.

"When she came to my house on the afternoon of the test séance whilst I was dressing, I said, "Mrs. Edwards, you are a medium and I am a medium, and I hope you will help me all you can." I said this because I felt very weak, through having eaten nothing since the Friday previous. By helping me I meant in the way of sympathy, knowing she was full of physical power. It was the most natural thing in the world for me to say, and I had no idea she would misconstrue my words. She was at my house again the following evening (Thursday), as friendly as usual, and on Friday I received her first letter, at which I was much surprised. I wrote asking her to call, but as she did not, I called on her on the Monday, but when I tried to explain she would not hear me, saying that she had promised her husband not to listen to any explanations. With regard to the hair she saw on my bosom, I can only repeat the explanation I made to Mrs. Edwards, though it is very unpleasant such things should be published. I know many ladies who wear hair in that way. It is not true that my skirts were off when Mrs. Edwards was with me in the cabinet; they were only partially off, the hook of my dress-skirt, and the strings of the under-skirt having given way through Mr. Henry dragging me. I did not put my shoes and stockings on again that night; and, as for remaining in the attitude which Mrs. Edwards describes, I was too ill to move. As to the pinning of my skirt, it was pinned half-way up, to another skirt and not at the bottom."

AN ABORTIVE TEST SÉANCE.

To clear up the matter and to settle definitely whether Mrs. Mellon could materialise, a test séance was arranged for on October 17th:—

The following conditions were agreed to:—

1. That the medium should permit herself to be searched immediately prior to the séance by two lady searchers, one of whom to be nominated by Mr. Mellon, and the other by the editor of the *Sunday Times*.
2. That the medium should be placed in a wire-netting cage, the door of which was to be locked and sealed.
3. That, should a materialised form appear, two persons to

be named at the séance should encircle it by joining hands whilst it dematerialised.

4. That a spirit form should be requested to draw the curtain in front of the cage, showing the medium, or, in the event of the form being unable to do so, that the curtain should be drawn by means of cords retained in the hands of two of the sitters.

5. That no lights should be displayed except by the person in charge of the gas during the appearance of any form; but that there should be sufficient light when the curtains were withdrawn to plainly see the medium in the cage.

Mrs. Mellon was searched by the two ladies before she entered the cage :—

In accordance with the above, the proprietors of the *Sunday Times* had a cage specially constructed, about 3 feet square and 6 feet in height, and made of timber and wire netting, fitted with a door, a patent padlock, and two wooden buttons. This cage was placed in a corner of the room chosen for the séance, and in front of it hung a pair of heavy curtains, to be manipulated by cords. A professional searcher was also engaged to act in conjunction with the searcher nominated by Mr. Mellon.

A gas jet on the opposite side of the room was fitted with an orange-tinted shade, that being the colour of the light said to be most favourable to the development of the phenomena.

After several other airs had been sung, Mrs. Mellon called from the cage that the light was too strong, and it was therefore turned very low. Singing was then resumed, and soon after, or about half an hour from the time the medium had entered the cage, three smart raps were heard. Questions were asked whether the light was too high or too low, both of which were answered in the negative. A resort was then had to the alphabet, and the letters "q" "u" were spelled out. In reply to an inquiry if the word was "quick," affirmative raps were given, and at first it was thought it referred to the music, but someone asked if it meant to go to the medium, when the rapping again indicated an affirmative.

Dr. MacCarthy at once drew aside the curtains and had the light turned up, when the medium was seen in an apparently prostrate condition.

The following is a copy of the certificate given by the medical gentlemen in attendance at the last séance :—

We certify that when called, in the course of a sitting at the *Sunday Times* office to-night, to examine Mrs. Mellon, we found her with symptoms of collapse. She was almost pulseless, was bleeding from the mouth, semi-convulsed and apparently quite insensible.

(Signed) Thomas Pickburn, M.D.
Chas. W. MacCarthy, M.D.

October 17th, 1894.

That test séance, therefore, was a failure. But Mrs. Mellon and her husband maintained that they are fully determined to try again, when they professed to believe that they were certain to have good results. It is interesting to know that immediately before the exposure Mrs. Besant was present at a séance at which Geordy and Cissy and others materialised and held conversations with the company. The Sydney papers also published full reports of a séance said to be held under test conditions in which the various materialised forms were weighed at the same time that the weight of the medium was ascertained. It is curious to note that it was stated that while the weight of the medium always sank when the materialised forms left the cabinet, the weight of the materialised spirit never quite made up the weight the medium had lost.

THREE TEST SÉANCES: MRS. MELLON'S SUCCESS.

Later Australian mails have brought the welcome intelligence that Mrs. Mellon has succeeded in vindicating herself from the imputation of fraud, so far, at least, as can be done by the production of materialised forms under conditions which preclude all possibility of trickery. The following correspondence from the *Sydney Morning Herald*, December 1st, explains itself :—

"To his Honor Sir William Windeyer, Judge of the Supreme Court of New South Wales.

"Sir,—The genuine character of my mediumship having been disputed, I should esteem it a great favour if you would consent to superintend the examination, under test conditions, of the *bonâ fide* character of the phenomena occurring by reason of the psychical powers attributed to me.

"I would leave to you the choice of the committee of investigation, with full permission to adopt any test which would guarantee the actuality of the phenomena obtained, and I will give the committee appointed by you full power to publish their opinion with reference to the sitting.

"I am, Sir, truly yours,
"Annie Mellon."

"Sydney, *November 2nd*, 1894.

"Dear Mrs. Mellon,—In reply to your letter received this morning, requesting me to superintend an examination under test conditions as to the *bonâ fide* character of certain phenomena alleged to take place through your influence or mediumship, I think it right in the interest of truth to comply with your request, on condition that the choice of the committee of investigation is left entirely to me.

"2. That we adopt any test that we think expedient.

"3. That we are to be at liberty to publish the result of our inquiry, these being, in fact, the terms suggested by you in your letter.

"Yours truly,
"W. C. Windeyer."

"Sydney, *November 29th*, 1894.

"To Mrs. Mellon.

"Dear Madam,—We, the undersigned members of the committee which was formed and sat under the conditions mentioned in your letter to Sir William Windeyer asking him to conduct an inquiry as to the reality of certain phenomena said to occur in your presence, having held three sittings—on the 16th, the 23rd, and 26th instants—have felt it our duty to discontinue our investigation till you are in better health, in accordance with the medical opinions given by Drs. Creed and Pickburn in the accompanying certificates. We think, however, that it is only just to you to state the result of our inquiry so far as it has proceeded, as we are informed by the medical gentlemen before mentioned that a prolonged suspense in your present state of mental anxiety may not only retard your restoration to health, but may still more seriously impair it.

"We hope, however, to continue our inquiry on your restoration to health. The result of our investigation is that we are all convinced that in your presence, when you have been tested under conditions that prevented any deception being practised by you, forms and what appeared like drapery of an intensely white colour have appeared in a manner not to be accounted for by the laws of nature as at present understood.

"In conducting our sittings all doors and windows giving access to the room in Mr. Greville's house in which we sat were locked and fastened with tape, nailed and sealed. You were, as we are informed by two ladies of the committee who superintended that portion of the investigation, provided with an entire change of clothing for the sittings. You were then, in the presence of all of us, placed, on two occasions, in a black calico bag, the string of which was drawn round your neck in such a manner as to prevent any possibility of your getting out of it, and the string and knot securing it fastened with an impressed seal made with sealing-wax. You were then placed behind a black curtain, and had a strong thread fastened with a secure knot drawn closely round your neck, this thread being reeved through

a fixed object in such a manner that if you moved from your chair your moving must have been detected by Mr. Copeland, the member of the committee who held the end of the thread, and who certifies that no movement of yours took place which would allow of your appearing where the curtain was opened, and two intensely white forms appeared, even supposing you could have got out of the bag, which at the end of the sitting was found with the seal unbroken. At one of these sittings one form appeared several times, at the other two forms appeared in succession. The smaller was between 2 feet and 3 feet high, and was seen and heard to move as if dancing. It also emitted a kissing sound. The other was a much taller form. You were on a third occasion placed in a cage made of $\frac{3}{8}$-inch wire netting, placed close against the walls in a corner of the room. The cage was six feet high and three feet square, and was wired all over the top and securely fastened to a separate wooden floor of its own. The door of the cage was locked with a padlock brought by the chairman of the committee. A wire was then reeved in and out of the wire netting and carried all round the cage, its ends being twisted together and secured by sealing-wax to a piece of card which was sealed with a seal. On this occasion the searching ladies of the committee not only state that your clothes were entirely changed, but that no white garment was worn by you, and that no white pocket-handkerchief was allowed you. Under these conditions the black curtains outside the cage were opened, and an intensely white appearance like drapery extended apparently three inches or four inches beyond the curtain from the ground to a height of between 5 feet and 6 feet and 5 inches or 6 inches wide. The drapery at its foot appeared to lie upon the floor in a rounded mass about a foot in diameter, and after the upper portion of the figure disappeared still showed on the floor till it gradually faded away. A voice, apparently of a male, was heard at the same time, stating in answer to a question that the figure was not strong enough to put its hand out. At the close of this sitting you were found sitting in your chair, apparently in a deep sleep, with the fastenings of the cage before described perfectly intact. There were two gas-burners in the room, giving sufficient light to enable the members of the committee to see each other sitting in their chairs whilst this phenomenon took place, and to leave no doubt on the mind of any of us as to its reality, and as to the impossibility of the appearance being produced by you by any kind of trick or deception.

"Of the sitters Sir William Windeyer sat nearest to the curtain, about three feet off it; the rest of us in a circle extending from him, and no one being more than ten feet from, and all in full view of it and of each other.

"No person was in the room, except yourself and the undersigned,

"W. C. Windeyer	"Annie Bright
Jno. M. Creed	A. R. Rose-Soley
Edw. Greville	Charlotte Ross
Thomas Pickburn	Ellen Ellis
N. Joubert	Ida L. Copeland
Henry Copeland	Lily Copeland."

"Certificates referred to in the above letter.

"22, College-street, Hyde Park.

"Mrs. Mellon is in very feeble health, and has been suffering for some time from hemorrhages; she requires several weeks' rest and change for her recovery.

"Thomas Pickburn, M.D.

"*November 23rd*, 1894."

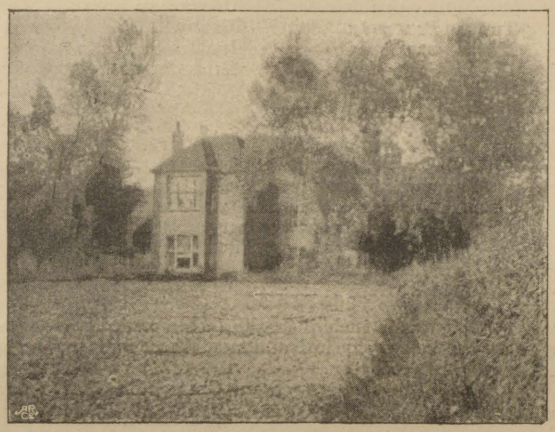
"Mrs. Mellon is in such ill-health (accompanied by hemorrhage) that complete physical and mental rest for some weeks is essential to her recovery.

"John Creed, L.R.C.P., &c.

"*November 27th*, 1894."

Of course, it will be said that the *bonâ fide* production of authentic materialisations on the 16th, 23rd, and 26th November does not disprove the alleged resort to fraud to produce similar materialisations in the previous November. But the hypothesis of fraud is usually assumed to account for the possibility of producing such phenomena. The fact of their production without fraud on the latter occasion lessens, to say the least, the possibility that fraud was used at the previous sitting. The question which interests the public is not, however, whether Mrs. Mellon ever cheated, but did she ever materialise special forms under test conditions, and that question seems to be now decisively answered in the affirmative.

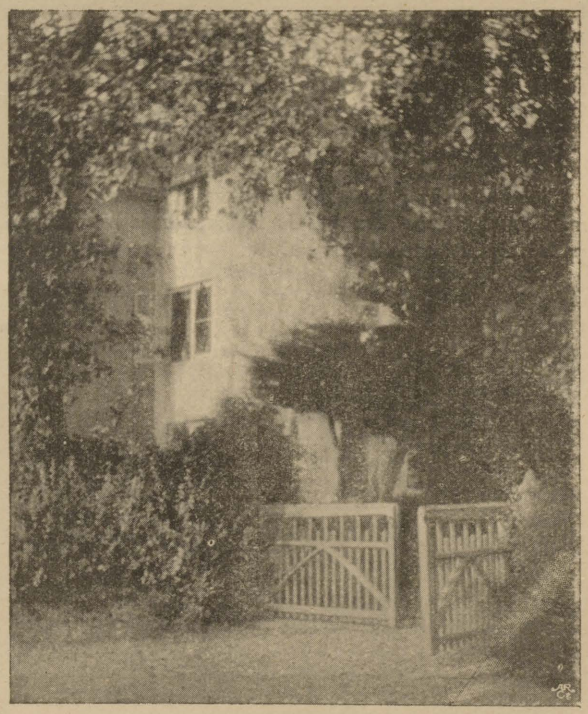
There has been another exposure of a materialising medium at Nottingham, but he seems to have been a comparatively insignificant person.



HAUNTED HOUSE ON SOUTH COAST.



OLD FADANNY'S HOUSE.



THE HAUNTED WING OF SOUTH COAST HOUSE.



THE OUTLOOK OF THE HAUNTED ROOMS IN OLD FADANNY'S HOUSE.

VII.—SOME HAUNTED HOUSES.

THE accompanying illustrations to the article on *Haunted Houses* were unfortunately not ready in time for the last number of BORDERLAND. The houses are the three therein specially referred to—Hampton Court; the abode of "old Fadanny"; and a third in a southern county, as to which we expect to be able to complete the evidence shortly. If these pictures teach nothing else, they may, at all events, be taken as evidence of the futility of the old theory, that a haunted house is necessarily a dismal one, just as the statistics of the Society for Psychical Research have shown that a "ghost" is not necessarily a sheeted object, clanking chains.

Whatever theory of haunting we accept, it seems superfluous to suppose that a dreary place is necessarily selected, though the evil reputation which such a place may acquire, may lead to its neglect and ultimate gloominess.

We shall be very glad to receive any communications, inquiries, or experiences on the subject of hauntings and local apparitions.

When I published "Real Ghost Stories" some four years ago I expressed the hope that we should be able to have a directory of haunted houses, which would be simply invaluable to the student of occult things. But the compilation of such a directory is very difficult. In the preceding number I gave a very fragmentary list, nor have I since been able to improve it much. I wish that members of our circles and other subscribers would be so good as to send cases of well-authenticated hauntings, with particulars as to who the ghost is supposed to be.



HAMPTON COURT.

Hampton Court, of course, will stand almost at the top of the haunted houses of England, but it would require almost a catalogue to itself if all the spiritual visitants were to be recorded who from time to time visit Cardinal Wolsey's famous palace. Few books would be more fascinating than the diary of a competent psychic kept from day to day who had the privilege of living in the palace for a twelve months on end. If the residents are not mistaken the hauntings come and go—are influenced by the changes of the moon, or by the recurrence of certain anniversaries. One ghost will appear one day, another on another. One will be found in one set of apartments, while others will haunt certain galleries and staircases. But although Hampton Court holds a proud pre-eminence in the ghostly world, there are multitudes of other places which have attained a local reputation for being haunted. Last year, when I was down at Dudley, I spent an hour at the old vicarage, which has long had the reputation of being haunted. It is built over the filled-in shaft of a mine, and many years ago the tradition goes someone was foully done away with by being flung down the shaft. At certain seasons the mysterious visitant reappears, and the footsteps of the criminal or his victim, for tradition has not settled which, alarm the flesh and blood inmates. Of course, every house where mortals have lived and died is a haunted house, and the seeing of the apparition depends much more upon the psychic's gifts and the seer than upon the absence or the presence of the entities to be seen. To a good psychic there is no house which is not haunted. But the haunted houses whose addresses I wish to preserve in this directory are those which are so persistently haunted as to compel the ordinary non-psychic to admit the existence of an agency or an entity whose presence or whose manifestations cannot be accounted for by the laws of nature.

HAUNTED SPOTS.

An article by Mr. Marion Crawford, in a recent number of *The Century*, has a passage which forms an interesting commentary upon some remarks by Miss X., in the October number of BORDERLAND, on the subject of "Haunted Houses."

The genius loci of the ancients is not altogether a myth. A truer mysticism than their mythology teaches us that places retain for ages something of the lives that have been lived in them, an echo of the voices that have made them musical, a fleeting shadow of the men and women who found in them their happiness and their sorrow. Those who have spent much time in secluded spots learn to feel that lonely places have souls, and the soul of place is indeed its genius loci, its familiar spirit, its peculiar essence, as real a thing as the scent of a rose or the smell of the sea. There are rose gardens in the East that are fair with the accumulated happiness of past generations. There are shady ilex groves in Italy wherein still dwells the silent spirit of contemplation; perhaps the phantasms of tragic loves sigh out their little day beneath the ancient trees. In Italy, in Greece, in Asia, in distant Indian glens, dim temples stand to this day, haunted or blest perhaps by the presence of the mystic spirit which outlasts all ages. And the market-place has its familiar genius also, the busy centre of the crowded city, the broad thoroughfare of the great metropolis, silent for a few hours under the summer moonlight or the winter rain. Old castles, too, deserted villages, uninhabited homes of dead populations—all have wraiths, the ghosts of what they have been, silent to the many, but more eloquent to the few, than any human speech can ever be.

VIII.—THE PHENOMENA OF MEDIUMSHIP.

PROFESSOR OLIVER LODGE'S REPORT ON EUSAPIA PALADINO.

THE paper read by Professor Oliver Lodge before the Society for Psychical Research on October 26th, calls for more than a mere passing notice, marking, as it does, a distinct step in the investigations of a society to which a large body of earnest inquirers have, for some years past, been accustomed to look for guidance in all matters of psychical interest.

CHARACTER OF THE PHENOMENA.

The phenomena recorded in the report of the sittings, with Eusapia Paladino, the celebrated Neapolitan medium, present—as Professor Crookes and Mr. Page Hopps reminded the meeting at the close of the paper—nothing of new or special interest to those who have studied the subject for the past twenty years. But the extraordinary precautions taken against fraud, the careful and scientific investigation of every detail of the phenomena, as well as the unique character of the sitters themselves, render these séances the most remarkable of which any definite account has been hitherto preserved. Mediums as powerful apparently as Eusapia have been seen before—have even been *exposed* before. But sittings conducted on such strict lines of scientific research, and composed of a body of inquirers including the well-known savants from different foreign countries, two English professors, and such recognised authorities on the question of spiritistic phenomena as the Hon. Secretary of the Society for Psychical Research and the editor of its *Proceedings*, are a new departure in the history of investigation, and the results attained through such means are worthy of attention in proportion rather to the character of the inquiry than to the value of the phenomena presented to it.

THE CONDITIONS OF INQUIRY.

The sittings took place during the summer months of the past year, under the auspices of Professor Charles Richet, the well-known French savant. The first series were held on a small island off the coast of Hyères, the circle being composed of M. Richet and his secretary, Dr. Ochorowitz, of Warsaw, Mr. F. W. H. Myers, and Professor Lodge. The second series took place a month later, in M. Richet's château, near Toulon, where the circle was strengthened by the arrival of Professor and Mrs. Sidgwick ; and, on the departure of Dr. Ochorowitz, by Dr. Freiherr von Schrenk Notzing, of Munich ; and Dr. Ségard, of the French Fleet.

THE MEDIUM.

The medium, Eusapia Paladino, is an uneducated Italian woman, who came alone to the island, and was entirely without friends or possible confederates ; indeed, had she been capable of communicating with them, the island possessed no inhabitants for her to enlist as supporters, the light-house keeper's family and the household of M. Richet being the entire population.

THE METHODS OF THE INQUIRY.

The sittings were held at night, after the servants had retired to a neighbouring cottage, in a small room, with two large windows opening on to a verandah, in which sat the note-taker, ready to receive and write down everything reported from within. The room was lighted at the beginning with a small lamp, but after the trance-state of the medium commenced, this was extinguished, and the darkness was only relieved by the light from without, coming through a narrow aperture in the closed, but not fastened, shutters. The arrangements and furniture of the room was such that no preparation on the part of the medium was possible ; and the door was invariably kept locked, and the key given to Professor Lodge. It is worthy of notice that a large 48 lb. table which played the usual tricks of such articles of inspired furniture, had been purposely made for the occasion by M. Richet, and that its legs were pointed in a manner likely to prove somewhat unpleasant to any rashly interfering foot.

During the sittings the hands, and frequently the head, of the medium were held by two or more of the members of the circle, and her feet, when not otherwise controlled, were placed on an apparatus, the slightest movement of which sounded an electric bell.

WHAT WAS ACCOMPLISHED.

And yet, in spite of all these precautionary measures, and under the careful, and certainly not prejudiced, supervision of this remarkable body of scientific inquirers, all fully experienced, and alive to the usual proceedings of spiritistic mediums, phenomena are stated to have actually occurred which, as Professor Lodge himself says, have been hitherto held absolutely impossible. Levitations of the medium, of heavy articles of furniture, musical performances by peripatetic cigar-boxes and accordions, visionary faces and hands, and impressions received from unpleasantly real fingers and thumbs, besides the more simple phenomena of raps, lights, chalk-writing, and floating draperies, were matters of almost daily occurrence. And these were all reported at the moment to the listening note-taker without, who himself *heard*, though he could not *see ;* and the notes so taken were solemnly revised in conclave the next morning, and a report made from them, which has been preserved intact, and will doubtless be published at some future date.

SUMMARY OF PHENOMENA.

Professor Lodge thus sums up the phenomena :—

The things for which I wish specially to vouch, as being the most easily and securely observed, and as being amply sufficient in themselves to establish a scientifically unrecognised truth, are (always under conditions such as to prevent normal action on the part of the medium) :—

(1) The movements of a distant chair, visible in the moonlight, under circumstances such as to satisfy me that there was no direct mechanical connection.

(2) The distinct and persistent bulging and visible movement of a window-curtain in absence of wind or other ostensible cause.

(3) The winding up and locomotion of the untouched châlet.

(4) The sounding of the notes of the untouched accordion and piano.

(5) The turning of the key on the inside of the sitting-room door, its removal on to the table, and subsequent replacement in door.

(6) The audible movements and gradual inversion of an untouched heavy table, situated outside the circle ; and the finding it inverted afterwards.

(7) The visible raising of a heavy table under conditions in which it would be ordinarily impossible to raise it.

(8) The appearance of blue marks on a surface previously blank, without ostensible means of writing.

(9) The graspings, pattings, and clutchings of my head, and arms, and back, while the head, and hands, and feet of the medium were under complete control and nowhere near the places touched.

CLASSIFICATION OF PHENOMENA.

It may be convenient hereafter to arrange abnormal phenomena under three heads or classes :—

Class A.—Operations which are well within the ordinary power of the human body without previous preparation, if it were not controlled or held so as to make it artificially powerless.

Class B.—Operations which, though they may be within the power of the human body, cannot be performed without suitable preparation and manipulation.

Class C.—Operations which are, ordinarily speaking, impossible.

The precise head under which any given occurrence is most conveniently placed may be a matter of opinion, and would usually be of no great importance, but I may instance as belonging

To Class A the following :—

Raising and carrying of light objects such as chairs, keys, candlesticks, boxes, water bottles, &c.;
Winding-up of musical boxes, ringing of electric bells, and playing of accordions;
Touching, pulling, and grasping of observers;
Exhibition of hands or heads.

Belonging to Class B are such things as :—

Raising of heavy objects, beyond ordinary strength;
Production of lights or of scent;
Exhibition of hands larger than those belonging to medium;
Writing on distant objects, or writing without pencil;
Movement of objects inside,
or extraction of objects from a locked box.

In Class C we might place such things as :—

Extraction of objects from permanently closed box, or of matter from hermetically sealed tube;
Tying of knots on endless string;
Linking together of two complete wooden rings;
Suspension of burning action of red hot bodies;
Adiabatic alteration of distribution of heat, in a bar or other bounded region, so as to change uniform into non-uniform temperature without supply or withdrawal of heat;
Local concentration of a previously mixed solution in a sealed vessel.

Things belonging to Class C have not yet been witnessed by me, nor, so far as I know, have they been asserted to occur in presence of E. P. Those in Class B have been so asserted, but the occurrence of the last pair was in my case doubtful; and for some of the others I do not care to vouch. For instance, whether the hands seen and felt were larger than those of the medium is a thing not easy to be sure of, in the absence of opportunity for actual measurement. I cannot say that I have observed her do anything beyond what is possible to a free and uncontrolled human being.

IS ANY EXPLANATION POSSIBLE?

How can science account for these things? or rather, how does Professor Lodge, one of our first English scientific men, propose to explain his own experience of them?

In that spirit of absolute frankness and fair dealing which characterises all Professor Lodge's utterances on this and kindred subjects, he was ready, in summing up his report, to state his conviction that certain phenomena of the class known as physical movements, may, under certain conditions, have a real and objective existence, so that though many like himself might approach the subject in a spirit of scepticism, no one, without invincible prejudice, could have the same experience as he had had, and remain unconvinced.

VARIOUS HYPOTHESES.

Taking in order the various hypotheses which might be advanced in explanation of the facts, Professor Lodge disposed of them all. (1.) *Fraud* on the part of (*a*) the *medium*, he held was impossible, owing to the precautions taken by the sitters; (*b*) on the part of the *sitters* themselves, whose sole object was investigation, it was obviously absurd; and (*c*) as far as outside *confederates* were concerned, in the first series at any rate, such a thing was impossible, the island's position and its few inhabitants, and the lack of means of communication between the Italian medium and the Provençal natives—a man and his wife, the house-servants—made any collusion impracticable.

(2.) *Unconscious muscular action.* This would not account for unconnected movements of furniture or musical instruments, or for the raising of heavy tables in the air.

(3.) *Collective hallucination.* Even supposing it possible that a circle of "cold-blooded and matter-of-fact" inquirers could be the victims of hallucination, the effect could hardly pass beyond them to the hearing of the note-taker outside.

PROFESSOR LODGE'S CONCLUSIONS.

In fine, Professor Lodge could only sum up his own conclusions by saying that while forced to admit the possibility, even the *certainty*, of the facts, he had no absolute *explanation* of them to offer, and would only suggest as a hypothesis and ground for future investigations, that the power of movement he had observed in objects beyond the range of actual *touch* may be "*vitality at a distance*, the action of a living organism excited in unusual directions, and over a range greater than the ordinary." "The effects themselves are not illusions; the phenomena do really occur. It remains to describe them, and, if possible, gradually, by continued investigation, to account for them." "This is what we have now to do; first to bring those leaders of science who are willing to make the essay to a personal knowledge of the occurrences themselves; next to investigate their laws, if they have any, and thereby to trace them to their origin."

WHAT IS TO COME OF IT?

We can but hope that English men of science will take up the challenge. Their brethren abroad have already gone far in the field of investigation. Whether, as Professor Lodge seems to think, we are on the threshold of a further extension of the laws of biology, or whether, as others think, Eusapia may prove only a more successful Mrs. Mellon, time only can show. But whatever the issue may be, these séances will always hold a unique place in the records of psychical inquiry, and the fearless action of a professor of physics, one of the first of his age, who boldly calls upon science to vindicate her title by investigating these at present unexplained phenomena, must command both our attention and respect. X.

ON THE DEVELOPMENT OF MEDIUMSHIP.

Mr. J. B. TETLOW sends us the following record of his development and conclusions after sixteen years' experience of mediumship :—

"I have had over sixteen years' experience as a psychic, and during that time have passed through a variety of changes as regards the direction by which the psychic energy within me manifested itself. Perhaps, in the strict matter of fact I am not exactly stating here the whole truth. I should say that, by the agency of the psychic force within me, the spirits by diverse channels have been enabled to manifest themselves. Sixteen years ago we were told to sit at a table, make the room dark, sing hymns, say prayers, be serious, and wait what the spirits would develop. That was how I began, and continued for a period of six months, and if I had to begin again I should do the same, and continue longer in silence and solitude.

RAPS.

"My first conscious development of psychic energy manifested itself by means' of peculiar raps upon the table or other furniture, or by movement of objects. In three months from my first séance we had developed a degree of intelligence in the rappings that made the pastime most agreeable and entertaining, when unexpectedly the rappings ceased. I may here state that I was always conscious of certain peculiar physical changes prior to the production of raps. These were coldness in the feet, heat in the head, and a state of slight nervous excitement generally. When the raps ceased I resumed my normal consciousness. These changes I could not simulate, though I tried. At the end of three months the raps ceased, and since I have rarely been able to get them, though I have strongly desired them. One feature I had forgotten to comment on, viz., that whilst the raps were in process, and for a short time previous, my hands always had the sensation of being fast to the table, and it was with difficulty that I could move them.

TRANCE.

"My next form of development was trance, more or less complete. I never was absolutely lost to consciousness on the physical plane, but I have been, and am yet, though my eyes are open whilst I am speaking in public, unconscious of the matter of which my discourses are composed. I would not for one single moment attempt to insinuate that my personality has no share in the work of my public or private utterances, but this I must say, that the direction and formation of those utterances are quickened into activity by forces apart from myself. I am aware of this by more than one means. My earliest experiences are somewhat diverse from my later. I was at one time influenced by a force that, to my consciousness, was applied direct to the sensorium. It gave me the feeling first of weight or pressure upon the brain, then of warmth. This pressure and warmth proceeded until my mind lost all sympathy with external circumstances and became perfectly quiescent and void of thought. I would then seem to float away from my physical self and become actively conscious on the inner plane, with a desire to move my body and to commence talking. The subject-matter would unfold itself as I went on, and when the discourse was finished, that void in the mind would again come, I would seem to drop back again into my physical self and become conscious of outer life, feeling that I had been talking, but what about—that was no longer present to me. Whilst in these states of superior consciousness, and yet semi-deaf to physical conditions, I become aware of another faculty, that of clairvoyance.

CLAIRVOYANCE.

"My first recollection on returning to wakefulness was that I had been where it was lighter than the room in which we were sitting. These sensations would occur many times when the room in which we were seated was flooded with ordinary sunlight. By-and-by I would become conscious of a cloud of light, then in the midst of it I would see a dark cloud, and in this one there would rapidly evolve a face of some human being. I would then have the impulse to speak and tell what I saw. Many times with a vision of a face would come the spoken name of the person to whom it belonged, and thus hundreds of persons have been recognised. I am here concerned, not with phenomenal facts, but with states of consciousness. I have had a vast number of spirits come to me, of all shades of opinion and morals, but this I can say, that I never was hurt in any way by them. They have been rough in manner, coarse in speech, but never malicious.

FALSE SPIRITS.

"There is one peculiarity with spirits: they cannot impersonate, they always come with their own conditions; they may use great names, but they cannot produce the influences that belong to those persons; hence a safeguard lies within all mediums if they will exercise their consciousness and will. A spirit that is low in moral tone will produce those feelings upon the person it desires to control; thus, when the downward pressure comes, the medium needs to quietly aspire to better states, and refuse to be controlled by exercising the will and by such means as closing the hands, putting them into cold water or going out of the room altogether. But if the spirit persists—well, you must persist also in the refusal to do what is desired or speak the word you have been impressed to do. Again spirits cannot personate because they always produce those feelings on the medium corresponding to their capacity to control. If they are not accustomed to the work, they give the feeling of awkwardness, and a want to say what they cannot express. Morality brings lightness of feeling, goodness of heart gives joyousness, capacity produces freedom and power. Thus the medium, by noting his passing moods of consciousness, may learn to work with the good, and easily resist the evil and give a lift by the way to those who are not equal in moral vigour to himself. I have observed that the improvement in the mental powers and the moral states of the medium produces a rapport with spirits of a higher order, and the power for good becomes all the greater; a medium, then, by personal culture benefits himself and becomes of greater service to the spirits and humanity. The clearer is the power of perception on the inner plane and the culture of its outward expression, so grows the capacity to understand those finer vibrations of spirit power recognized as inspirations, and the reaching forward to that sane condition which Emerson speaks about when he says, "Thoughts are in the air; and the sanest man is he who can catch them."

METHODS.

"Clairvoyance is not attained by the same means in all persons, and does not always manifest itself in the same manner. I would assert that clairvoyance can be divided into two forms of manifestation, objective and subjective. Objective clairvoyance is when the personality, &c., assume to the consciousness of the seer a distinctive physical existence. Subjective clairvoyance is when the seer is only conscious, and discerns the fact, on the inner side of existence. Strictly speaking, objective and subjective vision are the two sides of our being. All my visions are now upon the subjective side—I see them from within, never from without. I am just as certain of spirit existence—nay, more so, than of the people who are in the room. Visions are pictorial or otherwise; when I discern the past life of a person, it is by the agency of two kinds of pictures—those of an ordinary photo presenting in detail some house, workshop, church, country scene, &c., or by the agency of the presentation of diverse-coloured clouds, and which clouds produce many

states of sensations upon me. Dark clouds mean either trouble or sickness; black as ebony, heavy and dense are signs of death. It takes time to read the clouds correctly, and if you are not observing the sensations they produce upon you, false statements are often made.

PSYCHOMETRY.

"In close kinship to clairvoyance is the gift of Psychometry, which power I have freely and publicly exercised for more than a dozen years. This gift is marvellous when carefully developed, and there are a few persons in England who have developed it to a degree of accuracy that is astonishing. There are to my mind some mistaken notions as to the how of its exercise. Psychometry is a fine sense of touch, or, more correctly, a capacity to absorb into your nature the conditions attached to any object or person. A lock of hair is useful, but I have found minerals wonderfully susceptible to the force by which accurate tests can be realised. Dry close woods are also good for the absorption of pictures, and readily give them back to the psychometrist. Successful psychometry is dependent upon very subtle considerations. A calm mind, and self-possessed nature with a positive mind along with a negative physical nature, are the primal factors of a psychometrist. The sympathetic reception of all sorts of conditions would indicate a danger to the person practising the power, and personally I have suffered somewhat from diseased persons at times; yet I can say that, as a rule, I take no harm. My method of self-protection is a quick transference of thought to some other object of interest, and with a fresh direction of thought new forces come into operation and good is the result.

"I have not said all I could say, but I fear to make my paper too long. In conclusion, then, I find that mediumship, judiciously cultivated and prudently exercised, is not at any time an evil, nor in any way dangerous either to the morals or physical well-being of any person. It is in the how, when, and where of the exercise that salvation and unfoldment come."

HOW MR. ZANGWILL WAS CONVINCED.

In the "Pall Mall Magazine" for January, Mr. Zangwill, the rising novelist, has a humorous article in which he describes his conversion to a belief in the reality of psychical phenomena. Up to a certain period he was an absolute sceptic. He did not believe in ghosts, although he was afraid of them. He had often had premonitions, but they very seldom came true, but he continues:—

Now I am prepared to believe anything and everything, and to come up to the Penitent Form—if there be one—of the Psychical Society, and to declare myself saved. I am already preparing a waxen image of a notorious critic, to stick pins thereinto. Not that I did not always believe the Spook Society was doing necessary work in supplementing the crude treatises of our psychologists, who are the most fatuous and self-complacent scientists going. It is scarcely credible that for a generation Mill and Bain ruled the English mind, though the simplest introspection reveals a world of things undreamed of in their philosophy, and even Herbert Spencer, whose thinking is touched with larger conceptions, fails to grapple with the actualities of his own consciousness.

My conversion to a deeper interest in the obscurer psychic phenomena befell through encountering a theatrical touring company in a dull provincial town.

Lady Macbeth in a Parisian art-gown—sipped milk after her bloody exertions, and listened graciously, her fair young head haloed in smoke, to her guest's comparison of herself with Mrs. Siddons. But Lady Macbeth's chaperon was a Medium, self-made, and when the compliments and the supper had been cleared away, the Medium kindly proposed to exhibit her newly-discovered prowess with the Planchette. The Planchette, as everybody knows, and as I didn't know myself till I saw it, is a wooden heart that runs on two hind wheels, and has a pencil stuck through the centre of its apex. The Medium gracefully places her hand upon the heart, which, after an interval of Quaker-like meditation, begins to write, as abruptly as a Quaker is moved by the Spirit, and as abruptly finishes.

Author. "What do I want to do early to-morrow morning?"

What was in his mind was: "Send a wire to Manchester." The Planchette almost instantly scribbled: "Send a telegram to your brother." Now, his brother *was* connected with the matter: and although at the time he considered the Planchette half wrong, yet in the morning, after reconsidering the question, the Author actually did send the wire to his brother instead. Sundry other things did the Planchette write, mostly wise, but sometimes foolish. It did not hesitate, for example, over the publisher of a certain anonymous book, but failed to give the title, though it wrote glibly "Children of Night." These results were sufficiently startling to invite further investigation, so the trio next proceeded to "call spirits from the vasty deep" by making a circle of their thirty fingers upon a wooden table. Very soon the table gave signs of upheaval, while some cobbling spirit fell to tapping merrily at his trade within its ligneous recesses. Lady Macbeth said that these taps denoted its readiness to hold communion with the grosser earth, and constituted its sole vocabulary. As in the game of Animal, Vegetable, and Mineral, its information was to be extracted by a series of queries, admitting of "yes" or "no" in answer. One tap denoted "no," three "yes," and two "doubtful." It could also give numerical replies. The table or the sprite having indicated its acquiescence in this code, proceeded to give a most satisfactory account of itself. It told the Author his age, the time of day, the date of the month, carefully allowing for its being past midnight (which none of the human trio had thought of); it was excellently posted on his private concerns, knowing the date of his projected visit to America, and the name of his past work and his future wife. Its orthography was impeccable, though its method was somewhat tedious, for the Author had to run through the alphabet to provoke the sprite into tapping at any particular letter. But one soon grew reconciled to its cumbrous methods, as though holding converse with a foreigner; and its remarks made up in emphasis what they lacked in brevity, and were made with exemplary promptitude. Interrogated as to its own personality, it declared it was an unborn spirit, destined to be born in ten years.

"What!" thought the Author, "shall the Great Secret be the property of this wretched little unborn babe, this infant rapping in the night, and with no language but a rap? Was then Wordsworth right, and is our birth 'but a sleep and a forgetting'?" And, mingled with these questionings, a sort of compassion for the poor orphan spirit, inarticulate and misunderstood, beating dumbly at the gates of speech. Nathless was the Author quite incredulous, and even while he was listening reverently to these voices from Steadland, his cold cynic brain was revolving a scientific theory to account for the striking manifestations.

In the course of two or three *séances*, with lights turned low, but honesty burning high—for Lady Macbeth was guileless, and her chaperon above suspicion—various other "spirits" hastened to be interviewed. There was "Ma," who afterwards turned out to be the chaperon's "Pa," whose name—a queer French name—it gave in full. The chaperon's "Pa," who was dead, announced he was no longer a widower, for his relict had just rejoined him on Wednesday—the 10th. This news of her mother's death has yet to be verified by the chaperon.

Another "spirit"—a woman (who refused to give her age)—predicted that the amount of money taken at the theatre the next night would be £44. The actual returns on the morrow were, £44 0s. 6d. But when, elated by its success, it prophesied £43, the returns were only £34. But this same creature, that only gave an inverted truth—perhaps it was momentarily

controlled by the spirit of Oscar Wilde—displayed remarkable knowledge in other directions. Asked if it knew what piece had been played the week before in the theatre—a question that none of the three could have answered—it replied, "*The Road to* ——" "Do you mean *The Road to Ruin?*" the Author interrupted eagerly, tired of its tedious letter-by-letter methods. "No," it responded vehemently—and finished, "*F-o-r-t-u-n-e.*" Lady Macbeth consulted the *Era*, and sure enough *The Road to Fortune* had preceded her own company. "Can you tell us the piece to follow?" the Author asked; and the "spirit" responded readily, "*The Pro*——" "Do you mean *The Professor's Love Story?*" the Author again interrupted. "No, *The Prodigal*," answered the table. "Ah! *The Prodigal*," echoed the Author, confounding it temporarily with *The Profligate;* but the spirit dissented, and added, "*Daughter.*" There being no means of verifying this for the moment, the Author proceeded to inquire for the piece to follow that, and was unhesitatingly informed that it was "*The Bauble Shop.*" "Where is *The Bauble Shop* now?" he inquired. The spirit amiably rapped out "Eastbourne." This was correct according to the *Era*. Consulting the hoardings after leaving the house, the Author discovered that the other replies were quite exact, save for the fact that *The Bauble Shop* was to come first and *The Prodigal Daughter* second. Here was the parodoxical humour of this Oscar Wilde-ish "spirit" again.

Endless was the information vouchsafed by these disembodied intelligences, in any language one pleased; and, although they at times displayed remarkable obstinacy, refusing to answer, or breaking off abruptly in the middle of a most interesting communication, as though they had been betrayed into indiscretion; yet, to speak generally, there was scarcely any topic on which they were not ready to discourse—past, present, or to come—and their remarks, whether accurate or not, were invariably logical, bearing an intelligible relation to the question. Even sporting tips were obtainable without a fee, and Avington was given as the winner of the Liverpool Cup, though the Author had never heard of him, and the other two were not aware he was booked for the race, still less that he was the favourite. In the sequel, he only came second. Real tips did the "spirits" give, tipping the table vehemently. They were also very obediant to commands, moving or lifting the table in whatsoever direction the Author ordered, much as though they were men from Maple's; and when he willed them to raise it, the united forces of Lady Macbeth and Lady Macbeth's chaperon could not easily depress its spirits. Nor did they contradict one another. There was a cheerful unanimity about the Author's dying at fifty-seven. But this did not perturb the Author, whose questions were all cunningly contrived to test his theory of the "spiritual world." For instance, he set them naming cards, placed on the table with faces downwards and *unknown to anybody;* arguing that with their bloated omniscience they could scarcely fail to name a card shoved under their very noses. Nor did they—altogether. Most began well, but were spoiled by success. However, here is the record performance—eight consecutive attempts of the table to give the "correct card" under the imposition of the hands of the chaperon and the Author only, neither knowing the card till it was turned up to verify the table's assertion:—

Table's Card.	Actual Card.
1. Jack of Diamonds . . .	Queen of Spades.
2. Jack of Diamonds . . .	Jack of Diamonds.
3. Three of Clubs	Jack of Spades.
4. Jack of Diamonds . . .	Jack of Diamonds.
5. Seven of Clubs	Five of Diamonds.
6. Three of Spades . . .	Three of Spades.
7. Ten of Hearts	Ten of Hearts.
8. Nine of Clubs	Nine of Clubs.

Here are five bull's-eyes out of eight shots! The name of the performer deserves record. It was the spirit of a German woman, named Gretchen, who died three years ago, but refused to say at what age. She was wrong sometimes, but then it may have been her feminine instinct for fibbing. The Planchette also wrote out the names of unseen cards placed upon it face downwards. The artistic spirit of the Author now bids him pause: the narrative has now reached a point of interest at which recollections of "Tom Tiddler's Schooldays" urge him to pen the breathless motto: "To be continued in our next." Moreover his space is getting short.

MR. MASKELYNE ON SPIRITUALISM.

Mr. Maskelyne, of the Egyptian Hall, is an extremely useful person. He is accepted everywhere as what the Americans would call the boss sceptic among expert conjurors of his time. Such men are valuable as a standard by which to test the value of the evidence that is obtainable in support of the reality of occult phenomena. If the occultists can convince Mr. Maskelyne they can convince anyone. The ordinary public would accept Mr. Maskelyne's word for it that there was going to be no fraud about the business, and that the phenomena alleged could not be attributed to any legerdemain. In the article in the *English Illustrated Magazine*, on the "Great Wizard of the West," Mr. Maskelyne sets forth his utter disbelief in all occult phenomena. As Mr. Maskelyne will be converted some day, it is well to have on record so uncompromising a declaration of his unbelief before the conversion takes place. The following passages will be handy for reference when that time comes:—

"Yes, I think spiritualism may now be left to drag on its dreary existence. It is impossible to stamp it out entirely. To this day I frequently receive letters from devotees. For instance, here are two letters I received quite lately. They are not long ones, so you may care to read them. 'You had better call Ruby,' said one. The other correspondent wrote, 'I have been informed by spiritualism that the recent horrifying impending catastrophe to the moon by Sirius, or a planet, was the work of the great poet, William Shakespeare (Signed) A Lady.'

"You must bear in mind that spiritualism has always existed in one form or another, but as far as the general public is concerned it is as dead as a door-nail. No exposure of its frauds can excite the slightest interest, the majority regarding it as simply exploded humbug. In America, I believe, matters are in much the same condition. Only a few weeks ago the surviving 'Davenport Brother,' Ira, and Mr. Fay, attempted to revive the rope tricks in Washington. Mr. Fay, you must know, was an under-study who travelled with the brothers, and took the place of either of them who happened to be indisposed. After thoroughly advertising the revival, and obtaining a number of preliminary puffs in the Press, the receipts at the first performance amounted to only 11 dollars 50 cents. They were advertised for six nights, but they closed after the first performance, and their 'cabinet' was distrained on for rent. The famous 'Dr. Slade,' who created such excitement in London in 1876, and made so much money with his slate-writing, was recently taken to a workhouse in America, penniless, friendless, and a lunatic. Contrast this state of things with the palmy days of spiritualism, when Home and the Davenports hob-nobbed with princes and emperors, and received costly gifts from the hands of princesses and empresses. Surely it is a vain hope for Mr. Stead to attempt to revive this exploded imposture. In adopting spiritualism for business purposes, I think he has made a very grave mistake. Certainly, he does not confine his business to spiritualism alone, but appeals for support to theosophists, hypnotists clairvoyants, crystal-gazers, thought readers, faith-healers, astrologers, and a host of other impostors and their eccentric followers who are blindly wandering on the borderland of insanity."

"I suppose you have met Mr. Stead?"

"Oh yes, more than once. When Mr. Stead first commenced his investigations in spiritualism, he appealed to me, through a mutual friend, to assist him, which I willingly

consented to do. He was then holding séances with Mr. Eglinton, who was formerly a 'materialising medium'; but having been frequently detected in fraud, had turned his attention to the less risky business of slate-writing. Mr. Stead had been successful in witnessing, alone with Eglinton, such startling manifestations that he suggested a séance should be arranged to which I and a mutual friend should be invited; but Eglinton flatly refused to meet me under any conditions whatever. The next best thing for me to do, then, was to suggest certain safeguards against imposture, which Mr. Stead adopted, but although he sat with Eglinton for hours, not a ghost of a letter was written under those conditions. I will show you one of the tests I arranged," said Mr. Maskelyne, as he turned to a cupboard, and took down from an upper shelf what appeared to be a flat tin box. Continuing, he said:—

"One of the things which slate-writing mediums profess to accomplish is to write answers to questions upon slates securely locked up in a case, with a fragment of slate pencil inclosed. Therefore, I procured two small slates, upon one of which I wrote a question. The slates were then screwed together, with a morsel of slate-pencil between them, and then put into this tin case, which I soldered up as roughly as possible, leaving marks from the soldering-bolt which it would be impossible to reproduce, and which were photographed. I sent this case to Mr. Stead, desiring him not to let Eglinton know that it came from me, but to tell him that if he could get an answer written inside, it would be of the greatest possible advantage to spiritualism, and would make a convert of a great antagonist who had promised to proclaim the result to the world. Eglinton was to be allowed to take the slates home with him and keep them as long as he pleased. He promised to do so, but he ultimately refused to have anything to do with the test. I have suggested dozens of similar tests for other people, but always with the same result. Subsequently, Mr. Stead arranged with my son to photograph a spirit under conditions which would preclude the possibility of trickery. To this end Mr. Stead endeavoured to find a medium of unimpeachable character, but was informed by the spiritualists that they only knew of one—a lady who had left for Australia, and therefore was not available. Some months afterwards, I received a letter from Mr. Stead saying that he had met with a wonderful materialising medium, and desired that we should attend to photograph a spirit at a séance to be held the next day; but, as usual, the next post brought the information that the medium had been taken ill, and the séance was postponed. Since then the camera and accessories have been constantly in readiness, but we are still waiting."

And we also are waiting; but whereas he is waiting with an utter incredulity, I am waiting with a sufficient belief in the possibility of spirit photography to reckon confidently upon compelling Mr. Maskelyne ere long to admit that he has been able to photograph a spirit. When he does he will understand why I do not waste space in printing his futilities about the ghosts of clothes, which, as the *Realm* reminds him, instead of being a new difficulty left to him to discover, was one of the first problems that ever perplexed primitive man when he began to turn his attention to the apparition of the dead.

ROD-WRITING. A SIMPLIFIED PLANCHETTE.

A CIRCLE member in Scotland sends the following suggestion:—

"There are many who, not knowing whether the marvellous results claimed through planchette writing are true or false, are yet willing to investigate for themselves, but are deterred on account of the price of an instrument like the planchette or the Ouija. The tipping of tables is at best a laborious and uncertain method. If the table be heavy the power required to tilt it quickly must be considerable; if it be light, the investigators' anxiety to get results might, by unconscious cerebration, produce movements; and everybody knows that beginners as a rule have very little power. And hence many, trying once or twice, and failing, give up in despair. Had such either a Ouija or a planchette they might see sufficient to encourage them to go on in the hope of developing something satisfactory; but these instruments cost money, and the result with them is uncertain, so they are let alone and the subject drops.

"Now every man may extemporise his own planchette if he choose, at the cost of one penny. Let him tie an ordinary lead pencil to the end of a light walking stick, and his instrument is complete; an instrument, to my mind, superior to even the planchette. When working with the planchette, I had always the feeling that it responded too easily to the unconscious movements of the sitters, and so much the more if these were eager. With the rod, however, there is no such danger; its movements are all strong and decided, and there is not the slightest possibility of an eager operator managing to delude himself by unconscious cerebration.

"It is worked in this way. A piece of paper is fixed to the wall, or to a door, at about the height of the operators' breasts or faces. The rod is held between two people, one on either side; held in the fingers with the palms of the hands upwards, each operator having a hand at each end of the stick. Place it at an angle with the point towards the paper, and wait; but keep the point back 6 or 8 inches from the paper. The result of course depends upon the mediumistic capacity of the operators. If there be no results, try again and yet again. If still no results, change one or both sitters. But when results do come there can be no mistaking them.

"The rod sometimes begins to twist round gently in the hand. Then as the power develops it begins to rise, moves up and down, round and round, backwards and forwards in every direction. When it gets that length, the 'unconscious cerebration' theory is out of court; it seems evident that there is some force, not the operators', manipulating the rod. In many cases the movements are so strong that the stick twists right out of their hands although they are holding it as firmly as possible; and occasionally it is so violent as to snap the stoutest stick in two.

"Usually, at first, as in all cases of automatic writing, it only scrawls, but these scrawls rapidly take form and writing is the result. This comes slowly and often seems laboured, but gradually comes more rapidly until it is impossible for the writers to follow the words as they are formed, and pages will be written before the stick stops and gives a chance for the message to be read. The writing of different 'controls' is as different as the writing of two different people in earth life; some write a small and beautiful hand; others large and round; others large sloping and pointed. But the strange thing is that the *rod does write*—writes where cheating and trickery are absolutely out of the question.

"I have received all sorts of advice from it, and had mental questions answered. If the operators have done wrong, the rod will tell them of it in spite of their willing it to cease. One gentleman I know who never used the rod without being bitterly rebuked for his folly and warned of its consequences. At other times the rod writes the silliest drivel possible, and even condescends to swear. The irreverent person who did so in our circle was a pauper, known to us (and I must confess Death had not changed his propensities), who had died about four months before. He told us of the death of another pauper—which none of us knew—and asked us to 'Speir at J. W.,' the undertaker. We did ask and found it to be as the control had

said. On another occasion my mother professed to be present, and although I was not near the operators the stick wrote things of which certainly they had no knowledge. Still, as I knew the things it wrote, this may be explained by telepathy.

"Where circles for investigation of spiritualistic phenomena are already formed there should be no difficulty in getting, in a few nights, this rod-writing. We succeeded the first night, only four were present, and this was but the second sitting. If the power be weak, let two others besides those at the rod place their hands on the rod-holders' shoulders; this will probably increase the force.

"It requires the co-operation of no one but some near friend—no one who might be suspected of cheating, and, above all, no Spiritualist. Without doubting the integrity of that large and growing class, I believe that phenomena, produced without the presence of any avowed believer—produced, as they say, in the family circle—are always the most convincing. Rod-writing, I fancy, may be got in most families."

MISCELLANEOUS REPORTS OF SÉANCES.

We have received several reports in reply to our circular. Here, for instance, is Mr. J. Brooks' report on his own experience of phenomena:—

A MEDIUM'S REPORT ON HIS MEDIUMSHIP.

"Your form to hand. In respect to same: No. 1. Automatic writing.—Sometimes thoughts come directly. I write them naturally and without stoppage. Mostly poems of short and long metre, averaging six verses, eight lines per verse in the main. No. 2.—When sitting in séance slight knocks are heard on various articles, but I cannot command them. No. 3. Trance.—Know nothing. Usual discourse, forty minutes, varying not two minutes. No. 4.—When sitting in séance I use no cabinet or curtain, but take my chair (a plain kitchen chair) and place it in an empty corner. My friends see a blue mist arise, sometimes strong, sometimes very faint. It generally envelopes the medium. Sometimes a nun appears; sometimes a man with long grey beard. Sometimes the mist or aura leaves the medium about a yard away, then gradually returns; but it occasionally dissolves where it stands. No. 5. Clairvoyance. In trance.—Could give hundreds of testimonials. I use it mostly for medical purposes. Also for description of spirit friends. Many remarkable cures effected which doctors have given up. No. 6. Psychometry.—I take hold of hair or other object sent, close my eyes for, generally, two or three minutes, then a vision appears. It looks as if situated above the eyes in the head. For instance, I take a stone, and curious sights greet my vision. I take hold of hair belonging to a sick person, and I become sick so long as I hold it. No. 7. Crystal-Gazing.—Never tried it, so I cannot say. The above particulars are as near as I can tell you. I am only an investigator and love the study of this science. Am acquainted with animal magnetism; can mesmerize. Have performed with a subject with remarkable results.

"I am not a professional, although I speak every Sunday, and have done since September, 1892. I was fifteen months in developing circle ere the first control was given from rostrum. I do not give sittings personally. I receive hair only. Fee I leave with patients. What is given goes towards those who require medical advice and are too poor to send stamps."

PHYSICAL PHENOMENA.

Mr. J. Dudley Power submits the following report of a séance with H. W. Hardy, of Sheffield:—

"Will you kindly allow me, as briefly as possible, to tell my story? Some time ago I sat with other Sheffield friends at the Spiritualists' headquarters in a circle where a youth was the medium, our object being to get piano-playing and other physical manifestations. We sat in the dark, but under strictly test conditions, holding each other's hands firmly, the medium's especially. From that time to this, with all kinds of sitters, the phenomena have been produced. To test it further, I invited the young man, with his parents, to my house, and on two occasions the piano played without contact. Still wishing to prove the truth beyond the shadow of a doubt, recently, at my own house my wife and I sat with the medium alone, no one else being in the room. We joined hands over the table, and my feet rested on his in such a manner that he could not possibly move them without my being aware of it, and yet the piano played as we sang. I am convinced that the young man did not and could not touch the keys.

"Will one of your clever contributors please explain?"

SPIRIT PHOTOGRAPHY.

A Circle member writes:—

Commenting on your experiments with Mr. David Duguid, Mr. James Stevenson, in your last number, writes:—"It occurred to me that if, after Mr. Duguid had placed the plates in the slides, you had turned one of them upside down, it would have tested whether the so-called spirit photograph was there before or not," *i.e.*, I presume, that if, on development, the image appeared reversed, it would be fair to infer that it had been impressed before exposure through the lens.

It is within the knowledge of the writer that some such result actually occurred (not apparently by design) in some recent experiments made in Edinburgh by Mr. Duguid. One plate in the series shows the psychic image upside down in relation to the living sittter. Would such a result justify J. S.'s inference, or is there any other explanation?

The camera (which was not stereoscopic) and the plates were manipulated throughout by Mr. Duguid.

I am, &c.,

J. Morrison.

AN ALLEGED CONTROL BY THE LATE TZAR OF RUSSIA.

It was inevitable that some report should soon appear of a control by the late Tzar. We have lately had a surfeit of Tennyson, and may probably soon expect Oliver Wendell Holmes and R. L. Stevenson. The Tzar is said to have appeared at 89, Lancaster Gate, on Tuesday, November 6th, and gave a long account of his entrance into the Spirit World. In regard to politics he had not much to reveal.

Asked by a sitter in the circle what where his designs in India, he replied that his intentions and designs were ever those of good-will. He sought to maintain peace, and to avoid war. He was not responsible for many things that had been attributed to him, but since his transition to spirit life his eyes had been opened to the vanity and littleness of people in high places, and it would be his mission in the future to guide and warn the "Throne and Kingdom of Russia," as he himself had been so faithfully guarded, from the snares of the world by those who had gone before. Here ended the control.

The interview is reported in *Medium and Daybreak*, November 23rd, and the Editor adds:—

We have had it on our mind to state that the late Tzar was an experienced Spiritualist, but we have not had time or strength to do so. It will be remembered by some of our readers, that we gave a long account of Mr. Eglinton's visit to St. Petersburg, and his sittings with the Tzar and family. The Tzar was himself mediumistic (psychoplastic, rather negative and conservative), and remarkable results were obtained; slate-writing, &c. Mr. Eglinton was floated, and one of his feet was placed on the shoulder of the Tzar, while the other

foot rested on the shoulder of the gentleman who sat next. Thus stood Mr. Eglinton on the body of one of the most mighty of earth's potentates. Spirit reduces us all to one level.

OUR DIRECTORY OF MEDIUMS.

Our Directory of Mediums has made a beginning, and that is all that can be said. I hope in our next number the gifted in psychic matters will be more disposed to co-operate in producing a trustworthy Register of Mediums.

We inserted in the last issue of Borderland an inset, of which the following is a copy:—

BORDERLAND: DIRECTORY OF MEDIUMS.

Medium's Name. . . Address. . . The above Medium has manifested before me genuine phenomena as follows:—1.—Automatic Writing. . . 2.—Physical Manifestations. 3.—Trance Control. . . 4.—Materialisation. . . 5.—Clairvoyance, Normal or in Trance. . . 6.—Psychometry. . . 7.—Crystal-Gazing. . . The above-named is a professional or public Medium, gives private sittings at a fee of . . . or receives at a public Séance on. . . I saw the Medium. . . 189 . . Signed. . . Address. . . .

N.B.—Please fill in the above and return it to "Borderland" Office, 18, Pall Mall East, London, W.C.

MEDIUMS WITH WHOM I HAVE SAT.

By way of beginning, I make a return of those mediums of whom I can speak from personal experience.

The following are mediums with whom I have personally sat with varying results. I have included no one in this list with whom I could not honestly say that, so far as I could see, phenomena have been obtained which, in its degree, whether of trance, clairvoyance, psychometry, &c., seemed to me to be genuine.

ADDRESSES.

Mrs. Russell Davies. Trance mediumship, normal clairvoyance, psychometry.

Mrs. Bliss, 53, Margaret Street, Cavendish Square. Trance mediumship.

Mrs. Graddon, 19, Sunderland Road, Forest Hill, S.E. Psychometry, trance mediumship.

Janet Bailey, Blackburn. Clairvoyance, trance mediumship.

Mr. Robert J. Lees, 57, Endine Road, East Dulwich. Trance mediumship, magnetic healing, inspirational speaking.

Mr. J. J. Morse, 26, Osnaburgh Street, Euston Road, N.W. Inspirational speaking.

David Duguid, 19, Carlton Place, Glasgow. Spirit photography, trance mediumship.

Madame Greck, 41, Redcliffe Road, W. Kensington. Trance mediumship.

Mrs. Hayward, Pembroke Road, Cinderford, Forest of Dean. Normal clairvoyant, psychometry.

I have had sittings with Eglinton, Husk, and others of the same kind, who do not need to be mentioned here. I suppose I may consider that I am a medium for automatic handwriting, and there are several among my friends and acquaintances who get automatic handwriting more or less regularly, but who would not like their names to appear in this directory. There is, for instance, Miss A., whose automatic handwriting has been described at length in the *Proceedings* of the Psychical Research Society. There is also the daughter of "a citizen of London," through whose hand "I awoke" was written, but who wishes to preserve her anonymity. There are many others who practise the gift more or less, but who need not be mentioned here. Among the more notable mediums are Mrs. Everitt and the Scotch medium, whose extraordinary gifts are described by her father under the name of Edina. In the interesting list of articles describing interviews with mediums which have been appearing in *Light*, the following have already been described. They are, Mrs. Russell Davies, Mr. David Duguid, and Miss Florrie Cook.

In America I sat at Boston with Mrs. Piper. She is a trance medium and automatic handwriter. In Chicago I sat with Mrs. Warne, 35, 188th Street, Chicago, healing medium, normal clairvoyant, and trance medium; Mrs. Slosson, Elizabeth Street, trance medium; Mr. Campbell and Dr. Rodgers, slate-writing. It will be seen that some of these mediums are mentioned again in the list given below, which was compiled as explained. I wish again distinctly to state that no human being can certify that any medium can produce always, under any circumstances, the phenomena which they have formerly produced under favourable circumstances. All that I state is that from time to time, so far as personal experience goes, the above mediums have obtained in my presence what appeared to be authentic phenomena.

The replies from the public came in slowly. At the end of six weeks we had received only five forms filled in respectively on behalf of—

1. Monsieur S. N. Zanne, 28, Rue de la Ville, Levegne, Paris (who is already well known to the readers of Borderland), by Prince Wiszniewski. M. Zanne's speciality is cartomancy and psychometry from handwriting. His fee is 10s., and he gives sittings by special appointment or correspondence.

2. "Sambor," 6F, Nevsky Prospect, St. Petersburg, vouched for by a distinguished member of the London Society for Psychical Research, Petrovo Solovovo. "Sambor" gives private sittings at a fee of three guineas, or receives at a public séance at a fee of six or seven shillings. He gives very satisfactory physical manifestations, the passing of matter through matter, movements of objects, etc.

3. Mrs. Bliss, 53, Margaret Street, Cavendish Square, is warmly recommended by a Circle Member, Mrs. Susan H. Eckley, as having given, under trance control, "An accurate description of several departed relatives, describing the manner of their deaths quite correctly, and giving particulars in regard to personal appearance, nature of last illness, traits of character, etc., unmistakably correct." Mrs. Bliss' fee for a private sitting is 10s.

4. Mrs. Groom, 200, St. Vincent Street, Ladywood, Birmingham, on whose behalf three forms were sent in. One form was signed by a Circle Member, Mr. A. J. Bennett; the second by Mr. George Tubbs, President of the Birmingham Spiritualist Union, and Mr. P. Galloway; and the third by Mr. H. M. Le Blonde.

All agree that Mrs. Groom is an excellent clairvoyante in her normal state and under trance control. Mrs. Groom receives *free* at a private séance on Tuesdays and Fridays (by prior arrangement). Mr. George Tubbs enhances the value of his testimony by the following note:—

It is my great pleasure to testify to the altogether self-denying labours of Mrs. Groom as a medium. For the great love of her conception of the truth, she has taken up the great work of propagating Spiritualism all over the country. She commenced her mission when Spiritualism was neither so respectable or so popular as it is now.

She has never accepted any fee for her services, and they have been of a most valuable nature. She has been the means of converting me to higher and nobler thoughts of life in the light of the philosophy of Spiritualism. My family and friends are thus indebted to her. Those who know her best honour her the most.

On the first Sunday of each month she gives her gratuitous services to the Byham Spiritualist Union, at the Masonic Hall; on other Sundays her services are given elsewhere.

5. MRS. WILKINS, 356, Portobello Road, London, W., who gives private sittings at a fee of 5s. (by appointment), is vouched for by Miss A. Wyatt and Miss K. H. Wallace as a good clairvoyante.

MEDIUMS NOTICED IN THE PRESS.

After waiting another week we decided to send a form to every medium whose address we could ascertain. Accordingly, on December 3rd, we despatched 20 insets; on December 7th, 30; on December 10th, 20; and on various days between the days given upwards of fifteen, accompanied by letters. In response to the request in BORDERLAND, and the 85 forms sent out independently, we have received only 23 replies, and of these, as already pointed out, three had reference to one medium.

The names and addresses of the mediums, etc., to whom forms were sent, were taken mainly from a list in the *Two Worlds*, *Light*, etc., and are as follows :—

Armitage, Mr. J., The Mount, Hanging Heaton, Dewsbury
Boocock, Mr. J. W., 62, George Street, Saltaire*
Brailey, Mr. J., 18, Clarendon Road, Walthamstow
Boardman, Mr. H., 370, Ashton Old Road, Manchester
Beardshall, Mrs., 25, Turner Place, All Saints Road, Bradford
Berry, Mrs., Church View, Greetland, Halifax
Burchell, Mrs., Chapel Street, Bradford
Bamforth, Mr. T., Britannia Road, Slaithwaite
Barnes, Mrs., 1, Porter's Yard, Holden Street, Radford, Notts.
Barr, Mrs., Wednesbury Road, Walsall
Barraclough, Mr. John H., 11, Strawberry Avenue, Tong Road, Armley, Leeds
Beanland, Mrs., 74, Stoney Rock Road, Burmantofts, Leeds
Bowens, Mr. H. J., 777, Bolton Road, Bradford
Best, Mrs., 39, Park Lane, Burnley
Brooks, Mrs., 114, Library Lane, Werneth, Oldham
Bland, Mr. John, 21, Pendrill Street, Hull
Bailey, Miss Janet, 9, Pilkington Street, Park Place, Lower Audley, Blackburn
Brook, Mr. J., 16, Staincliffe Road, Westbro', Dewsbury *
Crossley, Mr. H., 8, Cliffe Terrace, Skircoat Green, Halifax
Camm, Miss, 24, Nicklson Street, Wellington Road, New Wortley, Leeds
Cannon, Mrs., 74, Nicholas Street, Hoxton, London, N.
Campion, Mr. J.
Carr, Mr. and Mrs., 8, Nelson Street, Keighley
Connell, Mrs., Victoria Road, Holbeck, Leeds
Clegg, Mr. and Mrs., 72, Wilfred Street, Otley Road, Bradford *
Cowling, Miss, 46, York Street, Bingley *
Craven, Mrs. A., 4, Crimbles Place, Camp Road, Leeds
Crossley, Mrs., 1, Queen's Road, King's Cross, Halifax
Cottrill, Miss, 14, Buckley Square, Ardwick, Manchester
Collins, Mr., 67, Tudor Street, Manchester Road, Bradford
Clare, Mr. J., Northburn Street, Newcastle-on-Tyne
Carrick, Mr. J. J., 11, Dixon Street, Blackfine, viâ Blackhill, co. Durham
Dennings, Mrs., 3, Back Lane, Idle
Dixon, Mrs., 67, Healey Wood Road, Burnley
Dickinson, Mrs., 4, School Street, Stourton, Leeds
Drake, Mr. W. O., 34, Cornwall Road, Bayswater, London, W.
Davis, Mr. W., 145, Oxford Road, Burnley
Edwards, Mr. Wm., 222, Audley Range, Blackburn
Edwards, Mr. W. H., 238, Southampton Street, Camberwell, London
Farrah, Mrs., 4, Arthur Street, Stanningley
Featherstone, Mr. G., 86, Netherfield Lane, Parkgate, near Rotherham
Featherstone, Mr. S., 38, Albert Road, Parkgate
France, Mrs., 7, Apsley Place, Huddersfield
Gregg, Mrs., 5, Tomlinson Street, Meanwood Road, Leeds
Gartside, Miss M. J., 10, Larkhill Court, Mizzy Road, Rochdale
Green, Mrs., 1, Fir Street, Heywood *
Grey, Mr. J. G., 34, Woodhouse Street, South Shields
Groom, Mrs., 200, St. Vincent Street, Birmingham *
Gibson, Mr. J., 51, Strawberry Hill, Pendleton *
Galley, Mr. Wm., 2, Pavement Street, Cleckheaton
Hepworth, Mr. F., 151, Camp Road, Leeds
Hesketh, Mr. W., Greenhill House, 29, Webster Street, Greenheys, Manchester
Hargreaves, Mr. and Mrs., 909, South Terrace, Thornbury, Bradford
Hunt, Mr. T. H., 6, Ladbroke Crescent, Notting Hill, London, W.
Hulds, Mr. J., 175, Leeds Road, Bradford
Hodson, Mr. F. T., 187, Commercial Road, Newport, Mon.
Hopwood, Mr. Wm., 30, Tamworth Road, Laisterdyke, Bradford
Harrison, Miss, 21, Drawton Street, Manchester Road, Bradford
Hodgson, Mr. T., 114, Mount Pleasant, Greengate, near Leeds
Hoyle, Mrs., 1, Grape Street, Gibbet Lane, Halifax
Illingworth, Miss, Eslier's Place, Bowling Back Lane, Bradford
Inman, Mr. W. E., 9, Long Henry Street, Sheffield
Johnson, Mr. Wm., 148, Mottram Road, Hyde
Jones, Miss, 2, Benson Street, Liverpool *
Jarvis, Mrs., 3, Brayshay Yard, Lamb Lane, Bradford
Knibb, Mr. A., 43, Hagley Road, Edgbaston, Birmingham *
Kitson, Mr. J., Bromley Road, Hanging Heaton, Dewsbury
Lund, Mr. J., 470, Bowling Old Lane, Bradford
Pawson, Mr. J., 6, Norfolk Street, Batley
Spring, Mrs., 8, Wilkin Street, Grafton Road, Kentish Town, London *
Tetlow, Mr. J. B., 142, Fitzwarren Street, Pendleton *

* Mentioned in article.

In addition to this list forms and letters were sent to Mrs. Everitt, Madame Greck, Mr. J. J. Morse, and Mrs. Graddon; also to Mrs. Davy, Mr. H. Towns, and Mrs. Perry, who advertise in *Light*, and to Mrs. Davidson (of Newcastle), Mrs. Walker, Mrs. Gunn, Mr. Joseph Brooke, etc., etc.

MR. J. J. MORSE wrote as follows :—

I am obliged for yours 29th ult., enclosing "Directory of Mediums" form, but as I do not give sittings, and am overburdened with correspondence, *re* inquirers, and calls from such people, as it is, I can't risk any more labour by putting myself on the list. As one cannot recommend mediums like cooks or clerks, you must excuse my filling out the form sent me.

MADAME GRECK (46, Finborough Road, South Kensington, S.W.), returned her form filled in by J. Traill Taylor, Esq., who testifies to the genuineness of Madame Greck's clairvoyance, normal, and in trance, of which he has had experience for nearly thirty years. Madame Greck gives private sittings, fee £1 1s., and receives at a public séance on Fridays at 7.30; fee 2s. 6d.

CORRESPONDENCE ABOUT MEDIUMS.

The next step was to write to the signatories of the other fourteen forms. The following is a copy of the circular letter sent :—

DEAR

We have to thank you for your letter of the in relation to the medium , and should be much obliged if you would kindly answer the further following questions :—

(1) Are you prepared to allow your name and status (trade or profession) to be published in testimony of the facts that you have been so good as to communicate?

(2) Can you direct us to any other independent witness

prepared to testify, under the same conditions, to his or her knowledge of the "medium" in question?

Faithfully yours,

In response to this we received ONLY EIGHT REPLIES. Six were fully attested. Two were signed, but permission to publish names withheld. Six still await the second signature.

The following are particulars of the six fully-attested forms. MR. JAMES BRONTERRE TETLOW, 142, Fitzwarren Street, Pendleton, Manchester (an account of whose interesting experiences will be found on another page), holds private sittings, but has no fixed fee. He gives his services on Sundays for 10s. and expenses. Mr. Tetlow is an excellent Clairvoyante and Psychometrist. His form is signed by Mr. John Nutter, Secretary of the Burnley Spiritualist Society, and Mr. William Mason. Mr. Nutter adds—

We find Mr. Tetlow such a reliable Trance Speaker and Psychometrist that for the last two years we have engaged him for thirteen sundays in each year, and find that his powers give every satisfaction to the large audiences who come to hear him, some of his psychometric readings being very remarkable.

We may add that Mr. Tetlow has done some BORDERLAND "tests," and has given every satisfaction.

MRS. SPRING, 8, Wilkin Street, Grafton Road, Kentish Town, N.W., gives private sittings for 5s., and holds public séances on Mondays at 8 P.M. Her powers are vouched for by two ladies. One of the ladies, a Circle member and well-known to us, says :—

I have sat repeatedly with Mrs. Spring during the past six months, and have had many interesting and convincing proofs of her faculty of Clairvoyance. I consider her *absolutely honest*.

Edward Dangerfield, Esq., testifies that he saw WALTER J. LEEDER, 71, Robin Hood's Chase, Nottingham, on the 4th of March last, and that he then gave "Descriptions of the writer of a letter, place of abode, environment, relatives, &c., under strictly test condition, not referable to telepathy." This form is also signed by A. J. Smith, Esq., of Nottingham. Fee not mentioned.

MR. VICTOR WYLDES, 187, Trinity Road, Astor, Birmingham, is an Inspirationist; his clairvoyance is given as "very good," and psychometric powers as "excellent." Fee, for private sitting or delineation, 5s. His form is signed by Mr. Alfred Knibb, who explains on his own behalf that he is also a "psychometric medium," but not a professional.

The President of the Sheffield Psychological Institute favours us with particulars about H. W. HARDY, 175, Pond Street, Sheffield. Mr. Hardy gives private sittings, fee 21s., and receives at a public séance on Fridays, 5.30 to 10, for Physical manifestations. All the phenomena mentioned on our form, except Crystal-Gazing, are testified as having been manifested. Fuller particulars, however, are given on another page.

MISS JONES, 2, Benson Street, Liverpool, is described as an excellent Clairvoyante and Psychometrist, normally and under trance control. "Impossible to be better," adds one of the signatories who sign her form.

MR. JOSEPH BROOKS, of Dewsbury, misunderstood our application, and, instead of returning the form, sent the interesting particulars which are reproduced in full elsewhere. In response to a second request, however, his form was returned duly filled in and signed by two witnesses of his powers. No fee is mentioned.

The following are the names of mediums whose forms have been filled in but whose signatories have not replied to the circular letter quoted above :—

Mrs. Bentley, Mr. John William Boocock, Jeremy Gibson, Mrs. Sophia Gunn, Mrs. Ellen Green, Mrs. Hulme, Mrs. Patterson (Pittsburgh), Mrs. Hannah Whitcock. These appear to be Inspirationalists, excepting Mrs. Patterson, who apparently has extraordinary powers, and Mrs. Whitcock, who gives medical advice (under control) for 2s.

The forms sent to "Mr. and Mrs. Clegg" and to "Miss Cowling" were returned endorsed, "Gone, no address."

MISCELLANEOUS.

The following list of names and addresses, obviously unclassified, have been sent to us by a BORDERLAND subscriber :—

Mr. Butcher, 6, Montpellier Road, Peckham, S.E. Trance and Inspirational, public and private.

Mr. Edwards, 4, Montpellier Road, Peckham, S.E. Public and private Healing Medium.

Miss E. Gambrill and Miss Lilian Gambrill, 1, Rockbourne Road, Forest Hill. Trance Mediums, public and private.

Mr. Humphries, 35, King's Road, Queen's Road, Peckham, S.E. Public and private Trance and Inspirational.

Mrs. Hancock, 179, Clarence Road, Clapton, N.E. Palmist and Phrenologist.

Mr. John Vango, 216, Southwark Park Road, S.E. Trance, Healing, Clairvoyance. Private ; fee is from 10s. upwards.

Mrs. S. Clark, 102, Camberwell Road. Healing Medium.

Mr. Husk, 28, South Grove, Rye Lane, Peckham, S.E. Trance and Materialising Medium.

R. J. Lees, 26, The Gardens, Peckham Rye, S.E. Healing, Trance, Inspirational.

We take the opportunity of repeating the names of those Psychometrists, Astrologers, Graphologists and others to whom we are in the habit of sending "tests" referred to us by BORDERLAND readers and Circle Members.

PSYCHOMETRISTS.

Miss Ida Ellis, 10, Kent Road, Blackpool.
Miss Ross, 41, High Street, Smethwick, Birmingham.

ASTROLOGERS.

Mr. Bland, Francis Street, Hull.

PALMISTS.

Miss Collingridge, 36, Onslow Square, S.W.
Miss Smythe, 65, Bloomfield Road.

GRAPHOLOGISTS.

Mr. Eugene Gorrie, Sunny Side, Melton Mowbray.
Miss Ross, 41, High Street, Smethwick, Birmingham.

We have also sent occasionally to Mr. Allen, 5, Castle Arcade, Cardiff (Palmistry); Mr. R. H. Penny (Neptune), 11, Bridge Street, Bristol (Astrology); Mr. G. Wylde, and Mr. J. Tetlow, 142, Fitzwarren Street, Church Street, Pendleton.

IX.—SECOND SIGHT IN THE HIGHLANDS.

A PROVISIONAL REPORT BY MISS X.

AT a Meeting of the Society for Psychical Research in the Town Hall, Westminster, on December 7th, Miss X. gave an address on her recent Inquiry into the Phenomenon of Second Sight in the Highlands.

PROVISIONAL NATURE OF THE REPORT.

She began by insisting upon the point that any report must be, at the present stage, *provisional* only. Direct evidence of any kind is difficult to obtain, though mere superficial and second-hand traditions are plentiful enough. Not only on account of their native reticence, but because, among the Seers themselves, the faculty of Second Sight is regarded with secret reverence and awe, first-hand testimony can be obtained only by living among the people and cultivating personal relations with them. This, Miss X., accompanied by a friend, tried to do during some weeks of the past autumn, both among the islands of the Hebrides and in some of the more retired glens of the mainland.

THE ESSENCE OF THE INQUIRY.

The liberality of the Marquis of Bute has enabled the Society for Psychical Research to institute some formal inquiries in Scotland upon the subject of Second Sight, extending over a period of some eighteen months preceding Miss X.'s visit, and which served, at least, to indicate the difficulty of the inquiry, and the reluctance of the Highlanders to commit themselves upon the question.

The Rev. Peter Dewar, of Rothesay, kindly undertook the office of Hon. Secretary, and sent out nearly two thousand schedules to ministers, schoolmasters, doctors, heads of police, land owners, and, as far as possible, to representatives of all classes in the Gaelic-speaking districts of the Highlands. Out of these but sixty were returned duly filled up, and but half of these answered in the affirmative the following questions:—

1.—Is "Second Sight" believed in by the people of your neighbourhood?

2.—Have you yourself seen or heard of any cases which appear to imply such a gift? If so, will you send me the facts?

3.—Can you refer me to anyone who has had personal experience, and who would be disposed to make a statement to me on the subject?

4.—Do you know of any persons who feel an interest, and who would be disposed to help in this inquiry?

At the end of six months, Lord Bute issued a further circular in his own name, with somewhat better results, two hundred and ten being filled up, of which sixty-four answers were more or less affirmative.

IS THE HIGHLANDER INDIFFERENT?

Miss X. observed that her experience tended to show that, in a great number of instances, the circulars had been neglected, not from indifference or lack of attention, but because many recipients felt that a subject which, if not a motive force in their own lives, was at least a tradition reverently received from their ancestors; was one too great for their powers of handling, too sacred for discussion with strangers.

Moreover, the inquiry is inevitably one which cannot be adequately dealt with by correspondence merely. In a great number of instances the persons who are likely to give most valuable help in the matter, are those unaccustomed to express their thoughts in writing, or who have not leisure to relate long histories, even when they have the inclination to do so.

Moreover, even in the wildest glens and islands, the schoolmaster is abroad, and a generation is fast arising that knows little of romance, and poetry, and simple faith, and reverence for tradition; and those to whom these things are most dear are learning—in proportion as they feel their reality and power—to disguise and minimise the facts of their belief.

Again, in those parts where Presbyterianism is strong, with all its essential modernness, its imprimatur of reform, its association with political feeling, there is, among the people, an attitude of apology for their interest in psychical experience, which one does not find where Church teaching, either Anglican or Roman, with its more picturesque presentation of sacred truths, its historic buildings, its manifold associations, has never been interrupted. The Presbyterians more especially showed a reluctance to commit their experiences to writing, though entirely courteous and willing when personally approached.

THE NECESSITY FOR A PERSONAL INQUIRY.

Hints were thrown out in certain of the schedules as to the possibility of personally communicating experiences which could not be written down, and, moreover, as to certain traditional methods of acquiring the faculty of Second Sight. These hints led, in the end, to a request from the committee appointed to carry out the investigation, that Miss X. would undertake to visit such localities as appeared likely to yield some reward for the necessary expenditure of time and trouble.

"This invitation," said Miss X., "I accepted with very great pleasure. A small island in the Hebrides was fixed upon as our centre, and with a friend, a dog, and a minimum quantity of luggage, we started early in July, resolved to derive as much pleasure and profit from our expedition as the occasion permitted. The amount both of pleasure and of profit far exceeded our expectations; the Highlander, as we found him, is in every rank of life a gentleman; we met with unfailing kindness and courtesy, and we look forward to repeating our visit with even greater satisfaction than that with which we first undertook the trust.

HOW WE SET ABOUT IT.

"We felt at the outset that the scheduled returns were discouraging enough, and we tried to strengthen our basis of inquiry by private preliminary correspondence, both with our own friends in Scotland, and others, to whom many, who shared our interests, were so good as to introduce us. Finally, we bought an ordnance map of Scotland, and carefully marked in coloured chalks every place of which we had had any reports, in the various degrees of promise held out to us, blue standing for "possible cases." To our great satisfaction the entire Highlands were soon sufficiently suffused with the colour of promise to raise our spirits very considerably.

"Among the various discouragements offered to us, was the fact that we were entirely ignorant of Gaelic, but this was hardly ever a serious inconvenience. The children, unfortunately for the characterisation of the Highlands,

all learn English in the schools, and as we were seldom far from the coast, there were, moreover, always sailors to be found who had been among English-speaking crews, and who were invariably kind and helpful. The ministers and doctors, too, never failed to come to the rescue when appealed to, and the hospitality so characteristic of the Highland peasant, always prompted him to make every effort to respond to our attempts at conversation.

"We gave ourselves up entirely to our object, cultivating acquaintances on every possible occasion, living thirteen hours a day out of doors, making ourselves at home, and grateful for all the kindness extended to us. We made no talk about the object of our visit, though we soon found that it was perfectly well understood, and that our reputation had preceded us.

THE NATURE OF THE EVIDENCE.

"This was a rather unwelcome discovery, the more so that a somewhat exaggerated account of our personal psychic powers soon became current, and we had to live down various reports as to our exercise of magic and witchcraft. On the whole, this had a good effect upon the evidence—a slight feeling of awe, a recognition of power as adepts in their own line, saved us from having palmed off upon us the kind of story, which, not on the islands, but in the more frequented parts, is reserved for the amateur who likes a little folk-lore, just as in certain shops in Paris, outré bonnets, and costumes a trifle passé, are reserved, with some contempt, for 'les Anglaises.'

"We soon found that any charge of being 'a chiel amang them takin' notes,' would be fatal to further inquiry, and that the note-book and signature stage must be postponed till all preliminaries were solidly established. We hope at our next visit to bring all our stories up to the evidential standard which we have as yet reached in certain cases only.

HOW THE EVIDENCE STRUCK US.

"Personally, we were much impressed by the apparent trustworthiness of the traditions. We made a point of hearing each story as many times over, from as many witnesses as possible, and were greatly struck by the absence of variation in detail. We kept a careful diary of our conversations, and whenever possible we both heard each witness and compared notes the same day, as soon afterwards as possible.

"Perhaps the most distinct impression, the most definite generalisation of which we were at the time conscious, was the *familiarity* of the main ideas which these stories presented to us. And as our knowledge of them widened, and the same features were again and again reproduced, so too did our conviction gain ground, and we felt the old classifications adequate to receive the new material.

OUR SURROUNDINGS.

"This seemed to us the more striking on account of the entire novelty of our surroundings. Everything about us was unfamiliar—the language, the customs, the system of commerce by barter, the intensely primitive construction of the houses—even the natural features of the island. It is simply a sand-bank about eight by ten miles, sparsely inhabited, covered with a peculiarly fine sweet herbage—the grazing of sheep and a few cattle the only occupation of the inhabitants. When we arrived, the island was golden, and the whole atmosphere luxuriously sweet with yellow iris and yellow bedstraw. The entire absence of trees, or even of brushwood or heather accounts for the scarcity of all but sea-birds. Not a stick grows on the island, and it will be shown that this fact crops up in many of the stories. The story that one of the ministers had 'a kind of tree' seemed to us as widely improbable as other stories of fairy dogs and green ladies, and the legend that there was a policeman somewhere about the island. We found the tree at last. It was a fuchsia bush, and did not yield much timber. All the wood on the island was salvage from wrecks, and was so precious as to be hidden away, and its possession talked of as little as possible. Etiquette, however, required that anyone possessed of timber should, when necessary, yield up his treasure when a coffin was in question.

THE SUBJECT-MATTER OF THE STORIES.

"Most of the stories turn upon coffins and funerals, not because the islanders are given to melancholy, but because a funeral is the only event which ever occurs, except an occasional wedding. Those occasions are celebrated by buying a five gallon cask of whiskey, asking no questions as to its origin, and drinking the contents—the subsequent visions not being worth recording.

WHAT IS SECOND SIGHT?

"Second Sight, like many cases of Crystal Vision, apparently the externalisation of an idea, subconsciously received. The seers make no claim to the receipt of communications from the dead; indeed we have dozens of times heard the very notion repudiated with horror and disgust. The view of the seers themselves is that it is a kind of extension of vision, a seeing of something not visible to those not specially gifted."

Miss X. then proceeded to relate various stories which she had collected and of which the following are examples:—

STORY OF JOHN THE TAILOR.

"Two Johns, brothers-in-law, lived in the same cottage. One possessed 'the sight' and was a tailor, the other a shepherd. The cottage belonged to the tailor, and it was a sore grievance with the shepherd that he had not one of his own. The factor has told us how the poor man used to urge his claims on every opportunity, and how, seeing that he was steady, and had been in his employment for a long time, he at last agreed to give him a piece of ground. One day he himself went with the shepherd and some workmen to measure the site, and when all arrangements were complete, the shepherd remarked triumphantly, referring to his brother-in-law, 'John'll be made a leear the night!' It then transpired that the tailor had asserted for months past, 'John'll no have a house biggit,' and this, even after the factor had promised the site. The neighbours all had great faith in his prophecies, and the announcement that the ground had been measured off caused great excitement among them.

"The tailor heard the news unmoved, and only persisted, 'There'll be no house biggit for John.' And there never was, for John the shepherd died suddenly that same night.

"This occurred about five years ago, and we heard the story over and over again from those who had personal knowledge of it—among others, from the doctor. I asked whether the shepherd's death might have been reasonably predicted from the careful observation of a relative living in the same house with him, and he said he thought not. The man was, to all appearance, strong and hearty, and the cause of his death was wholly unsuspected. The only account the tailor could give of the matter was simply that he had seen the shepherd 'shrouded.'

THE WOMAN AND THE SHROUD.

"The doctor instanced the case of a woman, known to himself, who had gone to the dressmaker to be fitted for a new gown. When she had gone, a companion of the dressmaker observed, 'Ye need na hurry wi' the frock. Did ye no see she had her shroud on her?' and before the gown was finished the woman was dead.

THE SHEPHERD'S COTTAGE.

"But to return to the building of the cottage. The Factor told us further that John the tailor, had also predicted that no shepherd's cottage would be erected on the site chosen, but on another spot further from the road, and apparently far less suitable. For years past, he affirmed, whenever he had chanced to pass that way at night, he had seen lights, apparently from the windows of a cottage upon the spot, then bare and uninhabited, which he indicated. Ultimately, but not till some years later, a shepherd's cottage was built on that very site, and not on that originally selected by the Factor. Standing on the very spot, we asked a farmer of the neighbourhood the cause of a change of plan, the reason for which was not very obvious. He pointed out that in the meanwhile another cottage had been utilised for a shepherd about a mile distant as the crow flies, and that by placing the new one back from the road, it served as a link in a chain of communication between this and a third another couple of miles further west, the lights being thus visible from cottage to cottage at night, a great convenience where inhabitants are few and communication difficult.

THE WEE MAN.

"I was interested in finding that many cases had in them the *symbolic* character, the characteristic of facts indicated rather than described, with which I am familiar in the case of crystal visions. Here, for example, is a story which was well known in the island, and which we received from many who had heard it long before the coincidence occurred.

"A man was coming home one evening at dusk. As he approached a certain cottage, which we know very well, and which is one of two at some distance from any others, he observed 'a wee man,' a dwarf well known in the island, sitting on the end wall near the chimney. The 'wee man' was apparently tugging with all his strength at something heavy within the roof-tree. When the seer came up to the cottage no wee man was visible, nor upon inquiry had he been there that day. Then the seer was much troubled and knew that a funeral was in prospect. Shortly after, the 'wee man' died, and the owner of the cottage being known to possess some wood, a rare possession in the island, was called upon to produce it for the coffin. It was hidden away in the roof, and in order to reach it men had to climb on to the end wall and pull the planks out from under the thatch.

"This is the sort of thing which, in my own experience, often occurs in crystal visions or other externalisations of subconscious knowledge—the grotesque juxtaposition of ideas severally correct enough.

A PREDICTION OF REMOTE EVENTS.

"In the case of prediction of immediate events one has always to discount for the possible observation by the subconscious self of indications not obvious to the ordinary consciousness, but when the prediction is of events more remote, the difficulty of explanation is increased. One of the best known stories, one which we heard many times from various sources, always with the same details, is of this kind.

"A well-known seer, whose predictions were regarded as infallible, related about twenty years ago that, resting one day on the beach, he had a curious vision. It was midday and, as he lay in the sunshine, he saw a large party of men in red coats pass along the road above him, perhaps about twenty yards away. The road leading down to the shore, and just where it ends there stands a shepherd's cottage, and by the cottage a spring of fresh water. At this point the men halted, stretched themselves on the grass to rest, and many drank at the well. They then resumed their march, and passed up the road. The seer watched them till they came to a certain point where the road divides, going on the left hand to a village about a mile distant on the right to Island House, the centre of government on the island. The soldiers turned to the right, and the vision faded away.

"Seldom had any prediction caused so much excitement on the island, where soldiers and even the police are practically unknown, and there was much speculation as to what it might portend. No one ever thought of doubting its truth, but when years passed and no soldiers came, local interest naturally flagged. At last the sappers and miners landed on the island, and all, except the seer himself, considered the portent fulfilled. Up to a certain point the coincidence was true enough, but though they took the same road to begin with, they turned off to the left to measure a neighbouring hill, the highest point on the island. Finally the seer died, still confident that the soldiers were to come. In 1889, during the Crofters' agitation, their presence became necessary on the occasion of the installation of new owners in a certain farm lying beyond the Island House, and to which they proceeded along the very road where they had been seen in vision. Moreover, a man who had known the seer hid himself in the actual spot where the vision had occurred to him, and watched it fulfilled in every detail.

"By a curious coincidence we quite accidentally received corroborative testimony to the truth of the latter part of this story. Some weeks later, on the mainland, we quite casually met with two of the party who had visited the island in 1889, and who entirely corroborated the account of their movements."

A THOUGHT-TRANSFERENCE STORY.

Among the various stories told by Miss X. which seemed to point to thought-transference as their possible origin was one which occurred at a time when the parish minister was incapacitated by ill-health, and the visitation of the sick fell in part to the share of the beadle, a certain Archie. "One day he was ploughing, when a summons came to him to visit a woman almost at the point of death. The bearer of the message was her husband, and as the two men returned together to the Croft, Archie, to his surprise saw the woman come round the house and approach them. She held in her left hand a plate, from which she crumbled a lump of dough, allowing the crumbs to fall to the ground for the chickens that gathered about her. For the moment he felt some annoyance at what seemed an unnecessary summons, but as he watched, the whole scene disappeared, and he recognised in it a portent of death. They entered the house, and found the poor woman fully conscious, but quite past recovery. She welcomed her visitor, and asked for a few words of prayer, but in order that no interruption should occur she suggested to her husband that he should first go out and feed the chickens. In the cupboard he would find a lump of dough on a plate, 'and he could just crumble it for the fowls outside the door.'

THOUGHT-TRANSFERENCE AT A DISTANCE.

"Another story was told by the same man, Archie, of an incident in which his wife was the percipient. A brother

of hers had sailed for America. A few evenings later she was milking the cow, her husband standing by, when suddenly she rose from her stool, and with outstretched hands and a cry of greeting, rushed forward towards a spot where, so far as her husband could see, no one awaited her.

"The poor woman was much distressed at the fact, for the figure she had seen was that of her brother, standing in his usual manner, his hands in his pockets, and the strings of his Highland bonnet hanging down on one side over his left ear. The vision was so vivid, so real, that she at once concluded that he was dead, and was perplexed, as well as rejoiced, to hear, some few weeks later, of his safe arrival. When asked what (without giving any reason) he was doing at the time of the incident, he could only say that he was generally on deck about that time of day, and that he was, maybe, thinking that had he been at home it would be about time to be milking the cow.

A SCEPTIC CONFOUNDED.

"Of course, as elsewhere, this land of seers furnishes many sceptics. A particular story of scepticism and its cure had some interesting points. One seer was found who specialised in funerals. He always knew when one was in the near future, and, of course, in so healthy a spot, and among such a small population, a funeral is not quite an everyday affair. More or less detail accompanied his perceptions of this kind; sometimes he would know exactly who was to die, at others only to what family the deceased would belong. On one occasion he announced that a funeral would come down a given road and that a certain man, Z., would 'take up' at such a spot and would be carrying a light overcoat. It is necessary to explain that in an island where roads are rudimentary and vehicles scarce, the coffin is always carried on the shoulders of members of the procession. Everyone who can attends the ceremony, joining the concourse at different points on the route nearest to their own houses. One person always arranges the duty of the bearers, who are frequently changed, generally at some gateway or other occasion for a halt. When a new set of bearers take up their burden, another set, ready for their turn, 'fall out,' walking beside the procession and ready to 'take up' when called upon. Among these last are always the latest comers. When Z. was told of the vision he refused to believe in it, and maintained, after the fashion of critics, that the seer's former successes were purely accidental coincidences and lucky shots.

"The next death on the island proved, as predicted, to be that of a man whose funeral would necessarily pass by the route indicated, and the critic was bidden to officiate and asked to take up at the very spot already mentioned. Nothing daunted, and determined to put his opponent in the wrong by any means, fair or foul, he arranged an exchange with another man, so that his own turn would come half a mile or so earlier than the spot previsied. He joined the procession at a point suited to his arrangement without the light overcoat of the prophecy, and as a new-comer placed himself among those ready to 'take up' next. A few minutes later they were unexpectedly joined by other friends, who, as still newer comers, were placed at the head of the next set of bearers. The number was now more than complete, and Z.'s turn was postponed! One of the bearers handed him a light overcoat to carry which he handed back when his own turn came—at the precise point in the road shown in the original prophecy!"

Miss X. believes that she has received at first hand something less than a hundred cases, and this, in spite of the kindest assistance from Mr. Dewar, Mr. Crump, of Fort Augustus, many parish doctors, and the clergy, including the Roman and Anglican, in almost every parish to which her inquiries extended.

THE DIRECTION OF THE INQUIRY.

This, she feels, is very insufficient material upon which to base any sort of conclusion; she can at present merely indicate the direction in which the inquiry, which she hopes to carry further, seems likely to point.

1. The evidence of the seers themselves seems to point to the theory that "Second Sight" is, in many cases, a sort of extension or exultation of the normal faculties, the "prophecies" being, in many instances, closely analagous to the cases of crystal vision, automatic writing, and other forms of externalising an idea, which may be due to memory and unconscious observation, especially of such signs as might easily escape the notice of the more occupied ordinary consciousness.

2. Though such a faculty is quite unrecognised by the seers themselves, there seems little doubt that thought-transference plays an important part in the experiences they relate.

3. Careful inquiry into their habits of thought showed the Highland seers, whom Miss X. had an opportunity of questioning (some twenty, at least), to be strong visualizers; this, in relation not only to their visions, but to their ordinary mental habits.

4. In many stories, the same feature recurred—namely, the vision of a bright light (usually in connection with some incident in the story), followed by unconscious deportation of the seer—suggesting a conceivable clue in the possibility of self-hypnotization and change of place while unconscious of surroundings.

5. Miss X. failed to find any indication of belief that the visions are due to the agency of the departed; and the suggestion of spirit return was invariably rejected by the seer with strong expressions of dislike. The very few whose experiences suggested active external agency attributed such agency to the Devil.

6. Miss X. found traces of certain methods of divination or automatism, possibly mixed with remains of forms of evocation, such as gazing into liquids carefully compounded, "getting news" from the sea at certain stages of the moon, and the like. She also received certain formulas for the acquisition of second sight; but in no case did the people themselves seem to attach much importance to methods of any kind.

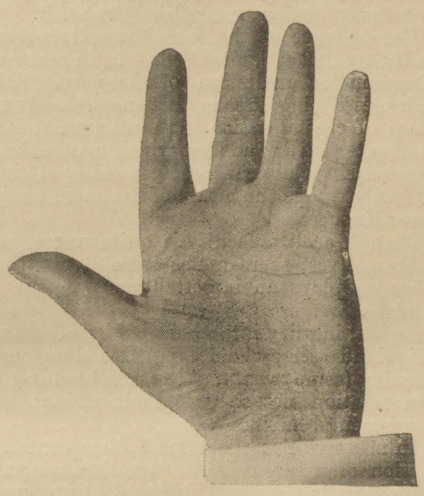
7. On the contrary, they reject experiment, and believe that the gift is hereditary, as indeed appears to be the case.

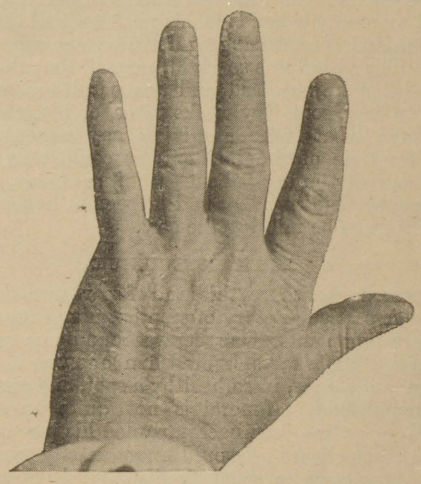
Miss X. concluded by pointing out that the main interest in such indications lay in the fact that they were gathered among people of the very simplest and most unconventional kind, who, nevertheless, even in the wildest spots, had attained a degree of culture and of actual book-learning far surpassing that of the corresponding, even of many higher classes, in England. She found them in every instance capable of discussing the phenomena with the utmost intelligence, handling the subject with faith rather than with superstition, anxious for enlightenment as to its mysteries, for the most part free from dogmatism, and universallly courteous, logical and reverent.

The chairman, Dr. Walter Leaf (who is also a member of the Committee of Inquiry into Second Sight), in thanking Miss X. for her address, and congratulating the Society on the fact that the investigation had fallen into such competent hands, contributed the interesting fact that he was in a position to judge of the difficulties of the inquiry and to estimate Miss X.'s success in the matter, having himself undertaken a similar task in regard to Second Sight in Brittany.

X.—CHARACTER READING BY PALMISTRY AND OTHERWISE.

THE STORY OF THE TELL-TALE HANDS OF MARK TWAIN.





IN the delineation of character from the prints of the photographs of unknown hands, our experts have seldom achieved a more remarkable success than they have scored in the case of Mark Twain.

It is so notable that I may be pardoned for briefly recalling the circumstances of the challenge:—

The origin of Mark Twain's desire to test whether there was anything in the alleged science was a controversy which had arisen between him and some acquaintances, as to whether palmistry was too drivelling a superstition for any one, with any regard for sanity or morality, to allude to its existence, even in a work of fiction. To settle the matter, at my suggestion Mark Twain had his hands photographed, both back and front, and in our last number we invited experts to try their skill at reading the character of the subject from the blurred and imperfect picture of his hands, no hint being given as to whom they belonged. The results are published below.

There was no intimation given to any of the four experts as to the identity of the owner of the hands submitted to them for purposes of test. Excepting myself and my assistant editor no one knew to whom the hands belonged. They might have been those of a Dutchman, a Russian, or an Irishman. No clue whatever was given to the fact that they belonged to the great American humourist. Of our four experts who accepted the challenge, two were psychometrists, one being Miss Ross, whose skill in intentional delineation of character from any thing that has ever been in contact with the person is almost miraculous; and two were palmists pure and simple. All that they had to go upon was a print of the photograph of the back and front of an unknown hand, similar to those reproduced here—although these are photographs of the other hand of the subject. We published the results in the last number of BORDERLAND and sent the number to Mark Twain.

This is the very lucid and characteristic report which he has kindly sent as to the results:—

To the Editor of BORDERLAND.

As I understand it, the four hand-readers who discussed my printed hands did not know whose hands they were. Then to my mind they did some very remarkable things with them. Miss Ross made only three or four errors in setting forth my character. Each error was a compliment to me, so I prize the errors above the facts.

J. E.'s chart consists of eighteen paragraphs. With sixteen of them I am not able to find fault. I have no personal friend or relative who could read me any closer than this. The "strain of southern female blood" in me dates back two hundred and forty years. Am I to believe that I haven't got that out of my system yet, and that my hands are still able to advertise it? J. E. claims that the sense of humour exists in my make-up; the other three are silent as to that. It may be that the three are right.

Concerning "Lucis'" chart, it is difficult to speak with precision, because it is so wanting in the quality of precision itself. It crowds several specialties into a single sentence, with sometimes the facts in the majority, sometimes the errors. As nearly as I can make out, "Lucis" has made ten hits and fifteen misses.

By my estimate—assisted by friends, as in the three previous cases—E. L. C. makes seventeen hits and eight misses.

Each of the four hand-readers scores one or two hits of particular excellence, because they go so far in among my carefully concealed privacies; and one of these special hits is made by *two* of the readers and hinted at by a third.

If this is guessing, it is guessing which my nearest friends could not do. E. L. C. makes one disastrous hit which not even my mother could have made; but it is a true hit, nevertheless. Am I going to point out these things? Not if I can get excused.

(Signed) MARK TWAIN.



INTUITION OR SCIENCE?

In discussing our test cases last January, we pointed out, as we have many times had occasion to do, that, so far as our experience goes, speaking from statistics, intuitional hand-reading is far more true than that alleged to be due to "scientific" palmistry. It has, for example, been reserved for J. E. (and M. A. B., see postscript) to discover (intuitionally) that one of the first humorists of our century "has a strong and a fine sense of humour" and the characteristics of a comedian. J. E.'s statement that "he has in his veins a strain of female southern blood" is certainly a very curious touch of intuition.

Owing to the absence of method or of index in the half-dozen or so of books on Palmistry at my command at the moment, I am unable to discover what is the "scientific" sign of either of these facts. According to Miss Baughan, certain indications at the root of the third finger show "frivolity"; a bright little book by Frith and Heron Allen shows us what kind of hand belongs to those "whose only object is to be merry," but humour, so far as we can discover, is a quality with which Palmists seem to lack personal acquaintance. Perhaps some of our readers will enlighten us on this point?

SUMMARY OF STATEMENTS.

Kind.	Delineator.	Statements.	Hits.	Misses.	Success.
Intuitional	J. E.	18	16	2	$88\cdot\frac{136}{153}$ %
,,	Miss Ross	At least 34	About 30	3 or 4	$88\cdot\frac{36}{153}$ %
"Scientific"	E. L. C.	25	17	8	68 %
,,	Lucis	25	10	15	40 %

In the matter of quality, if not also of quantity, J. E.'s statements take the first place by a small fraction, but Miss Ross really ties for quality, and excels in quantity.

A FURTHER DELINEATION.

A fifth delineation by M. A. B., also intuitional, reached us too late for publication in July. It contains the following statements, which, judging from Mark Twain's comments upon the others, seem to be for the most part correct:—

1. He is good-natured. 2. "Happy-go-lucky." 3. Not robust, yet not really delicate. 4. A great admirer of women. 5. Has great histrionic powers. 6. *It is the hand of a comedian*, though he can show great power of feeling. 7. Gentle, though hasty at times. 8. Fond of good living, and the good things of life; loves the *dolce far niente*, yet can nerve himself up if required, even to sacrifice and great privations. 9. Particular as to dress, both for himself and those around him. 10. Fond of animals, especially dogs. 11. Has travelled, and will do so. 12. Fond of ornament, though he pulled off his rings to have his hand photographed. 13. Some French blood in the hand. 14. Fond of flowers. 15. Good linguist and mimic. 16. Good judge of colour. 17. Not particularly religious, but honest and honourable. 18. Good business capacity. 19. Has a long life; serious illness about sixty. 20. Some contradiction in characteristics—soft and yielding, yet strong and forcible. 21. Life has been a pleasant one. 22. He ought to write a good hand. [He does.] 23. Has had one *affaire de cœur*, which has helped to form his character; 24. but his disposition, I fear, is a fickle one.

I think I will risk the responsibility of saying that at least twenty out of the twenty-four statements are correct.

[To J. E.—Many congratulations. Please send me your address.]

MARK TWAIN'S CHARACTER BY HAND-WRITING.

THINKING that it would be useful to see how far Mr. Clemens' character could be read from his handwriting as well as from the photograph of the palms of his hands I sent an envelope, reproduced here, to some graphologists and to Miss Ross. The result will probably convince Mark Twain that he had better be judged by palmistry than by graphology.

The following is a reading of Mark Twain's character from his handwriting, by a graphologist:—

The writer is a person without any strongly accentuated individuality of character; he is readily susceptible to impressions, too easily influenced by others, lacks decision, and is generally disposed to dreamy contemplation and idle reverie as distinguished from the self-contained perseverance of a man of really strenuous enterprise. In some ways, however, he will display a good deal of nervous energy, but he is inconstant and illogical, insincere, and has absolutely no depth of feeling; apt to be self-indulgent. He is, no doubt, a person who is generally liked, and is personally popular, as he will never ruffle any one nor outrage pet prejudices—in fact, I should say, he has a generally pleasing manner and is very plausible; still, he is exceedingly variable.

Artistic tastes and a good deal of merely superficial culture and refinement; probably talks well, and writes in an easy fluent style. He is apt to colour his facts, and is not to be depended upon for strict accuracy of statement; he is not quite straightforward, and there is a good deal of subtleness and ingenuity in his composition. There is a want of moral rectitude. He is decidedly clever in some ways. He is not at all outwardly selfish, and is mostly quite ready and willing to help others and condole with them so long as no real self-sacrifice is entailed. He has a too picturesque imagination—too self-conscious.

T. M. P.

MARK TWAIN'S CHARACTER BY MISS ROSS.

For purposes of comparison I print side by side the two delineations supplied by Miss Ross, who, of course, was unaware that she was describing the character of the same person. There was an interval of some months between the delineation from the photographs of the hands and the delineation from the handwriting on the envelope.

From the Photograph of Hand.

August, 1894.

These hands represent the character of a man whose physical and mental forces are in harmony. Vigour of mind, intensity of thought, rapidity of association, and some specially original ideas are evident; while there is great activity, fondness of motion and work at high-pressure. There may be times when some exhaustion or prostration alike of nerve and body follow excessive application and over-strain, but the natural recuperation soon restores him.

The man is likely to attempt too much. While practical, solid, and taking a wide view of things, he also has much aspirational ambition, and taste for higher studies than ordinary business life. He strikes out in fresh directions, and has new projects in his brain. He enjoys a large variety of subjects, and can talk on almost every general theme; in conversation he is decisive, and declaims in a rapid manner, laying down the law with firmness, and speaking to the point without mincing matters. He is of sensitive intuitional nature; indeed, a somewhat rare combination exists in his character; those who know him only as a shrewd, calculating business man, keenly alive to his own interests, would scarcely know him in his quiet, far-away mood, when dreams which are real in their relations absorb him, and he is for the time lost to common interests.

He loves to explore hidden mines of truth: he would enter where some fear to tread; he is more of a prophet than he is allowed to be, and seldom errs in his impressions. His life has been chequered by reverses; he has known changes and trials, also been misunderstood and censured by many; he is self-willed, rather dogmatic, and quick-tempered. He is one to exercise influence, and to give out certain rules and systems. He observes very acutely and gathers information as he goes along.

His health has met some drawbacks, but there is no token of disease; he is likely to live out his term of days. He could not enjoy life in single condition; he values home and its ties, and is social, widely sympathetic, and brave. He is sarcastic and inclined to have rather a low estimate of his fellow-men generally. He only trusts those he first tests; he likes to lead, and rarely gives up the reins for another to drive.

His memory is good and stored with many recollections; he has seen many scenes, tried various experiments; he is slow to acknowledge failure or obligation.

From Handwriting on the Address of an Envelope.

December, 1894.

This character is very distinctly defined.

1. The intellectual development is broad, and so expansive as to range over a wide area, taking in many special points, and yet capable of such full concentration that on whatever subject the mind is engaged, or if various subjects claim the attention, there would be one particular style, so to speak, of dealing with all. Each might be entirely different in nature, but some regular method of dealing would bring all together. There is much ability to express in well-chosen words particular meanings, and although the power of language also exists in speech, the capacity is really greater to wield the pen than to excel as an orator. Great power, almost amounting to genius, marks this. The prevailing element of the brain turns toward literature. Wit, pathos, satire, all flow from the pen; and such rare outbursts as attract almost all sorts and conditions of readers. Keen observation, love of research and exploration, desire to enter where few care to tread, fearless investigation of mysteries, outspoken criticisms, all seem due to the organising quality of the brain, which dissects and assorts, and catches in different lights, grave but more often gay, while it balances evidence for practical results.

2. The spirit is very resolute, rarely asking advice. He takes his popularity coolly, not liking showy demonstration, or to enlarge upon what is gained. Some peculiarities, if not eccentricities, of habits—much quick self-assertion. No harsh or half-considered decisions are permitted; whatever is entered into is *fully* carried out.

3. Tastes are fastidious with regard to art and home arrangements, yet simple with regard to the mode of living, frequent change, love of travel, desire to mingle with different phases of mankind, and to see other countries; to go on and on, gathering ideas and information from every available source.

4. The feelings are warm and earnest under a crust of reserve; friendship open to many, yet but a few are very warmly valued. Close intercourse with the world has produced caution in giving serious counsel or opinion. There is a deep passion, poetic in intensity—exacting—seeking a perfect ideal.

Temper is firm, unyielding, and can be passionate; as a rule, however, more likely to show proud disdain than excitement. There are times, however, when passion prevails. Ambition seems to have been fostered by success. The character is likely to be one of those who make some specially lucky hit, and awake some morning to find himself famous; or, if necessary, to go on by steps, ascending higher and higher on the ladder of fame. One object, however, always attracts—one goal is ahead. His imagination is very active. He can depict and embellish facts, and can hold his own in any arena with spirit, brightness, and good temper, always exerting attraction and influence.

Now I ask any impartial person whether these two delineations do not prove beyond all gainsaying the possession by Miss Ross of a psychometric gift which gives her a most marvellous insight into character. Mr. Clemens has not yet had an opportunity of pronouncing upon Miss Ross's second attempt, but it is one that those who run may read. And be it remembered that Miss Ross had no knowledge that the writer had ever written a book.

OTHER DELINEATIONS BY GRAPHOLOGISTS.

MR. EUGENE GORRIE sends the following lengthened analysis of the character of the writer of the address on the envelope on the previous page :—

The writer appears to be no longer young, neither can he be considered old; yet his *handscript* has lost the vigour of youth. Perhaps I should not be far wrong if I placed him somewhere in or about his ninth or tenth lustrum. It is difficult to say positively, but I fancy he is none too robust physically; more delicate and "seedy" probably than really ill. The latter condition *may*, however, have developed since this specimen was penned, it being then rather *threatened* than actually existent. His ideals do not appear to be satisfied, and life has not been without its drawbacks or devoid of disappointment. Bright enough externally, probably, but there is some inner sadness and disappointment. The world may not know of this, but he, in his heart of hearts, does. He has simple tastes, and there are no puerile fancies or flightly visions. If any such ever existed they have been "put into quarantine" long since, and he is not now to be deluded by shams or Utopian visions.

Intellectual endowments excellent, and to the "accident of brains" he has added the "incident of learning." The reasoning powers are in unison with the perceptive faculties, and, like Sherlock Holmes, he has "a turn both for observation and deduction." His mind is capable of seeing things with considerable clearness, and of pointing out wherein differences lie; in other words, he can criticise, analyse, and compare with ability. Inconsistencies annoy him, and he sees discrepancies where many others would not. He plunges after the first principles of things, and is not content with the surface matter of any subject. Is not easily led away by his fancies, but is generally governed by his reason. He perceives the true line between error and truth, and does not rest in second causes, but goes back to a first cause, to the origin of a theory, a question, a dogma, and makes nice distinctions between what is true and what is false, or between the natural and artificial. As a whole, I think, he is not so deductive and synthetical as analogical and observative.

There is no nonsense about him, but he can be extravagant in the use of language, and selects his words and expresses himself in such a way as to be distinctly understood. His imagination is not allowed to run riot with his judgment, and is an elevating and refining rather than a misleading influence. He is free from illusions, and from forming false estimates of persons and things. Does not appear to be so inventive and fertile in resource as scholarly and discriminative. Has more of a professional chirography than that of the business man.

Tastes refined and cultivated, and he dislikes to see vulgarity or coarseness of any kind. He knows how to appreciate the beautiful and choice in books, pictures, statuary, and in his surroundings. Has a good eye for order, neatness, and arrangement; neither likes the slip-shod nor the slap-dash. His standard of perfection is a high one; and he can do his own work better than he can get it done for him. It is possible he is somewhat fastidious in his tastes, given, if that were possible, too much to details.

Whether he makes any particular pretensions to creed or not, he has a high tone of mind, and is one who is able to appreciate and act up to high moral and spiritual ethics; who is not wholly satisfied; who does not search for his happiness in this material plane of being, in the sensuous, transitory pleasures and attractions of the hour; and who finds his happiness in something higher than all that pleases the eye, the ear, and the palate. His principles are good, and he is conscientious to conviction and sense of honour; is anxious to do his duty, to fulfil his promises, and to have everything done according to some moral rule. He cannot sacrifice himself to what he knows is not true.

Hardly a big, powerful, or strong character, yet he is firm when the occasion arises, and by no means putty-plastic or invertebrate. He has convictions and a will of his own—firmness in his conscientiousness of duty and obligation. Possibly a trifle arbitrary at times, and, but for his clear judgment, he might be a little obstinate, but he is greatly guided by reason and evidence. Though not cruel, severe, or given to much quarrelling, he is not without temper, is soon excited to resent and resist, and generally ready when opposition is called for, to engage in it. There is a tendency to nervous excitability, and he is irritable and hasty at times.

His general manner and tone is more modest than boastful, and were he the captain of an Atlantic liner, he would not blow a fog-horn simply to call attention to his vessel. There is no false love of show or pretension, and he is not lured from his path by any self-esteem, vanity, or conceit; but is of quiet and unassuming tastes and desires. Likes appreciation, doubtless, all the same; is not given to fish for compliments or to pose for effect.

Not inactive or lethargic, and idleness and he are sworn foes; but he is industrious rather than pushing, blustering or aggressive. He does not elbow his way through life, yet he has nothing in common with that ancient husbandman, who appealed loudly to Jupiter, instead of putting his own shoulder to the wheel. He is not a "drone in the hive," and "when not fishing is mending his nets." Neither vague or desultory, and his mind has the somewhat rare union both of close concentration and of rapid adjustment, so that he can have several irons in the fire at once, and attend to them all. He is rather quick than slow, but he has a good deal of definite aim, is painstaking, and delights in well-finished work of any kind, if only a well-made brick.

He does not find it difficult to use his brain to save his hands. Is not speculative, nor does he waste his time, money, or influence; he makes all tell about equally well. Not ungenerous, but he practises economy where it is of no benefit to be lavish; and saves for a rainy day, a time of need for future wants.

Though not so convivial in his tastes as some, the social element is pretty well blended with the intellectual and moral; he is one who has not so fully cultivated his mind as to exclude any workings of the heart, as one so frequently finds in men who devote a good deal of their life to mental work. He will value his special friends, appear decidedly social in their company, and does not seem to be either a misogynist or a misogamist. Places a high value on woman, is more chaste in his love than ordinary, and more particular in selecting female companions. He is not one to rush into the united state and then have to repent at leisure. Will have his conjugal attachments in the higher qualities of the affections, and seek in a wife neatness and polish of manners, as well as intelligence and moral worth. He would soon lose his love for a woman slovenly and untasteful in person and household arrangements. Is not specially passionate or emotional, but quite sincere and devoted in his feelings. He can eliminate sentiment from business, subordinate his social nature to the higher faculties—yet is more intellectual and exact than extravagantly sympathetic, he has considerable goodness of heart and kindliness of disposition. Will be actuated to do good, both by feelings of kindness and also by a sense of duty, and will manifest his

goodwill in so refined and delicate a manner as not to oppress the recipient with a sense of obligation.

His character is too fully and evenly developed to allow of eccentricity or anything very extreme. His ambition is of an intellectual and moral rather than a worldly kind. He is not wanting in penetration, general shrewdness, or knowledge of men and their ways, yet the commercial side of his nature does not appear to be so active as the intellectual and moral. Can suppress facts *when necessary*, keep his own counsel; yet is generally free in conversation and discourse, and there is no great depth of subtlety about him. He is cautious and careful, courteous and sincere; looks ahead and provides for the future without trusting to luck or chance.

He uses his brain fully enough, and must guard against being over anxious. Possibly he worries too much over little things. He must guard against doing so much as to cause a reaction afterwards. He likes to have things harmonious. If making a collection of anything it would be an interesting one, for he would spare no pains to make it complete. I don't know that he is a genius, but he is a man of ability, and, like a certain much advertised medical commodity, he unerringly "touches the spot" in his criticisms and strictures.

The following is our last reading by an intuitional graphologist:—

The writer is imaginative, impulsive, and erratic—has most variable moods and very little depth of feeling. There is much nervous, emotional power, which marks him as a mesmerist, I should say. Good deal of morbidness and a certain amount of steady enthusiasm which gives him the *appearance* of a man of force. Not logical, and his outside surroundings affect him very strongly; sensitive, and in many ways very irresolute; secretive and effeminate; he will readily adapt himself. There is much indolence, though there are traces of erratic activity; literary tastes; great want of system and thoroughness; fairly talkative—often glum. He is generous and sympathetic; very unassuming; Bohemian, though in many ways refined; not always truthful, and very much given to exaggeration; can be fascinating.

E. K. M.

SOME SUGGESTED LINES OF INQUIRY.

PHRENOLOGY, PHYSIOGNOMY, AND GRAPHOLOGY.

A CIRCLE member writes:—

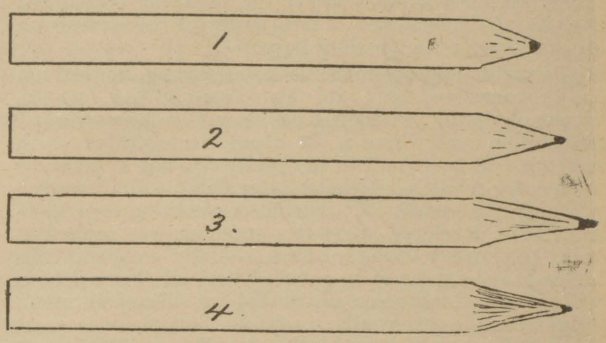
One of the greatest pleasures of my life is the study of character. With this object in view I have studied phrenology, physiognomy (generally), caligraphy, &c., comparing details of one science with those of another, and studying actions to authenticate theories.

There is character—or the want of it—in everything, animate or inanimate. Character, true, sometimes fictitious, in human beings, is noticed in facial dimensions and expressions, in the shape of their heads, in their dress, in their walk, in their talk, &c.; last, but not least, in their handwriting.

I beg to enclose suggestions, the greater part of which are original, and therefore independent testimony.

It would be interesting to originate a full list of comparisons between various sciences, each aiming at one central point—individual character.

The following is a fragment which will show clearly my meaning:—



Type 1 shows Meanness.
,, 2 ,, Commerce.
,, 3 ,, Prodigality.
,, 4 ,, Artistic Taste.

PHRENOLOGY.	PHYSIOGNOMY.	GRAPHOLOGY.
Benevolence.	*Benevolence.*	*Benevolence.*
Protuberance on top of head, just above forehead.	Width of chin (round), with fulness in under lip.	Round, sloping writing.
Self-Esteem.	*Self-Esteem.*	*Self-Esteem.*
Protuberance giving *height* at back of head.	Head thrown back upon well-set shoulders; depth also of chin (?).	Large and bold writing, with tall letters.
Stability.	*Stability.*	*Stability.*
Phren. (firmness). Protuberance nearly in direct line with the ear—on top of head.	Development of lower half of face, with prominent chin.	"Decisive" writing, each letter possessing its *fortiter in re.*

I think it advisable to discriminate between intuition and science thus:—

Take the case of a man who habitually points his pencil as No. 1 in sketch herewith. I should expect to find acquisitiveness (phren.) excessively developed. In caligraphy he would drop his y's short. Physiognomically speaking, he would have a protruding underlip (avarice), and he would not walk with his arms swinging.

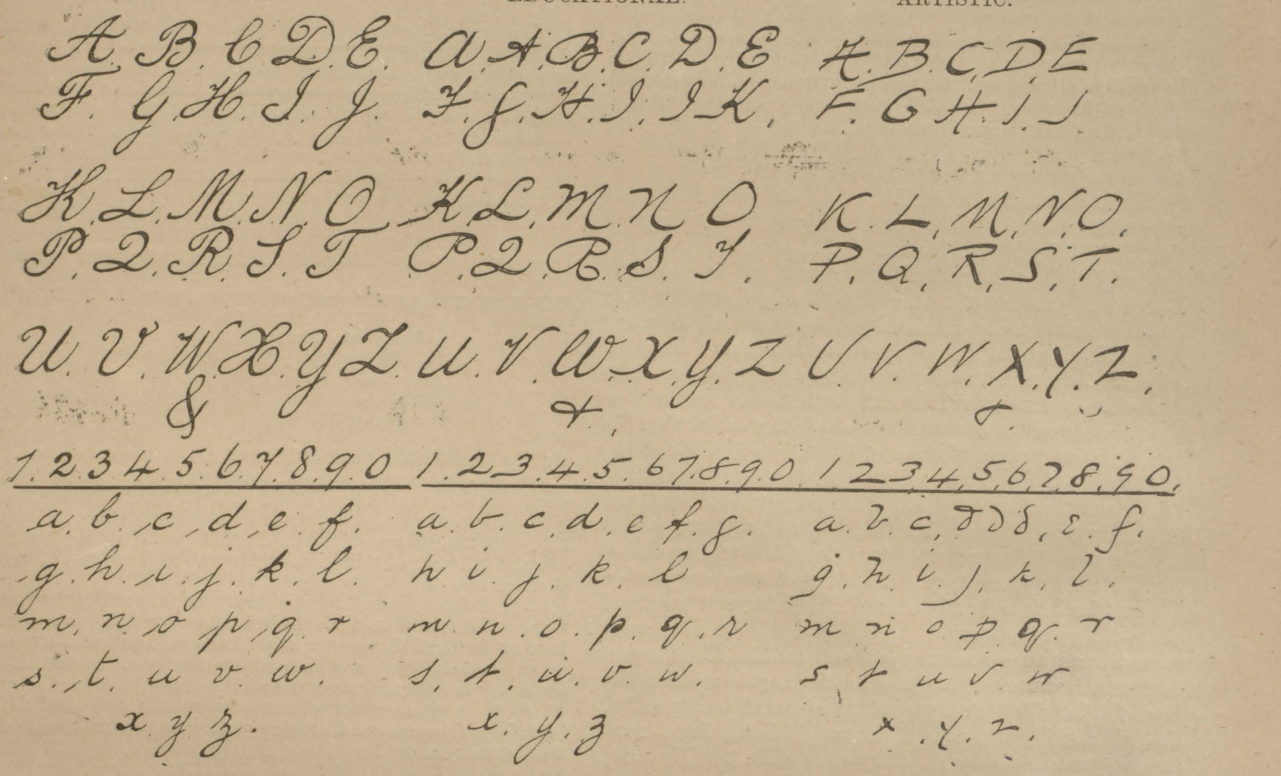
The four styles of writing upon which caligraphy or graphology is built up are:—

1. The Commercial type, which, with freedom, develops into
2. The Educational type, which, still further advanced, develops into
3. The Artistic type. The last type, which is irregular, shows
4. Individuality.

It appears that the further we get from one of the principles of writing—correct forming of the letters—more education exists, and, in a still further advanced state, individuality. These characters are not assumed, but naturally evolved. The higher forms possess much *abandonnement*.

COMPARISON BETWEEN THE ALPHABETS.

COMMERCIAL. EDUCATIONAL. ARTISTIC.



4. Uncommon writing argues individuality. It is impossible to form an "individuality alphabet," as such has no standard law.

Comments upon the Educational type (2) :—

1. The capitals A, C, M, N, O, S, U, W, and X, are simply magnified from the lower case of the "commercial."

2. The lower case is practically the same as the "commercial."

Comments upon the Artistic type (3) :—

1. Capitals. Repetition in C, M, N, O.

2. Lower case—c, j, k, o, p, s, v, w, x, y, z—are precisely the same as their capitals; a, b, c, h, i, l, m, n, o, q, u, are traceable through "educational" and "commercial"; d, d, d, e, spring from capitals in "educational"; f is a new character; r traceable. Compare the three kinds: s is really a development of the s of Class 2.

The ordinary capitals are equivalent to the Commercial type of handwriting. The more ornate to the Artistic.

German Text is still more advanced along artistic lines.

Old English is noble, but "faddish."

Gothic is very much advanced, and shows that its originator must have had the organ of "constructiveness" (phren.) largely developed. In fact, I venture to affirm that he would have made a good architect.

GENERAL NOTES.

t, finely crossed	= Weak will.
t, firmly crossed	= Decision.
t, flying up	= Irritability.
t, stroke down	= Despotism.
Ascending lines	= Hope.
Descending lines	= Despondency.
Wavy writing	= Fickleness.
Letters (the same) formed in different ways	= Love of variety and change.
Words joined together	= Good sequence of ideas and deductive judgment.
Sloping writing (round)	= Benevolence.
If black	then Demonstrative.
Angular writing	= Active, energetic, and irritable
Height of tall letters	= Pride and confidence.
Name underlined	= Pride of name.
With tail stroke to left	= Defensiveness.
With tail stroke to right	= Aggressiveness.
Squareness of finals	= Acuteness.
Flourishes	= Love of approbation, excess, vanity.
Careful dotting of i's and crossing of t's	= Love of detail.
Where one letter in a word is trying to hide itself	= Secretiveness.
Large loops	= Talkativeness.
Easy flow and curves	= Good culture.
Smallness of writing (cultivated)	= Literary taste.
Letters below line without return stroke	= Acquisitiveness.
Great elaboration, or writing thrown away	= Prodigality.
Great precision	= Perseverance.

I have never read any books on the subject, so that the alphabets are of my own construction, and the general notes may be open to correction or modification.—H. E. WESTON.

We shall be glad to receive comments and further suggestion. This is a form of inquiry for which all have material, and in which, therefore, all can help, adding doubtless to the lines which Mr. Weston has so ingeniously laid down.

XI.—ASTROLOGY.

THE HOROSCOPE OF THE ROYAL BABY.

THE following replies have been received to Aldebaran's criticism on the July horoscopes of the Duke of York's baby and President Carnot :—

MR. BLAND'S REPLY TO ALDEBARAN.

Mr. Richard Bland sends me a long and indignant refutation of the criticisms made upon his horoscope of the Royal baby by "Aldebaran." Mr. Bland understands the *motif* of the attack, therefore he need not be so angry. For it is the nature of men of the old school, even if they be astrologers, to be intolerant of the men of the new. Now, Mr. Richard Bland is an astrologer of the new school. To a non-astrologer this school has an immense pull over its rival, for it is not particular to a minute or two, and as no one ever knows the exact minute of a birth, the advantage of the new school is obvious. Even in the case of the Royal baby the authorities differ. The officials of the Court say 10. Zadkiel is sure it was born ten minutes earlier; Mr. Bland puts his faith in the middle way of five minutes to 10. Aldebaran scoffs at Mr. Bland's square map. Alas! that was my choice. He sent both round and square. I didn't want two, and chose the one that would reproduce best. Aldebaran is severe upon an apparent confusion on Mr. Bland's part between Uranus and Neptune, but that again arises solely from the fact that the compositors in our office are not all skilled astrologers, and it is not difficult for a non-astrologer to confuse ♆ (Neptune) with ♅ (Uranus). That printer's error was, however, obvious even to Aldebaran, and astrologers should be superior to chaffing each other on such grounds. Mr. Bland is censured for not putting in the latitudes, declinations, right ascensions, etc., but therein I confess he made me his debtor. Too much abstruse information confuses the reader. The practical point of Mr. Bland's reply is his challenge to Aldebaran to publish the horoscope and seconds which he has completed, with fifty primary directions.

When I gave my reading of the horoscope I did not then say all I could. I shall be glad to add more at any other time. Fault-finding of this kind is cheap, but to have effect he should show better work than I have done. Let him, if he can, give an improved reading—or he, or any of his school, forecast the important dates of the child's life by their rules, I will do the same by my methods. I have no fear for the result. I can go to weeks easier than they can go to years.

I may say I have gone through the various methods known—retaining what is valuable in each—I use the old ways when they can be used with safety, but decline to do so when exact date is not assured, when it would be useless and misleading to attempt to do so.

ANOTHER CRITICISM FROM ANOTHER STANDPOINT.

A correspondent writes as follows about Mr. Bland's promises of happiness to the Royal baby :—

I had myself worked out the royal horoscope within twenty-four hours of the birth, but I confess that no intuitions of so august a character were revealed to me. But perhaps I was prejudiced, and entertained an angel unawares, not expecting such a spiritual prodigy to blossom on the excellent but rather earthy Guelphic stock. It seemed to me that the square of the Sun and Mars from Cardinal signs (which killed Carnot, and hurled nearly 300 miners in Wales into the next world) was not a happy augury, showing strong passions with little power of controlling them, no principal planet being in a fixed sign ; as "Sepharial" has pointed out in his very able study on the same subject in the *Astrologers' Magazine* for August. But possibly I misunderstood Mr. Bland, who, like Defoe, in his famous "Short Way with the Dissenters," may have been merely indulging in a sly and mordant humour, in fact, poking fun at the innocent and unconscious little royal babe! If this be so he certainly does his jesting with a very serious air. The very similar vein in which the first Raphael wrote about that moral phœnix "the first gentleman" in Europe may interest some.

THE NATIVITY OF HIS MOST GRACIOUS MAJESTY GEORGE IV.

> "Celestial and immortal powers!
> O! aid my pen. What in me is dark
> Illumine. While I presume to treat
> Of fate and chance and change in sublunary
> things."—*Milton.*

"By an attentive view of this illustrious horoscope it will be discovered that it is of a singular and extraordinary description, for at the instant of the royal birth the beneficent planet Venus had just ascended the eastern horizon, thus bearing principal rule over the life and actions and affording a striking proof of sidereal influence, for this benevolent star is the source of every pleasure and elegant enjoyment which life affords, but particularly of those depending upon the fine arts, music, poetry, and fashionable recreations, in which she never fails to render those born under her influence most perfect proficients and connoisseurs ; while at the same time she generally makes the nature invincible in love and a peculiar favourite with the fair sex. * * * most excellently forms the mental and intellectual faculties, giving an extraordinary genius, a profound and retentive memory, together with a capacity for learning (!) of the most exalted kind, the whole of which almost every one in the British Dominions must know to be exactly verified in the present instance. His Majesty has ever also been remarkable for his refinement and classical attainments, and independent of the halo of flattery which is generally visible in the atmosphere of princes, has been uniformly remarkable for taste, elegance, and polite accomplishments, the never-failing characteristic of those who have the rare felicity, &c., &c. (More poetry.)

> "Hail, star, by love illumined! to thee we owe
> Source of our joy, and balm of every woe," &c.

"As a contrast to these shining qualities, the opposition of Luna and Jove to Mars, together with the fickle Mercury, being fixed in the sign of the Lion, approaching the solar beams and previously meeting a quartile of the three planets before mentioned would naturally tend to great violence of the passions, if they were not governed by the united force of reason and education ; they also signify a mind peculiarly fond of sovereign sway and of the etiquette of regality with all its pomp and decorations. But at the same time these configurations undoubtedly incline to courage, giving also a firm and decided determination and contempt of control which could only be overcome by the most persuasive arguments, * * * are positive testimonies of extensive and extraordinary power, dominion, riches, and fame, equal, if not superior, to any of the royal and illustrious predecessors of this illustrious prince."

THE HOROSCOPE OF M. CARNOT.

FROM Mr. George Wilde :—

I had computed the horoscope of M. Carnot for "Natal Astrology," and our publishers announced it in a catalogue more than half a year before its appearance in *The Future*.

I cannot, however, quite account for the Moon's omission, for it is in the original MS.

It is absurd to calculate a horoscope and the planets to seconds, unless the birth time was recorded to a moment, which was not the case with the late President.

With regard to the rectification of a horoscope there are several systems, but none reliable, and had your correspondent acquired any experience he must have known this, if he really knows anything at all. It may interest him to learn that the horoscope he refers to is also incorrectly given. Take the eleventh house, for instance; the editor put ♂ ♑ 13° instead of ♑ ♂ 12° 7′, and Vs. ♍ 1° 8′ on the twelfth house would be more exact than Vs. ♍ 2°; moreover, the second and third houses are also wrong.

A WEATHER PROPHECY.

NEPTUNE, greatly daring, ventures to send us the following prediction as to the weather for us for the next five months. This is a matter in which all are interested and all can pose as critics:—

January begins fine and frosty, but atmosphere pretty clear and weather steady till about the 9th, when unsettled and unreliable till about the 15th, when the storm period fairly begins: serious storms of wind, rain, and snow to end of the month. The greatest storm periods will be about the 15th, 20th, 21st, 25th, 26th, and 27th; the latter part of the month will be very dangerous for travelling by land or sea as alarming accidents are shown; and, again, about *February* 6th, 8th, 9th, and I may say to 11th, one of the most accidental and treacherous times for travelling — wind, rain, and severe snow-storms. About 15th, more mild and warm, and the end more gloomy and damp.

March appears rather mild, and in no way specially windy, till the latter half of *April*. This is where the trouble again begins, and I am much afraid that sudden and great storms of wind, rain, or snow, and frost will do much damage, and till after *May* the 8th, which appears a critical time, and unfortunate with sudden storms of rain and wind that seems to upset all prognostigation, for great damage by floods in many places may be fully expected.

WHY WE LOVE AND WHY WE HATE.

IS IT WRITTEN IN OUR STARS?

THE discussion raised in the pages of BORDERLAND for July and October on the antagonism of persons whose birthdays fall five or six months apart is of so much importance in astral science that its further elucidation may be of interest.

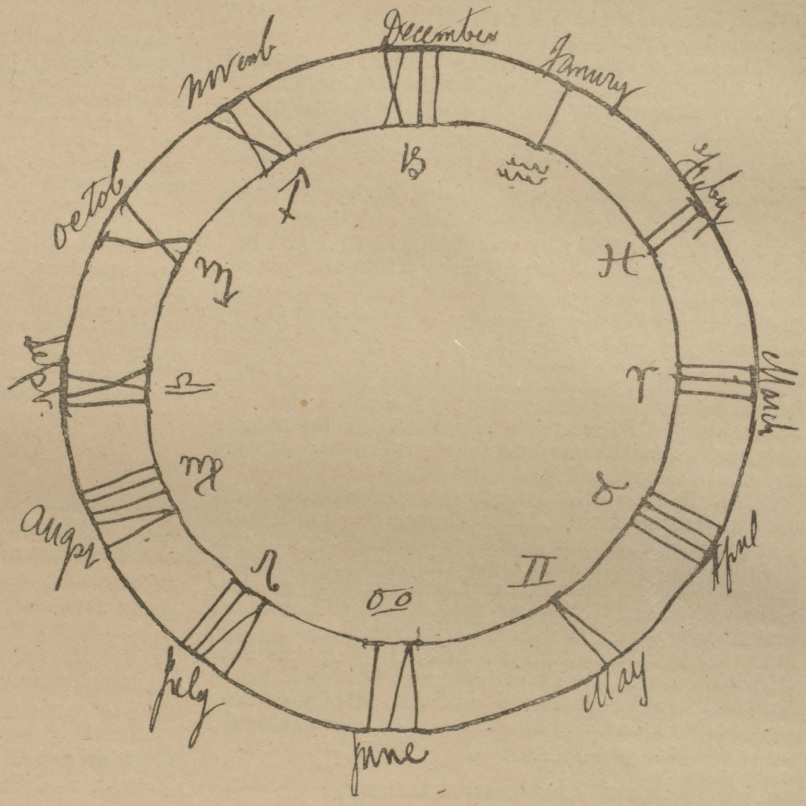
I, therefore, make room for several letters on the subject, premising that it is greatly to be desired, if there be any truth in this theory, that our astrologers should draw up a table of dates—like the table of prohibited degrees—forbidding marriage.

If, for instance, no one born December 25th can be in sympathy with those born on June 25th, such persons ought not to marry. And that fact, if it be a fact, is too important for the uninstructed to be allowed to puzzle out by astrological calculations.

Meanwhile, the simplest way will be for each correspondent interested in this subject to make out a list of the birthdays of his friends and of his enemies and see how these astrological rules fit.

THE INFLUENCE OF THE SUN.

"Under this heading your correspondent, Jupiter, in July number, gave a truthful and interesting sketch of sympathy and antipathy. I am sorry he did not succeed as well in describing their cause. There is no doubt that the cause is entirely Astral, but not, as he states, 'purely and wholly Saturnine,' for other planets have their influence on this question, particularly the two lights, the Sun and the Moon. I do not write this to find fault with him, but rather to give him credit for his effort, and to assist him to make the idea he has brought forth more serviceable and practical for those who are not astrologers than he has done. I recognise that he has attempted to put an Astral fact in such a way that people with no astrological knowledge can



test it for themselves. In doing this he has not chosen the best planet for his illustrations, when he took Saturn. This planet has undoubtedly great power in causing antagonism, but his motion is difficult to illustrate.

"It will be much plainer if the Sun is taken as the planet to illustrate the truth with, because the Sun is regular, and the only planet that is regular in reaching the same place at his appointed seasons. The Sun is also weighty; in fact, second to none, in causing both likes and dislikes. Saturn causes dislikes only. The Sun causes either sympathy or the reverse, according to his position and aspects —therefore, of more value to illustrate, as he can be shown for both effects.

"Take the same illustration, the dial plate of a clock, January for 1 o'clock and December for 12 o'clock, and

the remainder of the months in rotation to the other hours.

"It is plain to see that June or 6 o'clock on the dial-plate is in opposition to December or 12 o'clock on the dial-plate. Remember this, and that the Sun reaches the same place within a few minutes every year to the place he held last year, and the key to all the matter will be held in memory. Now, on Christmas day, the 25th of December, the Sun is in or about the 4th degree of Capricorn. All born on this day will have antipathy to those born on the 25th of June, in any year, because then their two Suns, or the Sun in both their horoscopes, will be in opposition to each other, which is the greatest evil in the aspects.

"The evil aspects from December 25th, say 12 o'clock, is opposition 6 o'clock (June 25), half of this 3 o'clock and 9 o'clock, which is a square—equal to three hours, or three months—due March 25th, September 25th. The next evil is half of the square; this is half-way between 1 and 2 o'clock, between 3 and 6 o'clock, between 6 and 9 o'clock, between 9 and 12 o'clock.

"The good aspects are the trines. From 12 to 4 o'clock, from 4 to 8 o'clock, from 8 to 12 o'clock, from December 25th. A trine, or four months, is April 25th and August 25th. The next good is a sextile, or half of these, counting from 12 o'clock, is 2 and 10 o'clock, or 25th of February and 25th of October.

"To sum up for a person born on December 25th in any year. He will have a want of sympathy with those born in opposition, June 25th; in square, March 25th and September 25th; in semi-square, February 10th and November 10th; also the aspect half-way aspect between the square and the opposition due May 19th and August 10th. Those he will have sympathy with will be those born in trine, or just four months away; April 25th and August 25th, in sextile, or two months, February 25th and October 25th, and, in a lesser degree, November 25th and January 25th. I have taken this illustration for one day only, and shown the sympathies and antipathies natural to a person born on that day.

"The rule I have illustrated by this case applies to a person born on any other day. The evil aspects to that day will give antipathies, and the good aspects to that day will give the sympathies, so that it is possible for every person to take out the birth dates that will be in sympathy or antipathy with them. It is true, that all other planets have something to say on the question of sympathy or antipathy, but none have more than the Sun. In some few cases other planets will increase and confirm what is said by the Sun, and in a few others will contradict this, by showing an opposing influence, but will never entirely remove the Sun's influence on this question." RICHARD BLAND.

AXIOMS OF ASTRAL ANTIPATHY.

We are all more or less conscious of a force of mutual attraction or repulsion in our dealings with our fellow creatures—a magnetic influence which it is hard to resist or to explain, but of which the signs are to be found by examining the horoscopes of any two persons.

As stated (p. 459), those whose birth days are six months apart would be antagonistic, because the places of the Sun are in opposition — but the aspect must be a close one. Also exactly three months apart, corresponding to 90°, or a square, denotes hostility, but is less potent than an opposition (180°); but five months apart is of no importance, as 150° is too weak an aspect to affect anything by itself. Those whose birthdays fall on or very near the same day should agree, but I have known such instances where a close friendship turned to enmity. And the coincidence of birthdays is but one indication and must not be relied upon *absolutely*, without reference to the planets' places and the horoscope generally. The following are the general rules or axioms as given by the highest authorities in the science. The Sun or the Moon in the same place in two nativities is a sign of the most perfect agreement. If the Sun and Moon, or the Sun and Mercury, or the Moon and Mercury, change places with each other, the attachment is very strong. On the other hand, if the Sun or Mars be in opposition to Mercury or the Moon, they hate each other, and he that has Mars will do the other an injury. The greatest antipathy is where the malefic planets in one nativity possess the places of the luminaries in the other. Saturn in one man's nativity upon the ascendant of another's is a token of absolute hatred, and the latter shall be the injured person. It is said that they never agree when the ascendant of one is the same as the 6th, 8th, or 12th house of another.

Ptolemy, the greatest astrologer of ancient times, says: "If the lights are in reception with each other, or not more than 17° apart, or if either of the lights are within that distance of each other's ascending degree there will be pure and lasting friendship between the parties."

It may be added that when birthdays are two months apart (equal to 60°) and four months (equal to 120°) there is sympathy between the natives; likewise when Jupiter or Venus in one *natus* is on the Sun or the Moon in another.

It may be asked why the planets in certain positions have one kind of influence, and in other positions have an influence of another kind. But science cannot tell us *why* any law operates. We do not know, for instance, why crystals are formed at an angle of 60° and not at 65°. We only know that it is so. The significance ascribed to the planetary aspects have their correlation in certain physical and mechanical laws of the universe. But to enlarge upon this now would occupy too much space. Suffice it to say we have instinctive feelings which have a force not to be easily explained or resisted. Feelings which, like the wind, "blow where they list, and we cannot say whence they came." But what is mental has its physical counterpart, and it is the aim of students of astral science to furnish a key to the working of these complex laws.

H. A. BULLEY.

ASTROLOGY AND BUSINESS.

Mr. Richard Bland writes me, suggesting that he is open to advise any one of our readers from the stars as to the conduct of every day in their life. Of course this means work, and work has to be paid for. But Mr. Bland says that those who have given him a retaining fee to direct them from day to day have saved money by it. He specially advises that the stars should be consulted when any new clerks or assistants are engaged.

According to one of the New York papers, one of the most thriving life assurance managers in America never engages a clerk without consulting the stars. When asked by an interviewer if this was true he replied, Yes;

And plenty of others do as I do—ask what the planets have made of those they wish to employ. I have followed that course now for several years, and have not, in a single case, had cause to regret it. I could give you names of half a dozen men in similar positions to my own, besides three or four bankers, and at least one publisher. Yet so far we have but little more than learned the accidence of this our spiritual grammar, though the thing itself is as old as nature. The Bible is full of it.

It might be worth while for some of our circle members who can spare the cash to give Mr. Bland six months' trial to see how the result works out.

XII.—DREAMS: PROPHETIC AND OTHERWISE.

THE LOSS OF THE "WAIRARAPA."

THE DREAMERS OF NEW ZEALAND.

A CORRESPONDENT, signing herself "Annie Laurie," writes to me from the Post Office, Napier, Hawkes Bay, New Zealand, describing dreams or clairvoyant visions as to the loss of the *Wairarapa*:—

I will simply state facts, and leave you to draw your own inferences. It may simplify matters, however, if I state here that both my grandfather and grandmother, on my mother's side, were seers of apparitions, and had some remarkable dreams, of which it may interest you to hear at some future date.

A WAKING DREAM.

However—to my story:—

The steamship *Wairarapa*, bound from Sydney to Auckland, was overdue. No particular anxiety, however, was felt by anyone, owing to the calm weather that prevailed.

I, at anyrate, had no reason, beyond a general one, to be anxious, having neither friends nor relations on board.

I am an occasional contributor to two newspapers, and having an article to write, sat down to my desk.

But that evening my mind seemed a perfect blank, and finding, after some time, that it was evident I was not in a writing mood, I threw myself on to a couch.

I was wide awake, and thinking of nothing in the world (my mind being quite at rest), certainly the missing steamer was not in my thoughts. All at once a series of dissolving views seemed to pass before my mind's eye.

I saw a crowded ship leaving a harbour. It seemed that I was on board. The voyage was a prospreous and calm one.

THE VISION OF THE WRECK AFTER IT HAPPENED.

In the next scene the night was a black one, but not stormy. I was on the deck in the early part of the night, and retired about ten o'clock. At midnight it seemed that the vessel struck on a rock, heeled over to one side, and commenced to go down. I saw the frightened passengers all up on deck, and the stewardesses fastening the life-belts on to the women. I only appeared to be watching the scene, and not to be taking any part in it. One of the stewardesses, I thought, was giving away her own life-belt to aid a lady passenger. Then a great wave came, and swept most of the people over into the sea, and I saw no more.

After I went to bed the waking vision seemed to continue itself in my dreams. I was in the water drowning. I heard wild appeals for help, and felt hands stretched out to grasp mine. I seemed to be in the cabin of a steamer, with the water gradually rising round me. Up to my waist, then creeping slowly up to my neck, till I felt the breath slowly going out of my body. Oh, it was a night of horrors, scarcely less horrible than reality, such as I never want to endure again.

Early next morning news was received of the wreck of the *Wairarapa*, and loss of the captain and one hundred and thirty-four passengers—which occurred about five minutes after midnight on Sunday.

The news was not received in Auckland, however, till Wednesday, late in the day, and it was on Wednesday night that I had my waking dream, or whatever it was. Nothing was known of the wreck here in Napier till about nine o'clock on Thursday morning.

WAS IT TELEPATHY?

I saw what I have related to you, *only* after the news was known in Auckland, *though not in Napier*.

Was it a sort of telepathic communication from one of the survivors, who had then arrived in Auckland?

The accounts in the newspapers, though, of course, bare outlines at first, tallied with my dream. The ship went ashore at midnight, on a pitch dark night, after a good passage from Sydney.

After a few days fuller accounts came. One fact that was brought to light being the great bravery of the stewardess in fixing the life-belts. One especially heroic act being that of a stewardess who, took off her own life-belt to give to a little child, *not a woman as in my vision*.

After striking, the ship heeled over to one side, and began to sink. I have never told this to anyone, beyond remarking that I had passed a most horrible night, and fancying that I was drowning. So that no verification is possible, I give it to you on my bare word, and you must take it for what it is worth. I think you will allow that, at any rate, I can have no possible object in deceiving you, or trying to impose on you, with any carefully arranged "yarn." But I believe, from my own experience at other times, that, to slightly transpose Tennyson's well known lines—

"More things are wrought by dreams than this world knows of."

DREAMS—VISIONS AT THE TIME.

Apropos of this *Wairarapa* disaster there have been several dreams—one, two nights before it happened, the other a vision of what was happening at *the actual time*. Of course they are of no real use as evidence, being unverified; but I enclose them, as, at least, "strange coincidences," if nothing more.

A mother, whose two daughters were on board (one of whom was drowned in the wreck) had an extraordinary dream on the night it happened. She saw her two daughters, in her dream, and a third person, standing on a rock, while the waves surged round them. She awoke, and looking at a clock, noticed that it was 12.15—about five minutes after the ship struck. This dream, which was very vivid, impressed her greatly, and she told it to several persons before anything was known of the loss of the steamer, which was not till the following Wednesday. This lady was Mrs. Williams, of Davenport, Auckland, New Zealand.

AND BEFORE THE EVENT.

A local newspaper report says:—

The *Wairarapa* disaster was presaged in a dream which occurred last Friday night—two nights before the occurrence—to a lady residing in Pirie Street, Wellington. It happens that a bosom friend of the lady's husband was on board the *Wairarapa*. In the dream she distinctly had the idea that the steamer had been wrecked somewhere, and that she saw the passengers in the water, some of them being hand in hand. For two days she said nothing about the matter, fearing to alarm her husband, but she told him of her vision on Monday, before the anxiety about the vessel being overdue arose.

The same paper tells the following story, but without affording any means of authentication:—

A young man *en route* to Coolgardie from Sydney dreamt that the *New Guinea*, by which he was sailing, was wrecked and all on board drowned; and when the vessel put in at Adelaide he could not be persuaded to go any further in her, notwithstanding the efforts of his mates. The young fellow, seeing the ill-fated *Rodondo* in port, took a berth in her, bidding the passengers of the *New Guinea* "good-bye." As is well known, the *Rodondo* was wrecked, and the dreamer was one of the four who were drowned.

CORPSES FOUND THROUGH DREAMS.

(1) AN ENGLISH TALE.

THE *Ashford and Kentish Express* for Saturday, June 2nd, 1894, tells the following story:—

A painful history of domestic unhappiness was disclosed at a coroner's inquest held by Mr. R. M. Mercer at the house

of Mr. George Barton, at Kingsnorth, on Thursday afternoon. On Monday a hat was found near a pond in a small wood locally known as "Colman's Kitchen," and on the following night a man named Henry Hollingsbee, who lives close by, had a peculiar dream, the purport of which was that a man was drowning himself. In consequence of this presentiment, Hollingsbee, who had to pass the pond on his way to work, walked round the pond the next morning and saw a man lying in the water, who was identified as Clark Howland, a bootmaker, of Boughton Aluph. Deceased, who was fifty-three years of age, left his home on Saturday afternoon. According to the statements of his wife, "There was a little disturbance that day, but nothing unusual." There are two sons and a daughter of the marriage. The eldest son, aged eighteen years, was unable to obtain work. The daughter has been out of service since November, the mother stating that "she has been at home as a sort of protection to me." Mrs. Howland affirmed that their home had not been a happy one. She had been obliged to support herself and family by letting lodgings. She had no idea what her husband's earnings were. He had never given her a farthing towards keeping house. . . . Deceased had written a letter to Supt. Wenham, of the Ashford Division of Police, stating his intention to drown himself at Kingsnorth, and giving as his motive that he was completely brokenhearted through his home troubles.

A Reader of BORDERLAND has been good enough to inquire into the story. At some considerable trouble and loss of time he called immediately after the occurrence on Sunday, June 3rd, at Mr. Hollingsbee's cottage. He writes:—

Leaving my bicycle in the hedge, I opened the swinging gate, passed under the porch clustered with flowers. My knock was answered by a jolly matron, who, on hearing my business, grew serious, for she was sorry to say her husband was out in the woods at the back of the house; if I went that way I was sure to find him.

I then asked her if she also dreamed of the man found drowned? No, she had not, although her husband told her a "hat" had been found near the spring. Being a dreamer and a great believer in dreams, I noted that as an interesting point. After some wandering, I at length found Mr. Hollingsbee standing beside the very pond which was the scene of the tragedy, a romantic spot, where a mossy bank, some rocks, swaying water-weeds, surrounding trees reflected in the pool below, and an old ash tree stump in the foreground, combined to make a weird yet pleasing picture.

MR. HOLLINGSBEE'S EVIDENCE.

After explaining the object of my inquiry, I asked—

"I suppose you were the first one to find the body?"

"Well, sir, I'll tell you. On Monday a hat was found on this bank by a man named Weston. On Tuesday morning he told me, and we both came to the same conclusion—that it was an old hat that had been thrown away, and had been carried here by the wind. I thought no more of the matter. I went to bed at 10 P.M. What supper I had was light enough. I went to sleep, but kept on dreaming about a man drowning in a pond."

"What pond?"

"I could not say; I have no recollection of any particular spot. I then heard a voice call my name twice—'Hollingsbee! Hollingsbee!' I woke up, and then the same clear voice called again the third time, 'Hollingsbee.' I could not stand it any longer, so jumped out of bed, unfastened the window, and called out, 'Anybody there?' No answer. Even if any of my family had been dreaming they would not have called me by my surname, and the voice sounded quite clear, and seemed to come from the ceiling near the window. It was then 2 A.M., much too early for anybody to be near my house. Everything was as quiet as death. No, it was *not* the voice of a person playing a joke; it was too clear, too calm, and yet seemed unearthly; it fairly made me shake. I opened the window on receiving the third call, and if anyone had been outside I should have seen them, as I waited some time. I also opened my bedroom door, and went back to bed, but could not go to sleep, as I kept on thinking of a man being drowned in a pond. So I got up at 4.45, and went downstairs, lit the fire, and got breakfast ready, but could not eat any. At 6.50 A.M. I went outdoors, and something seemed to lead me to the spring in "Colman's Kitchen Wood," which is about 200 yards to the rear of my house. I went to the spring and looked in; could not see anything. Then I stood on this old ash stump, and I thought I could see an old white jug, with a handle, which afterwards turned out to be the man's bald head and one ear. I could then see a piece of coat, which swayed about with the current of water. I called some mates, and we soon had him out. His left eye catching on that twig made a small wound, so we had to turn him over, and I identified him as Clark Howland. I had known him years. We sent for the police, and I went back to my house, and before I had time to tell the family, my daughter told me she had dreamed that a man had drowned himself. My wife and sons did not dream, but I understand Mrs. Weston dreamed the same thing.

THE DAUGHTER'S EVIDENCE.

"Could I see your daughter?"

"Yes, sir, with pleasure."

We then went back to the house where we found Miss Hollingsbee, who related her dream as follows:—"On Tuesday night I had a very light supper, about the same as father, and I went to bed at 10 P.M. I dreamed that a man was being drowned, not in any particular spot. I saw the body, carried by men, enter our kitchen, and the stretcher placed on the table."

"Could you identify the corpse?"

"No; there was a large black covering over the stretcher, but I could see that there was a body upon it, as the figure of a man could be seen through the covering. As to the bearers, it was impossible to see their faces, as they were covered with black from head to toe, but I could see they were men by their build. Directly the corpse was laid on the table I woke up, it was then between 12 and 1 o'clock. I heard *no* voice of any kind, and I am *not* in the habit of dreaming."

I then saw Mr. Hollingsbee's sons, who stated they had *not* heard any noise on Tuesday night and that they had not dreamed.

MRS. WESTON'S EVIDENCE.

On receiving the address of Mrs. Weston I set off for her house, which is about a mile from "Hollingsbee's." She informed me she retired to rest at 10 P.M. on Tuesday night and dreamed that some man had drowned himself in a pond, but the rest of the dream was so muddled that she could not tell me; she dreamed of *no* particular spot or man, and she was not in the habit of dreaming.

BENJAMIN ROWSELL.

I should also like to add that I met Mr. Hollingsbee on Sunday, July 1st, and he informed me that neither himself or daughter have had a repetition of the dream or dreams of any kind.

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(2) ANOTHER STORY FROM SCOTLAND.

A correspondent in Glasgow, a friend of mine, who had the curious experience of meeting his father some years after his death and walking down a busy street with his ghost, without realising that it was a ghost until it suddenly disappeared, sends me the following story of a dream, which he quoted from the *Glasgow Herald* of 3rd January, 1895:—

A Benhar miner named Donald M'Farlane (58), who resided at West Benhar Rows, disappeared from his home on Sunday night, and although his friends searched anxiously they found no trace of him. On New-Year's Day Robert Halbert (66), miner, Benhar, a brother-in-law of M'Farlane's, fell asleep and dreamed that he saw the missing man in a particular part of the Almond Water, which is some miles distant. On mentioning this to his neighbours, they went to the place

indicated, saw footprints of the missing man in the snow, and eventually found the man himself standing upright in the water, which was about three feet deep, with the ice all frozen round him. He was quite dead. Halbert has a local reputation for this kind of "second sight," and the realisation of his dream in this case is exciting considerable interest. Dr. Millar, Harthill, says that M'Farlane had died from exposure.

A MONITION OF DEATH IN A DREAM.

THE following story reaches us through the kindness of Mr. Henderson, of Darlington:—

On Monday evening, October 8th, there died in London Mrs. W——, wife of W. H. A. W——, Esq., of Skelton Castle, and daughter of the late Rev. C. B. Y——, vicar of Manfield, near Darlington. This lady was the second of seven daughters, and *was lame*—I believe, from her birth. She, in common with her parents and sisters, were well known, of course, to all the district around Manfield, and to none more so perhaps than to Mr. Oliver, the village schoolmaster. Mr. Oliver, now a man over seventy years of age, still lives in Manfield, and occasionally hears from the Misses Y——, sisters of the late Mrs. W——.

On the morning after Mrs. W——'s death in London, when Mr. Oliver came downstairs, he immediately told his grand-niece, who acts as his housekeeper, that he had had a dream during the night about Miss Emmy Y—— (Mrs. W——), and that he had seen her walking in London—he did not know she was there—*quite well, and cured of her lameness.* The dream seemed to him very vivid, and he could not rid himself of it. He then went, as his wont almost every morning, to the village post office, and there heard for the first time the news of her death. Indeed, I believe news had just come.

(*Signed*),
ADAM OLIVER, Manfield.
JANE RAWSON, Manfield.
JOHN HENDERSON, Albert Road Schools, Darlington.

Mr. Oliver adds:—

Mrs. W—— was dressed in black, and had a white collar on. She looked remarkably well, smiled when she saw Mr. Oliver, shook hands with him, and said, "Mr. Oliver, how strange that you and I should meet in London!"

ADAM OLIVER, Manfield.
JANE RAWSON, Manfield.
JOHN HENDERSON, Albert Road Schools, Darlington.

THOUGHT TRANSFERENCE IN DREAM.

ANOTHER dream story comes to us also from a far country, and is told by Madame Hélène Patrici Lascaris, of Athens:—

I am sending you a dream story which is interesting from the fact that it was dreamt at the same time by husband and wife, in different parts of the house, so that there is no room for the supposition that the dream was related by the one and then imagined by the other, as is frequently the case where sleep supervenes after a conversation.

My friend saw himself dead and was looking at his corpse, thinking that no time ought to be wasted in laying it out before it stiffened in death. Having done this, he proceeded to lift the corpse in order to lay it out on a table according to the custom of this country. The weight was so great that the lower part slipped down, nearly carrying the whole body down. By a tremendous effort, he raised it, but the accident did not disturb him much, as he reflected that, after all, this was nothing but his mortal shell since *he* himself was looking at it. Then falling into reflections on the immortality of the soul, he slept till morning. Coming to breakfast rather late, he told his children of his dream, but his wife seemed annoyed, and interrupted him more than once, saying, "That will do," and "We know *you* are above such fancies," &c. When it transpired that, having had precisely the same dream about herself, she thought her husband had overheard her account of it on his way to the dining-room and was trying to laugh her out of her "creepy" state.

Neither husband or wife are troubled with any psychical speculations, both being matter-of-fact, commonplace folks.

A CHOLERA CURE REVEALED IN DREAM.

BY MR. CHAKRAVARTI.

THE following curious dream story comes to us from one of our Circle members, a native of India, Mr. K. Chakravarti, Yoga Shastri:—

I was not aware of the possession of clairvoyant faculty in me in any degree till I was about 25 years old, when it manifested itself rather singularly one morning, 12th September, 1870. I dreamt that morning that some one came to me and said quite distinctly that such a plant (naming it) possessed remedial virtues to counteract cholera poison. I woke immediately after, fresh with the recollection of the singular dream, and before I had washed myself I came to my study and noted down the name of the plant which I had never heard of before. For about 12 months from the date of the dream I did my best to find the plant without success, as the name was not known to any one of the numerous persons I inquired of. I grew dejected till I had to give up the search altogether. Twelve years passed away, during which time I engaged myself in divers pursuits, and gradually lost sight of the name of the plant and the book in which I noted it down. At times when the remembrance of the dream came vividly to my mind, it only pained me much. Once such a thought brought tears to my eyes, while conversing with a friend at night. After this incident I had not to wait long. I came home one morning after my usual morning walk, and as I went to my study I felt no inclination either for reading or writing. I took down from my bookshelf an old note-book and turned its pages listlessly, when to my joy and surprise, I saw in one page the name of the plant and the date of the dream noted down. The joy, however, was momentary, as I remembered that I could not find the plant even after diligent enquiries; but this time a thought came to my mind as if by inspiration, the thought of writing to Dr. King, Superintendent of the Royal Botanic Gardens at Shubpone, Calcutta. I wrote to him and received a reply on the 3rd January, 1883, sending me also in compliance with my request a dried specimen of the plant.

The specimen came, and I now saw for the first time the plant which I so long wished to see; but it was of no use to me for experimental purposes, as the specimen was gathered in the Assam Valley in 1860. Curiously enough this time, my wife, to whom I spoke about the subject of my dream, told me that the plant grows wild at the place she came from. I soon procured sufficient quantity to analyse it chemically. The following printed extract contains the chemical analyses.

Extract from the Calcutta *Good Will*, June 8th, 1891:—

"The plant in question belongs to the natural order Asclepiadacae. Its tincture is highly grateful in liver complaints [the exact nature of which is then indicated] and is supposed to be of great benefit also in cases of cholera in which vomiting is to be checked at once and prostrate system to be stimulated slowly."

XIII.—THE OCCULT SIDE OF FREEMASONRY.

BY JOHN YARKER, P.M., etc., 33-96°.

MR. LILLIE is good enough to allude to me in his masonic article as some authority upon this subject, and though I agree generally with his views, yet I think that a good deal in the way of particulars may be supplied in support of his contention.

The art and religious mysteries are thousands of years old, and had their occult rites, degrees, and dogmas; and though there may be some dispute as to the relative antiquity of the two systems, there can be little doubt that both sprang out of a primitive united system, which in the hands of Aryans and Hindus developed into *caste* rites.

THE ORIGIN OF SECRET SOCIETIES.

There are many particulars which tend to prove that the legends of the "Secret Doctrine," which attribute Oriental civilisation to an advanced colony of Atlantians, are very credible. Plato transmits the assertion that magnificent temples and other architectural structures existed on the island of Atlantis, which sank above 11,000 years ago; and hence we might argue that they had the "Mysteries" as well. There are certain untranslatable portions of the "Egyptian Book of the Dead," of which analogous symbols are found in the archaic, ideographic tablets of Thibet, and the Ritual of the Ophite Gnostics. It is also now admitted, even by such competent authorities as Mariette Bey, that the architecture of the great pyramid of Cheops is intended to represent, even in minute details, the heavenly temple of Osiris, and, in some translations, the first chapter of "The Book of the Dead" contains symbolic language which would be considered Masonic.

CLASSIFICATION OF "MASONS."

Broadly speaking, we may class the Initiated grades of *Mystæ* and *Epoptæ*, as they appear in the "Mysteries," with (1) the ordinary Mason, and (2) the Mystic and Occult Societies of Gnostics, Kabbalists, and Alchemists. The writings of such men as Origen, Clement, Chrysostom, and Synesius, who allude frequently to the "Christian Mysteries," must be read between the lines, and Synesius specially informs us that the Hierophants themselves descended into the crypts of their temples, and there wrought the statues of the gods upon some fixed plan or canon, and that the ordinary Mason was not allowed to participate in this sacred work.

FREEMASONRY IN ENGLAND.

English Freemasonry has two sets of Constitutions, the Anglo-Saxon and the Anglo-Norman. The former simply alleges an organisation derived from Egypt, and brought into this country by the Romans. Coming down the stream of time their rules were sanctioned by King Athelstan, with a right of Assembly to regulate their internal affairs. This constitution asserts that the association was not then known as Masonry, but implies that it included all artisans who used geometry. There is not the slightest trace of Solomon's Temple or any Semitic legend in them, and it is useless to attempt to find what is not there, and was never intended to be there. The Culdees of the Secret or *Arcane Discipline* were the schoolmasters of the period, taught the artisans in their monasteries, and had their own builders, and wrought with their own hands. Hence these constitutions are essentially Christian; as members of the *Arcane Discipline* the Culdee monks had their own occult ceremonies, rites which the late Cardinal Newman asserts were added to the Church by Platonising Christians, but which were actually the continuation of the mysteries of Serapis. From these causes it arises that there is scarcely a salient point in the laws and symbols of Freemasonry, which is not equally found in the writings of the Neo-Platonists.

The second, or Anglo-Norman constitution, is found in a MS. of about 1450, but which is only the copy of a copy. It no doubt dates from between 1200-1300 in its original form, and it is now that the Semitic legends are introduced into the system, along with the first version of the present English ceremonies. About the year 1356 a dispute arose in London between the "Masons" and the "Freemasons," and the mayor and sheriff in that year drew up a series of regulations which united the two sects, and virtually established the London "Company of Masons." Now name, symbolism, and numerous other points indicate that this system was introduced into this country from the East by the Templars, who no doubt modified their own receptions upon the same model, and hence the charge of Gnosticism brought against them, and upon which they were destroyed. The sun-god in the Saxon constitution was altered to the martyrdom of Jesus, whilst in the Saracenic system the same hero was converted into Hiram, a chemist rather than a stone-mason, who wrought on the site that the Templars had granted them as a preceptory in Palestine.

The fifteenth century Burgh-laws of Aberdeen enact that "Na Templar shall intromit be buying and selling, but gif he be ane gilde brother."

THEIR RELIGIOUS DEVELOPMENT.

Side by side with the Association of Geometers came down the ages numerous sects of Gnostics, developing out of the religious mysteries which Christianity had done its best to suppress; amongst these alchemists. Writers upon modern chemistry assert that both Essenian and Kabbalistic Jews were working in alchemy, and it is quite probable that the Alchemistical Society of "Sons" and "Fathers" may have obtained their organization from the Essenes. At any rate, the symbols of the Middle-age alchemists were identical with those of the Freemasons, and in some cases it is very difficult to say whether certain symbols are intended to refer to Freemasonry or to Alchemy; witness, for instance, those of Jacques Cœur at Montpelier.

Add to this the certainty that the higher class of builders must also have been students of chemistry; witness the glaze upon the limestone of which Castle Rushen was built 1,000 years ago, and the superiority of the ancient stained glass over the modern manufacture. Nor is this pure conjecture. Thomas Norton, of Bristol, who wrote on alchemy in the year 1477, alludes to various trades, and among these by name to the Freemasons as students of the art; and the same thing is repeated in later Rosicrucian works. Another proof, though not quite so clear, appears in the abridged constitutions of about 1535, which allege that the French Charles Martell learned masonry from Manus Græcus, who is now beginning to be considered as the Marcus Græcus from whose MS. the English Friar, Roger Bacon, asserts that he derived the composition of gunpowder; indeed in one, though late, MS., the name appears as Marcus Græcus. It follows that when an edu-

cated Artisan or Mason desired to extend his researches into the hidden mysteries of Nature and Science, he sought initiation from the Alchemists, or their successors, the Rosicrucians.

MASONS AND ROSICRUCIANS.

If we come down to more modern times, we find masons amongst those who figured as Rosicrucians, as, for instance, Elias Ashmole, Sir Robert Moray, Thomas Vaughan, and there is a Mr. Flood mentioned in the records of the Masons' Company of London. Nor had this connection died out when the modern Grand Lodge of London was established in 1717, as there is an address to these Masons in London, printed by Robert Samber in 1722, which is couched in Rosicrucian jargon. The masonic high-grades in after years drew largely upon the Alchemical and Rosicrucian Society.

I have developed all these points fully in a MS. of considerable extent, but I scarcely expect it will be printed. Masonic inquiry is confined to a very few in this country, and those few who do read a little do not seek the *truth*, but desire to see something that will conform to their own prejudices and give them importance. The ramifications of Freemasonry are quite unknown to the society, and its very nature must ever bar the way to a full development of its history.

MASONRY IN FRANCE.

I may mention that for many centuries there has existed in France societies which have an analogy to Freemasonry under the denomination of *Compagnionage*; that of (1) Master Jacques is a Christian system having an analogy to what I hold was the Anglo-Saxon rite; (2) the sect of Father Sonbise, chiefly carpenters, and whose name is supposed to be derived from Sabazius or Bacchus; (3) Sons of Solomon, with a legend which corresponds with our present English Freemasonry. These societies, degrees, rites, and ceremonies are undoubtedly very ancient, and they have some curious legends. One of these is a veneration for the *Reed*, precisely corresponding with that which is attributed to the Gnostic Manichees. Another legend causes their chief to distribute his clothing as a badge of trade, in the precise way that Ali distributed his clothing amongst the founders of the Paths of the Dervishes, and it must be borne in mind that the Saracens were in France until the time of Charles Martell, whose patronage the masons claimed in 1258 as a legend "handed down from father to son." Lastly, it is claimed that one of the sects was organized by Jacques de Molay, the Grand Master of the Templars; and it is a curious fact that Philip le Bel, before he destroyed the Templars, abrogated these trade fraternities, or, rather, attempted it, for they exist to this day. Another curious fact is that the three grades of the *Compagnionage* of Jacques are, in translation, identical with the three grades of the old Persian Magi, whilst the charges brought against them in 1650 by the Sorbonne read very similar to those of the Fathers against the pagan "Mysteries." In the Old and New Testaments we read that Moses was hidden amongst the bulrushes, and that the cloth in; of Jesus was distributed amongst the soldiers; but it is not likely that either these instances, or those of the Gnostic associations, which are here shown to be identical with the customs of the French *Compagnionage*, are derivative the one from the other. There is probably some very ancient symbolical legend transmitted through Cabiric and Bacchic rites that has been adapted by the Mystic Associations. To give one such legend, the very ancient Finnish poem of the Kalevala represents the "Virgin Mother of the Northland" conceiving a heavenly child who is "hidden in the *reeds* and rushes."

MEDIUMS AND FREEMASONRY.

SECRETS OF THE CRAFT REVEALED AT A SEANCE.

MR. A. LILLIE'S article in the July BORDERLAND has prompted a correspondent in America to send us the following curious story. An interesting point, suggesting some external agency (though Thought Transference is not excluded) is the fact that the Masonic formula was known to a female medium, such knowledge of course never being revealed to women.

Our correspondent begins by relating other curious details as to his visit to the medium (who, be it noted, was not a "professional") and proceeds—

(*Sept.* 30.)

But now to the object of this communication which I send to you as a subscriber to your paper, and because what follows can be most appreciated by Masons.

When the sitting commenced, almost the first words of the medium were: "I see behind you the spirit of a rather stout, fair gentleman, with fine forehead, blue eyes, and little hair on the top of his head. Do you know him?"

I replied, "No."

The medium continued, "He is rather distinguished looking, and seems to be a Freemason. Are you a Freemason?"

My reply was "Yes; but I do not recognise him. Can't you give the name?"

The medium answered, "No. I will try later."

About a half an hour afterwards, many messages having come in the interval, I detected a change in the voice of the medium and looking up found her face over mine. A remarkable transformation had occurred. Her skin was copper-coloured, like an Indian; the nose beak-like; the voice coarse, like a man's. The question addressed to me was, "Are you brave?"

I said "Yes."

To this the answer came, "An Indian brave desires to speak with you in behalf of a brother who is here to-day. He sends you a brother's greeting and bids me say,

"'The oath we took on earth binds us here.'

"We are travelling towards the East and are building here the new temple of the soul which is founded on the rock of truth."

My hand was seized with the grip of a master Mason. I was drawn towards the medium, and the word was offered to me masonically on three of the five points of fellowship. I hesitated; whereupon the Brave (or medium) motioned the head towards our feet, and said the position of our bodies prevented him from completing the other two. This being perfectly correct, and the word being again whispered in my ear, I added a syllable and received the third in the same manner.

Let me add in conclusion that the description given corresponds perfectly with a former brother Mason with whom I was associated in business closely for more than eleven years, who introduced me to Masonry, who died in April, 1892, and who was, at the time of his death, I have been told, the oldest 32nd degree Scottish Rite Freemason in Canada.

The medium after this extraordinary occurrence leaned back in her chair, rubbed her eyes, and opened them with a dull look as if she had been in a stupor. I made no allusion to what she had just said and done, nor did she.

My card is enclosed. I do not wish my name signed to this article, but hold myself ready to answer any inquiries from you or others, through you or direct, as preferred, if this, to me, mysterious and wonderful statement, occasions any interest.

G.T.B.

Our correspondent writes again, under date Oct. 15th:—

In further investigating the marvels of Clairvoyance, I had, on October 4th, two more private sittings with mediums in Chicago. At each of these sittings I received messages of a Masonic character, and I feel impelled to give them to you in

the belief that they will be read with interest by at least some of our brethren.

After some preliminary statements, the medium then went on to say that a portly, fair gentleman was present. "He had little hair here" (pointing to the top of her head). "He laughs and rubs my head (here medium rubbed her head violently), and says he rubbed his head that way when here (on earth) to make the hair grow. He writes the word 'Brotherhood' over your head. I see an M—— Masonic Brotherhood. He wears a badge here (pointing to the right breast). It seems to me an axe which he shakes at me. He was high in degree, but he wears a blue ribbon, and says, 'We are all Brothers of same degree here.' I get the name ——" (here was given the surname of the person alluded to in my letter of September 30th, who was so well described in both this sitting and the one on September 29th, that even without the name no room was left for doubt as to who was intended). After describing another spirit, of a younger and slimmer man, wearing a small apron, who she said was named John, and was in company with the spirit of the blue ribbon and axe, she said, "I see a lot of men standing up. They walk in procession. There seems to be ——" (here medium stated a fact which occurs at the initiation of all candidates, and with seemingly an involuntary movement, clasped her handkerchief over her mouth, and said, "The stout spirit puts his handkerchief to my mouth and tells me not to speak secrets.") Then followed extraordinary revelations concerning events in my life which occurred more than twenty-five years since, including the naming of a particular friend of the family at that time, description of a girl friend, with cause of her death some ten years ago, name of school which she and I attended as children, a perfect description of my mother, who was about four hundred miles away, and of my two children, who were over eight hundred miles away, all three entirely unknown to medium, names of living and dead friends and relatives, some of the latter unknown to me at the time, but subsequently verified, predictions as to the future, &c.

The second of these two sittings took place on the afternoon of the same date, with a medium named Campbell. He said he got the name ——, a peculiar one. He asked if I knew such a person. I said yes, and that before leaving home I had promised to answer a certain question regarding him. Here let me explain that on September 22nd, I was interrogated by a brother Mason as to whether this person was, in my opinion, eligible for membership in our lodge. Having heard disparaging rumours about him, I requested time to consider my reply. I left home September 25th without, in the meantime, having done anything in the matter.

Campbell said the voice he heard was, no doubt, designed to remind me of my promise. The person named was a man of double life—an open and hidden one. "He hates you with the hate which springs from an attempt to do another an *undeserved* injury," which, by the way, agrees fully with reports made to me long ago by several friends, whom, however, I did not credit, as I knew of no reason for any hate or ill-will. "You have been asked to stand *sponsor* (note the very apt word) for him. If you do so, it will lose you the confidence of a certain person, and cause bad complications. This man is sometimes so depressed that he meditates suicide—thinks he might as well end it all at once, then livens up, but I would not be surprised to find him commit suicide. He is a man of bad morals." The medium said more, but all related to this person; and I was cautioned that my best course was to keep silent as to the question I had promised to answer.

I was largely influenced in my request for time to reply to the question by knowledge of the fact that this person had been involved in at least one serious moral trouble which had not been cleared up satisfactorily to some who were familiar with the case, although he had been "whitewashed" by superiors.

Fraternally yours,

G. T. B.

"THE SORCERERS OF THE INDIAN HILLS."

HOW THE SPELL WAS BROKEN.

THE following story comes from a Circle Member in Malabar, who writes:—

In this quarter's BORDERLAND there is an interesting article on the tricks of the natives—Carumbas—I think, but having forwarded my copy to a friend cannot refer to it; it particularly mentions their method of bewitching their foes. As a member of the "Circle" I venture to tell you the following, which bears on the subject, and has the merit of being true. The lady who told me this is dead, but the native woman in question has been my "thoti" for several months, and a more repulsive-looking old hag it would be difficult to find.

While living as "thoti," or scavenger, at my friend's, at an estate three miles away, she was generally at feud with the rest of her fellow servants, who held her in great awe, as she on the slightest provocation threatened to bewitch them. One particular day the ayah Chinnama offended her, so pointing her lean wicked-looking finger at the woman she said, "To-night, be sick, to-morrow night plenty sick, third night, *die*," and forthwith began to pick the air with her fingers, and mutter mantras or spells. The ayah turned ghastly, figuratively speaking, and, true enough, that night my friend was called up, as she had been seized with pains and was very ill. Mrs. W—— gave her medicines, thinking it *might* be choleraic pains, but as the next day Carli (the bewitcher) was full of glee at the results of her work, she decided, if Chinnama were again ill, to make an example of Carli. The second night the ayah was again taken very ill—the mantras had continued all that day—so in the morning my friend assembled all the domestics (about eight or ten) and made the bewitcher and bewitched stand in the middle, while she made this speech to Carli (natives are obliged to have heroic treatment if any impression is to be made!):—

"Carli, the Queen-Empress, mem sahib, perrier dorasawmy, has ordered that throughout the domains owned by her, all witches and those who make mantras shall be burned with fire. You, Carli, have bewitched Chinnama. You have caused her to be ill, and intend that she shall die, by reason of your spells. I therefore command, in the name of the Queen-Empress, that unless you immediately remove those spells, all your fellow servants shall take wood and fire, and burn you with fire. I shall be very sorry to order this, but such is the will of the dread Queen and Empress, and I must obey." Carli immediately realised the situation, and knew Mrs. W—— meant what she said, so she made some passes, and muttered some reverse mantras over the terrified ayah, who was as well as ever in a few hours. I do not think that Carli ever tried it on again.

XIV.—MISCELLANEOUS.

A CLAIRVOYANT VISION OF WATERLOO.

THE phenomenon of the spectral rehearsal of tragic events in the scenes which may have occurred is familiar to students of psychical research. There was, as has been frequently remarked, something in nature like a compound of Edison's kinetiscope and phonograph, which, when a certain mysterious spring is inadvertently touched, displays before the astonished beholder the spectral semblance of the action that occurred long ago. The story of Mr. Light is, however, so recent and so vivid, and it relates to so famous a battle, that I have much pleasure in reproducing it here.

Mr. Light, editor of the *Herts Guardian*, writes to me as follows :—

About twelve months ago I read, with great interest, but with even greater incredulity, your publications regarding "spooks."

Last summer I met with a rather singular adventure, which has caused me to modify my disbelief; and I take the liberty of enclosing the record of my experience, in case you may care to glance at it. I published it in our Christmas Supplement two weeks ago, and I daresay it is believed by our readers to be a joke. It is absolutely true, every word of it.

AT MIDNIGHT ON MONT ST. JEAN.

(*Being a Plain Unvarnished Ghost Story.*)

Had a friend of my own related this story to me six months ago I should of course have had only one word for it—"Bosh!" Until that night at Mont St. Jean I had never seen the faintest trace of an apparition; though I may be said to have courted such society for years. I economise what little intellect I possess by never trying to solve psychical problems. As to ghosts, until last June I considered them as fabulous as the unicorn. When, therefore, I relate how I saw spectres on the field of Waterloo, I am quite prepared to have this narrative treated with the contempt that everybody will consider it deserves.

I had been attending the International Conference of Journalists at Antwerp and Brussels; and as the great majority of the members present were Frenchmen, I went to the spot surreptitiously, instead of listening to all the speeches. At the mound of the Belgian lion I fell in with a party thoroughly representative of Greater Britain. An ex-Cavalry Sergeant-Major—who is a member of the Corps of Commissionaires, and has authority from the Belgian Government—acted most efficiently as our guide.

Of course we went over the cosy Hôtel Musée (whose landlady is the descendant of a Waterloo hero).

In the afternoon I went over the farm of Hougomont, the visit being made doubly interesting by the courtesy of an artist-author, representing the famous firm of Cassell & Co. The village from which the great battle takes its name is, as every one knows, some distance from Mont St. Jean, where the actual fighting was; and returning in the evening from Waterloo, along the rough stony road that must have jolted our wounded so terribly, I was overtaken by a thunderstorm, which, however, did not prevent troops of ragged urchins pursuing me with the request to purchase "ze stick of Waterloo." I took refuge in the hotel, and finding there excellent accommodation and pleasant company, I decided to stay the night.

I went to bed in a room whose window looked direct on the hideous mound of the Belgian lion; but to the left, that section of the field of which the centre is La Haye Sainte, was clearly visible. Though ordinarily a sound sleeper, I was disturbed by the kicking of a horse in some stable hard by, and the thuds were so persistent that I resolved to sit at the window until drowsiness came to my relief. The night was still and calm, and though the sky was slightly overcast, the landscape was distinct in the pale starlight. I was not in an imaginative mood, nor even over-thoughtful, my main concern being to put in a certain quantity of sleep, in order that I might be refreshed for a walk to Planchenois in the morning. If anything was passing in my mind, it related to the jovial conversation we had held downstairs. But whilst I glanced carelessly across the field there came to me a sense that something was moving upon it.

"The wind astir amongst the barley," I thought; but as I looked, I could see distinctly a mass of shadowy figures advancing. The array was uneven, as though marred by sudden casualties, *but in front there was a fringe of fire*—just such as would issue from muskets of the Brown Bess order. I shiver now a little as I recall it; but I did not shiver then.

"This is hallucination," I thought, "and I am precipitating French legionaries as Moozeby, in the *Strand Magazine* precipitated things; but I've not come to Flanders to see ghosts, and am not going to tolerate 'em either."

I got up, walked once or twice across the room, and resumed my seat at the window, mentally challenging any amount of grand disembodied armies to come on if they felt disposed. But I soon lost that feeling of bravado. There across the field in the faint light, that strange company was moving still. It would halt at times, and anon vanish; then I could see it again advancing steadily towards the slopes that on the memorable 18th of June were defended by the patient and invincible British soldiery.

I got a map of the battle-field out of a pocket, and marked on it the exact spot of the appearances; and on the back I made notes as to what seemed to be happening. If I had been out on that field I should doubtless have been less deliberate and more uncomfortable; but I reflected that there were plenty of mortals within easy hail, and that the poor restless outsiders must be quite as dead as Julius Cæsar.

Thinking that if there was anything to see, it should not be lost for lack of looking out of window, I returned to my post, and I declare solemnly that I beheld the same dim fire-fringed line again advancing. It disappeared, and there seemed a change in the ordering of the battle, for the indistinct mass that next became visible advanced with a bounding motion. "These," I thought, "are cavalry, and history is repeating itself at midnight." [It was really then between one and two A.M.] I then owned to a sensation of awe, which was increased when over La Haye Sainte I saw columns of smoke arising, lit by a glare amongst the buildings below. These appearances were repeated *à plusieurs reprises;* and then, as it seemed to me, all the movement was away from, instead of towards, the "sunken road of Ohain" that marked the front of the English position. Finally, there was a confused and choking rush of shadowy figures along the road that leads from La Haye Sainte past Belle Alliance to Gemappe; and, after that, although I looked steadily across the same ground, I could see nothing. The same slight breeze, *which had never changed direction*, was still rustling the barley, but otherwise the surface of the field was motionless; and I felt that in the hush of the starlight I had seen one of the Fifteen Decisive Battles that have shaped the fate of nations.

Next morning I was jaded; for it is perhaps needless to say that I did not sleep directly after that experience. After breakfast, I walked across the sodden fields to Planchenois, which the Prussians stormed so gallantly.

A storm was impending when I reached La Belle Alliance, on the road to Braine l'Alleud, and the inn there proved a convenient shelter.

Just past Hougomont, I met what is euphemistically termed a "lady guide." As she trudged alongside me, conversing with the frankest simplicity, I judged that she was a good

woman and honest, but bound to keep an eye to business. One of her relatives, she said, had once lived at Hougomont. I then asked her point-blank if apparitions were included amongst the live-and-dead stock of that historic farm. The quaint little Flemish peasant became reserved and serious.

"It is not good to talk of," said Audrey.

"Would your brother, or the husband that is to be, care to cross the field at night?"

"No, no," she replied vehemently, adding, "As to the other, no one would have me; I am too plain."

Admitting to myself that there was sound basis for her remark, I told her how I had either seen or imagined spectral battalions moving towards Mont St. Jean.

"That is it," she exclaimed. "It is always like that—it has been seen before."

Mademoiselle gave me also to understand that those whose own relatives fought at Waterloo have a kind of special faculty for viewing phantoms.

Doubtless there are whole troops of legends such as these—the wonder would rather be at their absence from a spot that was the sepulchre of so many thousands—but the story I have told, however mythical it may appear, is the true record of my actual experience; and these depositions I would confirm on oath.

A MYSTERY IN CEYLON.

WHOEVER Heinrich Hensoldt, Ph.D. may be, he is undoubtedly a gentleman who has the gift of writing entertaining copy. And the articles which he has contributed recently to the *Arena* are undoubtedly thrilling, and may be true. In the December number, for instance, he tells a wonderful story of "The Fate of Major Rogers," and he styles it "A Buddhist Mystery of Ceylon." Major Roberts was an English officer, who had a passion for killing elephants. Like Nimrod, he was a mighty hunter, and he spent his life in hunting the great pachyderms which still survive in the forests of Ceylon. The Singhalese only regarded Major Rogers with abhorrence, but they allowed him to go his evil way dealing out death and destruction to their four-footed brethren, but marvelling at the forbearance of the invisible powers which allowed so great havoc to be wrought by the English hunter. At last, however, the full cup ran over, and in Jan., 1845, when Major Rogers was starting on an elephant hunt with a party of Europeans, at the village of Badulla, the curse was pronounced. No Singhalese natives would help him in his enterprise, therefore he had to engage Malays and Tamils to carry his guns and baggage. The story that proceeds is as follows:—

He was just passing the great pagoda, in the centre of a grove of sacred fig-trees, on the Minneria road, when Rogers' attention was attracted by the appearance of an old Buddhist priest on the stone vestibule, who stood there, like a statue chiselled out of amber, fixing his calm eyes upon the major. There must have been something unearthly in that Oriental's gaze, for it froze the very marrow of its victim. Those who witnessed the scene have repeateedly asserted in later years that the priest's face wore a kindly aspect, and that his voice was melodious, yet to Major Rogers it seemed like a vision of Medusa foreboding his doom.

The priest calmly stretched his right arm, pointed to the great elephant-hunter, and delivered himself of the following sentence: "White *sahib*, thine hour is drawing near; thou hast persisted in slaying the bodies and disturbing the souls of our sacred brothers; the measure of thine iniquities is full, and thou shalt be consumed by the lightning of heaven before thou canst raise thine accursed weapon for another act of sacrilege."

Rogers sat on his horse like one in a trance, and it was with great difficulty he could be persuaded to continue on his way. The incident cast a gloom over the expedition and they had no success that day. For eight months after this he never fired a shot: but in September, hearing that a rogue-elephant had killed two bullock-drivers in Badulla, he decided to go out and shoot it. On the day fixed, accompanied by a dozen others, they assembled at a rest-house near Badulla, but when they were lunching a great storm came on. Major Rogers was in excellent spirits:—

"We shall have a glorious time at the swamp to-night," he shouted; "this will clear the atmosphere and give our trackers a chance." In less than a quarter of an hour the rain ceased to fall, and the sky began to brighten visibly. "I think we can start pretty soon," said Rogers; "I'll just go out and see how things look."

And out he went on his *last* errand; he never returned, nor uttered another word, for, thirty seconds later, Major Rogers was a black, unrecognisable mass. A flash of lightning had struck him with terrific force before he got to the centre of the high-road in front of the bungalow, and had almost carbonized every particle of flesh, down to his bones. His hour had come at last.

This, of course, may only have been a coincidence; any one may have been smitten by lightning, even if he had not killed 1,400 elephants, but the rest of the story is truly marvellous. It is vouched for by Dr. Hensoldt, but the truth or otherwise of a story ought to be easily verified:—

Rogers having been one of the most popular men on the island, the Europeans subscribed for a tombstone, which was duly placed on his grave, and on which the principal events of his life and his sad end were briefly recorded. The stone had been there barely two months when the residents of Ceylon were startled by the news that it had been struck and seriously damaged by lightning. And, what is still more marvellous, *lightning struck that stone at least a hundred times within the next thirty years.*

The writer, to whom this part of the story appeared utterly incredible, and who suspected some trick on the part of the Singhalese, visited Newera Ellia in the month of July, 1876. Starting early frem Peradenia, and riding through the Ramboda Pass, he did not reach the famous sanatorium till after sunset, taking up his quarters at the only hotel there, kept by one Hawkins, an old Scotchman. The cemetery was within three hundred yards of this place. After supper the writer and his host, who proved an exceedingly well-informed as well as kindly gentleman, repaired to the verandah, where comfortable easy-chairs were inviting for siesta. Cigars were lighted, and soon the topic of Major Rogers' tombstone was in order.

"Young man," said Hawkins—the writer having strongly expressed his doubts as to the genuineness of the lightning business—"wait until to-morrow morning! I have lived in Newera Ellia thirty-six years, and never, before Rogers' burial, has lightning, to my recollection, struck in that cemetery. Now it occurs on an average three or four times a year, and it invariably selects the tombstone of Rogers."

The writer was indeed impatient to behold that wonderful stone, and, at an early hour the next day, found himself in front of it.

"What do you call *this*," said Hawkins. who was present, "does this look like man's handiwork?"

"Indeed not," the writer replied, lost in astonishment, for here were the clear and unmistakable proofs of lightning's action. The stone, a huge slab, about nine feet long, five feet wide, and ten inches thick, placed flat on the grave, had been cracked in at least a dozen places, and evidently by lightning, while the peculiar furrows of lightning were visible all over it. As one well acquainted wtih lightning-marks on rock surfaces, the writer, after a careful examination of the slab, feels thoroughly justified in stating that they are genuine.

Now where is the clue to this mystery? Major Rogers' tombstone is in no way peculiar, or different from the other tombstones in the Newera Ellia cemetery.

DEFOE'S APPARITION OF MRS. VEAL.

ONE of the most famous ghost stories on record, and one which has led to a great deal of comment, is Defoe's apparition of Mrs. Veal in Canterbury, on September 8th, 1705. As a result of a great deal of controversy it had come to be regarded as a masterpiece of Defoe's inventive genius, and was popularly believed to have been written as a kind of ingenious puff to Drelincourt on Death. Mr. George A. Aitken, in the *Nineteenth Century* for January, gives good reason for believing that the sceptics were all wrong, and that Defoe, instead of exhibiting his skill as a writer of fiction, was recording nothing else than what actually took place in his time. Mr. Aitken says:—

In collating the text of the *True Relation*—the modern reprints are very inaccurate—I found in the British Museum a copy of the pamphlet called the "fourth edition," which, as appears from a catchword, once formed the introductory sheet to an edition of Drelincourt, printed about 1710. Of no value in itself, I noticed some manuscript notes in a contemporary handwriting, and on examination I found at the beginning a long note in Latin, of which this is a translation: "On the 21st of May, 1714, I asked Mrs. Bargrave whether the matters contained in this narrative are true, to which she replied that she had neither written the printed narrative nor published it, nor did she know the editor; all things contained in it, however, were true, as regards the event itself, or points of importance; but one or two circumstances relating to the affair were not described with perfect accuracy by the editor. The editor, no doubt, learned all particulars by word of mouth from Mrs. Bargrave, and then published them without her knowledge. Some things added in this copy were changed for the better by Mrs. Bargrave herself."

Was Mrs. Bargrave, then, a real person? Here we have a contemporary owner of the book placing it on record that he saw her, and that she said that the narrative was, in all essentials, true. She added little; her interviewer corrected with his pen only four passages, and of these one is clearly a mistake. After "She was with me on Saturday almost two hours," the writer inserts, "from twelve till near two." Among the devotional works recommended by Mrs. Veal he mentions Scott's *Christian Life;* and after Mrs. Bargrave's offer of tea to her visitor ("and so it passed") we find this addition: "Something was also mentioned in this conversation of the former times when the Dissenters were persecuted by King Charles the Second. At which, says Mrs. Veale: 'People should not persecute one another whilst they all are upon the road to Eternity.'" These remarks are just such as Mrs. Veal might make, and her friend recall to memory afterwards. For the rest, the printed narrative was accepted by Mrs. Bargrave.

My next business was to find what was known of the persons mentioned in the pamphlet. In Hasted's *Kent* there are many particulars of the Bargrave and Veal families. A Bargrave was Dean of Canterbury under Charles the First, and from Berry's *Kent Pedigrees* we learn that a Robert Bargrave, of Doctors' Commons, had, by his wife Sarah, an only daughter, Elizabeth, who married in 1715. Now, Mrs. Bargrave, in 1705, had a daughter for whom Mrs. Veal inquired. In view, however, of the bad character given of Mrs. Bargrave's husband, it would be unkind to identify him too positively. Perhaps he was the Richard Bargrave, of Bridge, maltster, who married Barbara Smith, widow, by licence, on the 11th of January, 1700 (N.S.), at St. Alphage's, Canterbury. From Mr. Cowper's reprints of the registers we know that he was buried at St. Paul's, Canterbury, in July, 1726, and that "the widow Bargrave" followed him in January, 1727-8.

We are on more certain ground when we turn to the Veals. There had been De Veals in very early times, but the family seems to have sunk into obscurity. There were Veals at Canterbury in Defoe's day, but those with whom we are concerned belonged to Dover, as he says. Mrs. Veal's brother, with whom she lived, was, as is stated, "in the Custom House"; for by 1719 he was Comptroller of the Customs at Dover. This William Veal married soon after his sister's death in 1705, for a "young son" of his was baptised at St. Mary's, Dover, on the 10th of August, 1707. His wife was a widow named Minet, and another Minet, rector of Eythorne, married William Veal's daughter in 1724. Veal died in 1729, and was buried Capel, where he owned an estate. But the most important fact for us is that the register of St. Mary's, Dover, records the burial, on the 10th of September, 1705, of "Mrs. Veal," the central figure of the narrative. She died, it will be remembered, on the 7th of September, according to Defoe, whose account is thus completely substantiated.

But other details can be verified. There were several Watsons in Canterbury at the time, one of whom, no doubt, was Mrs. Veal's cousin, Captain Watson. And, curiously enough, we can indentify the "old Mr. Breton" who had given Mrs. Veal an annunity of £10. He was Robert Breton, of the Elms, near Dover, of whom particulars will be found in Berry's *Pedigrees*. He died in 1708, three years after Mrs. Veal, and was called "old" Mr. Breton, no doubt, because he had a son Moyle, born in 1692. Thus the whole narrative is literally true, and I have only to thank the Rev. A. L. Palmer, of Dover, the Rev. J. C. W. Valpy, of Alkham, and Mr. S. Wilson and Mr. J. B. Jones, of Dover, for the help they have given me in tracing the various characters. No doubt Mrs. Veal's dress had been scoured, though this is now hardly capable of proof. Who can say, however, that the account for the cleaning of the gown will not some day be found?

THE POLICE HELPED BY A CLAIRVOYANTE.

The *Westminster Gazette* reports:—

The mysterious murders committed under the auspices of the Secret Society of Chevaliers d'Amour at Denver are still unsolved. So bewildered are the officers of the law that they summoned a famous clairvoyante from Chicago, and on her arrival took her to the scene of the murder of the Japanese girl Kika Cyama. The woman declared that the murderer was a man of fair complexion, with a sandy moustache, who had a peculiar habit of carrying his head a little on one side, and he wore a light slouch hat. He entered the dead girl's apartment, she said, through the curtains which separate it from the front room. He left it after he had committed the crime by the door at the back, the key of which he put in his right-hand trousers pocket. Finally the clairvoyante asserted that the man lived within two blocks of the scene of the deed, and that he would make an attempt to murder a woman in 1,950, Market-street. The police are now watching that house, and are at work on this clue. It is to be hoped that they may find the criminal!

SYMPATHY OF TWINS.

Under this title the *Daily News* publishes the following letter from the Rev. J. Lloyd James, Congregational minister at March, Cambridgeshire:—

An incident occurred on the 17th inst., which may prove of some interest to your readers and others. I have twin daughters, now twelve years old. While at dinner on the 17th inst., one of them jumped up and said that a dog bit her leg just above the ankle. We all laughed, knowing that there was no dog in the room nor in the house, as we keep none. An hour afterwards, her sister, the other twin, went out, and a neighbour's dog bit her exactly where the other complained of being bitten whilst at dinner. That seems strange to me, and what is equally strange is, that both the twins had pain alike after the dog bit one of them, and the one that was not bitten would cry out in her sleep that a dog had bitten her. The one felt what the other suffered from, and as the one gets better the other's pain lessens. On what ground can this singular incident be explained, physical, physiological, or psychological? Perhaps one of your readers can explain. To me it seems strange.

XV.—SOME BORDERLAND BOOKS.

MADAME BLAVATSKY AND HER "THEOSOPHY." *

MR. ARTHUR LILLIE is the latest to handle Madame Blavatsky, and the morals of the Theosophical Society. His work does not profess to contain new matter, but rather to collate and discuss the evidence already before the world. With one class of the charges against her, those which concern her private life, Mr. Lillie's book has nothing to do. Other religionists may look for some kind of example in the lives of their prophets ; if the Theosophists can afford to disregard this point, it is perhaps their own concern, though the public is sure to look, indeed has lately been looking pretty closely, into the effect which the obliquities of their leaders may produce upon the moral code of other representatives of the Society.

In his preface Mr. Lillie sketches the scope of his inquiry—

1. Whether there are any Mahatmas.
2. Whether we have their teaching, and, if so, what is that teaching ?

In this task I propose to leave out as much as possible the private character of the lady as far as regards sex relations. The authenticity, or non-authenticity, of her "miracles" is plainly too vital to be passed over.

But in its ultimate the real inquiry before us is not so much why Madame Blavatsky failed at times, but how it was she achieved her astonishing success. With the Theosophists, the 8th May, the day of her decease, is now called "White Lotus Day," and, according to the terms of her will, a reading takes place at each of the 279 "centres." The works thus honoured are the "Bhagavad Gita" and Sir Edwin Arnold's "Light of Asia."

The opening chapters deal with the discrepancies between historical facts and Madame Blavatsky's autobiography—the gap in the story of her existence between October, 1848, when she fled from her husband, and May, 1857, a period when she was supposed to be in Thibet, though during the same period she was known to be in Paris and also in New Orleans.

Mr. Lillie, who has lived much in India and is an accomplished Orientalist, further questions the stories of the Thibetan training and the Hindoo education, from internal evidence—her ignorance of Sanskrit as exposed by Max Müller, of the meanings of words commonly understood ; the use of words professedly native but really inventions of her own ; and the anachronisms displayed in her descriptions.

In "Isis Unveiled," vol. ii., p. 609, is this statement :—

We met a great many nuns travelling from Lha Sa to Kandi. . . . They take refuge in caves or viharas prepared by their co-religionists at calculated distances."

What would be thought of a modern traveller who announced that along the roads of Sussex he had met numbers of the "Valas" or prophetesses of Woden, and that at the stone circles, where they stopped for the night, mead and the flesh of the boar Sæhrimmer were doled out to them ? Buddhist viharas and Buddhist nuns have disappeared from Hindustan quite as long as the priests of Woden from England.

Besides, as Mr. Spence Hardy tells us, there are no female recluses in Ceylon. ("Eastern Monachism," p. 61.)

* "Madame Blavatsky and Her 'Theosophy.'" A Study. By Arthur Lillie. London Swan, Sonnenschein & Co. 1895.

MADAME BLAVATSKY AND SPIRITUALISM.

When H. P. B. came to England in 1884, she announced in a letter to the *Pall Mall Gazette* that the main object of theosophy was—

1. To put down spiritualism.
2. To convert the Materialists.
3. To prove the existence of the "Brothers."

Yet on her return from the Thibetan training in 1858, where she herself learnt the existence of "the brothers"—

"She was," says her sister, "what would be called in our days a 'good writing medium,' that is to say, she could write out the answers herself while talking to those around her." But the lady adds that the answers given were "not always in perfect accord with the facts."

The spirits were called "Helen's spirits," and also her "post-mortem visitors."

Furniture was moved about without contact. Heavy tables were moved, and then rendered immovable. Change of weight in furniture and persons occurred at will. Prescriptions for different diseases were given in Latin.

Later chapters show how the rôle of medium was pursued in Paris, Cairo and America, with "John King" for familiar.

THE THEOSOPHICAL SOCIETY.

Then comes the founding of the Theosophical Society. Mr. Lillie takes his facts mainly from Colonel Olcott, and Mrs. Hardinge Britten, an original member of the Society. The Cairo experiences being more recent than the Thibetan, the Theosophical Society was at first Egyptian as to its local colour.

Its moving spirit was a Mr. Felt, who had visited Egypt and studied its antiquities. He was a student also of the Kabbala ; and he had a somewhat eccentric theory that the dog-headed and hawk-headed figures painted on the Egyptian monuments were not mere symbols, but accurate portraits of the "Elementals." He professed to be able to evoke and control them. He announced that he had discovered the secret "formularies" of the old Egyptian magicians. Plainly, the Theosophical Society at starting was an *Egyptian* School of occultism. Indeed Colonel Olcott, who furnishes these details ("Diary Leaves" in the *Theosophist*, November to December, 1892), lets out that the first title suggested was the "Egyptological Society."

"No more difficult work," says Mrs. Besant ("Theosophy," p. 2), "could be proposed, perhaps, to any body of people than the understanding of Theosophy."

If Colonel Olcott's authoritative statement, backed up as it is by the Mahatmas, be true, I quite agree with this ; and a small table of dates will make clear its astounding complications :—

Blavatsky born	1831
Married	1848
First trip to India	1855
Initiated by Mahatmas in Thibet, and commissioned to overthrow spiritualism	1857
Learns what spiritualism is from Home the medium	1858
First has John King for a control	1861
Battle of Mentana, November 3rd	1867
Société Spirite, Cairo	1871-2
America	1875
Bombay	1879
Publishes the great revelation of the Mahatmas	1881

H. P. B.'s mind, in short, was adaptative rather than original.

She took spiritualism from Home, the Brothers of Luxor from Colonel Olcott, the notion of controlling "Elementals" from Mr. Felt. And hearing for the first time about Mahatmas from Dayânanda Sarasvatî, she promptly assimilated them likewise.

H. P. B. AND MRS. KINGSFORD.

Mr. Lillie considers, with some detail, the influence of Madame Blavatsky upon Mrs. Kingsford, a fact, if fact it be, which certainly calls for explanation, for it would be difficult to conceive of two natures more entirely opposed, if we may accept the dictum, "by their fruits ye shall know them." Beyond the fact that both held the teaching of vegetarianism (which, according to history, H. P. B. held in theory rather than in practice) there could surely have been little in common between a refined, cultivated, self-sacrificing, spiritually-minded English gentlewoman and Madame Blavatsky!

The Kiddle revelations disenchanted her, if disenchantment were necessary, and in 1884 we learn—

The cup was full. Anna Kingsford retired, together with Mr. Maitland, Mr. Stainton Moses, Mr. Massey, in fact, the greater portion of the intelligent members of the society. They had long argued that whether there were Mahatmas or no, it was desirable to support a society in touch with the real occultism of India.

DR. HARTMANN AND H. P. B.

Another subject of H. P. B.'s influence was Dr. Hartmann, the author of "The Talking Image of Urur."

This clever little work is at once a farce and a dirge—the dirge of deluded years. Its author, Dr. Hartmann, was induced by his theosophical studies to travel from America to India; and he was one of the committee at Adyar during the Coulomb troubles. Dr. Hartmann is the most able champion of Madame Blavatsky's teaching, not excepting Mr. Sinnett. He has published works on Boehme, Paracelsus, the Rosicrucians, and other mystics. In all these works there is, perhaps, too strained an attempt to show that mediæval Kabbalism was derived from the adepts of Thibet, and too little attention to the converse proposition. What must have been the surprise of the Esoteric Lodge when the prophet suddenly exchanged fervent eulogy for fervent denunciation.

THE CHANGE OF FRONT.

The most original chapter in Mr. Lillie's book is perhaps that which bears this title, and which originated in the following circumstance:—

In the month of February, 1894, at the request of a friend, I gave a short lecture at Toynbee Hall, intending to explain theosophy in a popular way to the working man, of whom I was told the audience would be chiefly composed. Instead of them I found that a large detachment of theosophists had invaded Whitechapel. They contradicted every word that I had said, and were especially angry with me for representing Madame Blavatsky's teaching to be atheistic, and for announcing that she had ever asserted that only the bad halves of men could ever communicate with the living.

I was puzzled. These theosophists were plainly enthusiasts. Also they seemed honest enthusiasts. And they cited chapter and verse against me. As I rolled home in the Underground Railway I began to think that the theory of "Shells" had come to me in some turbid dream.

Eagerly I consulted her writings when I reached home. Certainly in the *Theosophist* for October, 1881, appeared these words, "At death or before," the "Spirit," the higher Ego, "becomes a new person," that "can never span the abyss that separates its state from ours." Plainly I had not dreamt all this. And in "Esoteric Buddhism," p. 177, I read: "They (the Mahatmas) never occupy themselves with any conception remotely resembling the god of churches and creeds."

But my theosophical assailants could not be quite mad: so I made a careful examination of the more recent utterances of Madame Blavatsky, and I found that the charge made against me was perfectly just. "Theosophy" had made a complete change of front. I place a few of its statements side by side.

Then follows some pages of quotation placing H. P. B.'s earlier and later teaching side by side on such points as God, Nirvana, Good Spirits, The Adepts (Dhyan Chohans), Flesh, Meat, Wine, Marriage, etc.

I have fully noticed other discrepancies, the metempsychosis, the seven and the four principles, &c.

What was the meaning of this complete change of front? Soon I detected a logic in it. Madame Blavatsky's theosophy had one consistent principle—opportunism. Her "Esoteric Buddhism" was designed to win over the rich Hindoos, and to do this she was obliged to dethrone Brahma, Vishnu, and Rama, and to put in their places the Mahatmas, the Dhyan Chohans. These Dhyan Chohans made the Kosmos as Mr. Sinnett tells us. But as they are still alive in Thibet they confront us with a difficulty. Without a world there could be no Dhyan Chohans, and without Dhyan Chohans there could be no world. Then Madame Blavatsky had to get rid of the Indian ghost worship. Her mind, as I have often stated, lacks originality. But a book by an eccentric Frenchman gave her a hint.

This was the *Haute Magie* of Eliphas Levi, which leads Mr. Lillie into a long and interesting discussion on the practices of Magic and the origin of the Association of Theosophy with Secret Societies, of which we have lately heard so much.

We here see how many million miles away the "Buddhism" of Madame Blavatsky was from that of Buddha. Supposing that there are Mahatmas and that the Russian lady's miracles were genuine, does that take us very far? Madame Blavatsky, a pauper, desired to use her magic to gain the lakhs of rupees of Mr. Sassoon and Holkar. Buddha having a crown and countless gold pieces desired to become a pauper. Madame Blavatsky had an ambition to astound the vulgar with duplicated diamond rings and astral post offices. Buddha contemned diamonds and false applause. Madame Blavatsky worked entirely on the plane of matter, and sought to demolish Brahma and his legions. Buddha worked entirely on the plane of spirit, and sought the immortal world of Brahma, and the soul growth.

CEREMONIAL MAGIC.

Mr. Lillie's chapter on ceremonial magic, though somewhat beside the main purpose of the book, is well worth the attention of those who are puzzled as to the real value of the claims of magicians, black and white; what is the value of their mysterious statements, their secret societies, their dangerous secrets? what does all their theatrical "business" amount to?

But magic has its secrets. This is quite true, but it gets these secrets from books open to the public, from the Kabbalah, and such works as "The Magus" of Frances Barrett. This gentleman was one of the real Illuminati, and the real Martinistes. His work, which appeared in 1801, gives the secrets of Kabbalistic magic.

WHAT IS THE VERDICT?

The final conclusion which Mr. Lillie draws from the very wide range of evidence which he brings together on the subject of H. P. B. is very much that at which Mr. Harrison, in his new book, "The Transcendental Universe,"

also arrives. She was a woman who allowed herself to become the sport of circumstances, who organized her life by opportunism and ignored principle.

The beautiful truths of Buddhism, which have deservedly exercised great influence on human thought, were but very superficially understood by Madame Blavatsky, who utilised them as she utilised magic or spiritualism when it served her turn, for her own ends. He does not believe in the existence of Mahatmas, and shows by the Coulomb letters that Koot Hoomi was a rag doll.

From about the date of the Société Spirite in Cairo she seems to have been quite without means. Becky Sharp thought that with ten thousand a year she could have lived quite a "respectable" life. Perhaps with some such sum at her disposal Madame Blavatsky might have been a Madame Guyon. But when she adopted spiritism as a means of livelihood she started on an incline of polished ice. "Miracle Club," "Arya Samâj," "theosophy," the "occult business," the "materialising show business," each was "business."

H. P. B. AND MRS. BESANT.

It would be unjust to the author of this study if we failed to quote his explanation of the fact that an honest, clear-headed woman like Mrs. Besant could read the Hodgson exposure and disregard it. Mr. Lillie thinks that though fraudulent as a "medium" and self-seeking as to theosophy, H. P. B. had nevertheless a real gift of hypnotic influence, and, absurd as it sounds in regard to a woman who weighed eighteen stone, liked fat pork and smoked and swore, of personal fascination.

As in the case of Dr. Anna Kingsford, we have here a complete proof that the mystic develops from within. For years Mrs. Besant had been an unconscious chela; and the crop of lofty mysticism that she carried away with her after her first interview with Madame Blavatsky had in reality been carried there. The Russian lady had little more to do with her launch than the admiral's little daughter, who touches a button, and sends a ponderous fabric like H.M. battleship *Rodney* sliding down the grooves.

THE "WESTMINSTER GAZETTE."

Mr. Lillie's book is quite up to date, and has a final chapter on the revelations of the *Westminster Gazette*, and on the recent separation between the theosophy of the old world and the new.

SPIRITUAL LAW IN THE NATURAL WORLD.*

SUPER-NORMAL AND SUPER-NATURAL.

We have before us a remarkable book which appeals much to the thoughtful, and though a great deal of it is highly theological and technically abstruse in that direction, there is yet much to interest the purely psychic reader. Light is thrown on many a supernatural manifestation, showing that psychic phenomena are such rather than "supernatural," a definition the scientific inquirer will appreciate.

THE SPIRITUAL BASIS.

The thesis as a whole, goes to show the spiritual basis of all things—the Divine Immanence in all matter and life (not, however, of the Pantheistic kind), and that spiritual powers in the unseen are constantly at work, both for good and evil, in the exercise of their divinely-given free-will, though in its misuse, working fearful havoc in the cosmos. Comfort may be gained by those who suffer from the contrariness of matter, and also very seriously from the spectacle of cruelty and violence in nature—by the author's theory that these are all the work of the hostile camp and its leader, who, from the first moment of the planet's existence, did his utmost to injure the work of God, "Teaching the Ichthyosaurus to gormandize and destroy wholesale," as in other forms of life doing so still.

Though by no means free from inconsistences, the book will well repay careful study, and to induce such the following partial abstract of it is given.

* "Spiritual Law in the Natural World." By J. W. Thomas.

THE LAW AND THE LAWGIVER.

Wherever there is law, there must be a lawgiver and power or force to carry it out. The concept of force is inherent in that of law, and yet men too often talk as if the God of providence were merely "a sleeping partner" with the God of grace. "Natural laws" should rather be regarded as "spiritual" ones, because they all spring primarily from the Holy Spirit. It is a striking fact that it is not in the larger movements and changes of creation there is disorder, but only in the lesser, showing that the God of good has more dominion than the adversary, and that order is in the true ascendant.

The strange message given by Isaiah, "I make peace and create evil," was addressed to Cyrus, who did not believe in the unity of God, but in Ormuzd and Ahriman as equal potencies—as if to show him that the rebellious powers of evil are still God's creatures, and subordinate to him. Only because the angels and man have the gift of free-will can God be in any way responsible for the evil which came from its misuse.

THE PERSONALITY OF GOOD AND EVIL.

Our time has the tendency to drop the idea of "personality," and relegate everything to "influences" or blind forces, so that the personality of the Holy Ghost is apt to be lost sight of, together with that of Satan. Perhaps this is a reaction from Reformation times, when Man's accountability was minimized and Satan given most of the blame.

The subtle forces working round the early Christians necessitated "discerning of spirits" to recognise evil and false prophets.

THE PERSONALITY OF ANGELS.

Mr. Thomas holds that individuality necessitates force, though he strikingly says—"Angels have the power to alter the rate of vibration of the molecules of matter, to assume a body of flesh and blood one moment, and to dissipate it the next." Both they and we have the strong bond of "feeling," for though we ordinarily think of the body as feeling, it is really the mind which is the seat of it, the body being only its sense expression (one of the *fundamenta* of the theories of spiritual healing).

ELECTRICITY AND THEOLOGY.

Electricity he holds to have thrown the greatest light on Theology, because its power of actually permeating solid metals is a parable of the way God's Spirit can be immanent in all matter, where His presence is necessary to superintend tenuous forces and operations in the inorganic world. Our chief terrestrial "forces" are all of a subtle, spirit-like quality, and point to some mighty central one which holds the balance of power. It is now widely thought that the inorganic world can progress along continuous fixed lines without supervision, God being thus hypothetically ejected from His own creation.

THE INTELLIGENCE OF FORCE.

If all things proceeded on an unvarying, mechanical plan, this might be more easily conceived, but it is not so; there are too many varieties of action from the smallest atom to the stars and suns, and no mere clock-work mechanism would suffice, where an intelligent operator is so manifestly needed. We see both crystals and ice rejecting surrounding impurities; and no merely dead matter could be endowed with such specific action as for each substance to crystallise in its own proper form, or to contain exactly the same proportion of different component parts—without the presence of an intelligent force residing in it. Without the Divine Spirit, light or electricity would be as powerless to do their wondrous works, as a king would be to govern without a mind or reason.

We see in our day how much less sharply the line of demarcation is drawn between inert and organic matter, and the very molecules of air rival in grace of movement the most delicate actions of low forms of life.

THE POWER OF EVIL.

To say that all life is governed and evolved by iron laws is to make God the actual author of evil, seeing the general discord, and war, and violence in Nature, whereas to Him the preying of creatures on each other must surely be more abhorrent than even to the most tender amongst us. Where Nature's forces act cruelly we must see in them the disturbing effect of the powers of evil, injuring and blasting the benign works of God just as they do in the heart of man. Our writer holds that wicked entities suggested evil to the animal creation from the first day of our planet's history, "teaching the ichthyosaurus to gormandize and to destroy wholesale!" and that they do so still in the effort to stultify God's beneficent handiwork for the time, suggesting to the cuckoo its parasitism, and even to certain plants the reflex action of closing upon their prey, whether of insects or animals.

When from reflex action we ascend to "instinct," and then to "reason," we can hardly attribute such an astounding development of life to chance or to anything short of the almighty mind and power.

HUMAN LIFE AND PROVIDENCE.

When we go on to consider human life we see that, although man has control over his external actions, his inner vital functions are not subject to his will, and occur without his consciousness of the intricate processes which are always going on within him, under constantly altered conditions.

THE UNIVERSAL MIND.

Mr. Thomas speaks of much knowledge coming to us from "the universal mind ether, on whose infinite storage space thought and knowledge are registered," where a man unconsciously has to write his own record, to be recalled "when contact is made with the brain molecule which forms the terminal of the spiritual battery," showing, too, how one day "the books shall be opened" and their unerring records disclosed.

The next few chapters are purely theological—as to the *mode* of the Holy Spirit's indwelling, illustrated by peculiar diagrams, showing, *e.g.*, "a slice of mind laid out flat!" (as the writer quaintly terms it), and he inclines to define conscience simply as the discerning between right and wrong, though he says the suggestion of pleasure which follows right-doing, and remorse after the reverse, are a law of God in order to give men a righteous incentive.

MAN AND THE SUPERNORMAL.

The chapter on "Man and the Supernormal" is much more to our present point, where early miraculous gifts are dealt with, where it is suggested that certain men were endowed with will-power both to act supernormally themselves and to confer this on others. In modern days all human occult gifts have been denied, and all forms of miracle attributed to the *direct* intervention of God, so that *every* kind of magic or divination has been very unwisely despised or ignored as fraud and superstition. Hence it follows that a calm and level-headed investigation of these subjects is of great value, as pursued in BORDERLAND and elsewhere. Hypnotism, *e.g.*, is a most dangerous element if not approached under very careful and intelligent conditions, though suggestion becomes very valuable when employed to elevate the race towards religious and social ideals.

All down the ages, in pagan Egypt as in monotheistic Judæa, supernormal powers have existed, and may be used for good or for evil, for useful skill or for jugglery, for healing or for injuring.

Our author holds that no mere man can give another anything, and that one mind cannot *of itself* dominate another, but that when "suggestion" is made by those specially endowed with will-power for good *or* evil, this is at once carried out and brought to bear, by some power from the unseen which is in sympathy with the intention. He holds, further, that "the living water" which was to flow from those of strong faith is the capacity to help and heal and vitalise, carried out by power of the Holy Ghost, and that we all ought to feel this to be the great life work of every true disciple.

THE POWER OF MIRACLE.

In the next chapters, on "The God-man" and "The Human Life of Christ," we have again a host of philosophical subtleties, and some theories that would not be accepted by an Anglican reader.

Then, as to miracles, he asks, why doubt the control of Incarnate Wisdom and Knowledge over natural forces when we see that chemical action, radiant heat, light, and electricity, are all forms of transmutable energy, differing only in the length of wave-motion, and the rapidity of molecular vibration?

Thus, admitting the power over matter by the Divine Spirit, we have no "breach of natural laws," but a demonstration of how the God-Man bridged over the gulf between the material and the spiritual, and even said to his followers, "Greater works than these shall ye do."

SPIRIT ENTITIES. ARE THERE SUCH?

We are loth in conclusion to emphasize any illogicalities into which the writer may have fallen, after the very honest spirit of investigation which is so manifest in his work, but there certainly are some curious divergencies between arguments and conclusions, which ought to be pointed out.

In the preface he says it is his object "to prevent those interested in Psychic truth from going too far, and expressing phenomena in terms of spirit entities, instead of spiritual force." Yet, on page 51, he states "the evil 'suggested' by a hypnotist is due to spirit influence, a human spirit calling on unseen powers to aid a wicked design," adding, "If intercourse between men and departed spirits were proved, this would be valuable evidence, but I see *no* proof of individual spirit agency!" Again, "the operations of angels are essential to our well-being (p. 71) . . . . partly because free-will is more easily upheld if man is helped by angels instead of personally by God." Regarding telepathy, he does not believe in this as generally explained, or that mind can act upon mind, "excepting (p. 162) through the medium of unseen powers," and he

naïvely adds: "This he says in his desire to eliminate so-called Spiritualism" (which seems to us a very curious way of doing it), as also that "no *man* can give another anything or dominate his mind (telepathically), but that when 'suggestion' is made by those specially endowed with will-power for good or evil, the suggestion is at once carried out and brought to bear *by some power from the Unseen!*" (pp. 285-6).

On page 154 "he does not object to the conclusion that mind, soul, and spirit are a form of *matter!*" (which sounds strange with his constant emphasizing of the spiritual throughout).

On page 86, in speaking of the force of gravity and the solar system, he entirely omits all mention of the centrifugal force; thinking, apparently, that it is only the attraction of *other* bodies affecting the earth which prevents its falling into the sun!

These instances will show the reader how curiously Mr. Thomas's mind works, though it will be easily seen from the previous sketch of his book how original and thoughtful he is—certainly having the courage of his theological convictions, so that it may be well for him he did not live in the days of Galileo and Giordano Bruno.

His book is an admirable tonic for a depressed and self-tormenting mind, because it so joyfully realises that we are all the "children of God," and have only to *take* of the Water of Life so freely offered. One feels that the writer breathes in a pure mountain region where he recognises that the circumambient air is truly that of the Divine Spirit—and he would have us breathe of it, so as for ever to leave the mists and miasmas of the valleys below.

E. E. ABNEY-WALKER.

A BOOK ABOUT DREAMS.*

MR. FREDERICK GREENWOOD'S two essays on dreams are already pleasantly remembered by readers of *The Contemporary Review* and *The New Review*. They are now republished in book form with additions, and further illustrations of his theories. He seeks some further basis or explanation of the process of dreaming than that offered to us by physiologists. The old argument is that the dream material is supplied from waking observation recorded by memory, and that when we do not recognise our dream pictures it is because (1) that those memories have been *unconsciously* stored, or (2) that our judgment is dormant and we are incapable of such recognition.

We have often had it proved to us, by such experiments as are carried out by the Society for Psychical Research, that it by no means follows that the last things stored by memory are necessarily the first to tumble out when the box is opened. Therefore the argument that the things we dream of are often things we have thought of lately, which would formerly have appeared to contradict this theory, no longer holds. The present writer has observed for years past that her dreams are either purely imaginary, having no conceivable relation to experience, or they refer to persons, places, and events, apart from her daily life, so that those scenes most familiar to her enter into her dreams only when she is away from them, and the *dramatis personæ* of home life are never called to play upon the stage of dreamland except when she is removed from them by time and space. It, therefore, seems to support the argument which Mr. Greenwood advances, that faculties are active when we sleep other than those of memory and observation; faculties which offer to us something more than disregarded shreds and fragments of the day's experience.

* "Imagination in Dreams and their Study." By Frederick Greenwood. London, 1894. 5s. net.

THE PROFIT OF DREAMING.

It has been decided by the scientific that dreams are entirely profitless. My suggestion is that that is an undiscriminating mistake; and that imagination, which is a teaching faculty, reveals in dreams an originality and force far beyond all that it displays when we are awake. (P. 27.)

In the first place, dreams, in which imagination plays an active and vivid part, are "a measure of pictorial strength and a range of capability not at our disposal for work-a-day purposes of mind, even when those purposes are intellectual and divining." Further, Mr. Greenwood thinks they exhibit the independence of the imaginative faculty. This is very suggestive, and might perhaps serve as a clue to the conditions of artistic production, inspiration, and the like, though perhaps it amounts after all to much the same as "subliminal activity," or "subconscious personality." Our author suggests, moreover, that this recognition of the working of imagination may render, in the intellectual domain, some such service as conscience performs in the moral; imagination being the revealing quality of the mind. "Is that the best you can do, the best conception you can formulate?" Imagination suggests; "just let ME show you your own feebleness and poverty!"

PHYSICAL THEORIES.

With the merely physical theories of nerve disturbance and indigestion Mr. Greenwood thinks the student of dreams is but little concerned.

The truth is that if an unwholesome supper produces such phenomena, it does so only in the sense that a bird singing in the air produced Shelley's "Ode to a Skylark." This is not intended as a figure of speech, but as a literal statement, corrective of the physiological explanation of dreams. There was a noise in the air—the bird's song. Striking on the tympanum of Shelley's ear, the noise was conveyed to his brain, where it started certain vibrations. These vibrations, acting on the mind-machinery—and especially on that part of it where imagination dwells—moved it in a certain way; whereby the machinery threw off many beautiful images palpable to Shelley's vision, many beautiful thoughts being liberated at the same time. And of these he made the ode; and the ode is the thing. It might have been all nonsense. Thousands of odes to skylarks, started by the same noise, acting in the same way on similar machinery, have been such nonsense that nobody was ever allowed to hear of them. But this one was different, and is universally esteemed for what it happens to be. (P. 31-2.)

WHY SHOULD WE NOTE OUR DREAMS?

It is not to reinstate a superstitious interpretation of dreams, or to encourage the practice of searching into them for omens as fortune-tellers pry into the lees of the cup of tea. The purpose is to show cause for a more liberal, a more comprehensive, and at the same time a more discriminating treatment of dreams whenever they are inquired into. As it is, the inquiry is almost invariably approached either in the spirit of the old superstition or in the new spirit of materialism and mockery. Dreams have neither interest nor meaning for the one if they do not disclose the operation of supernatural agencies, impalpable influences from without; the other is narrowed into a predetermination to believe in the dissecting knife, the microscope, and the galvanic battery as the only interpreters of man to himself. Each spirit has an own rewarding delight to look to; the supernaturalist, revelling in a mysticism deliciously haunted with fearsomeness; the other never so pleased as when it can show the glory and mystery of sight lodging in a dirty little patch of eye-pigment, or when it tracks the brightest hopes, joys, and inspirations of a life to some other

secretion ; and each goes astray after its own particular enjoyments.

Dreams are best studied as manifestations of mind, and, above all, for the most mysterious and powerful of its faculties, memory and imagination. The notion that all dreaming is due to the same causes, and they physiological in the baser sense, should be discarded ; it is no more true, at any rate, than that all thinking can be traced to physiological excitements and disturbances. (P. 89.)

DAY DREAMS AND NIGHT DREAMS.

As to the confusion in dreams, the rapid inconsequence of them, the swift transitions, the sudden changings and mergings of scene and circumstance which so often make them seem merely ridiculous, two things have to be considered. Since the whole transaction of a dream proceeds at so great a pace, it is not remarkable that the transitions should appear monstrously abrupt to our waking senses. But especially it should be remembered that few of us note at the end of the day how many hours of it have been spent in a loose medley of imaginings as excursive as those that occupy our minds in sleep, and like them in this very particular of breaking off in abrupt and incongruous transitions—like them, too, in being soon forgotten. Here, again, however, the greater activity, force, and impressiveness of imagination in sleep becomes apparent. For the day-dreams in which, unnoticed by ourselves, so many hours of our waking life are spent, are not only paler than those others while they last, but are hardly ever remembered for five minutes. None are remembered as vividly as many a dream of the night, though such dreams have become proverbs of passing things ; and—unless they are something more than day-dreams—never do they influence thought, feeling, conduct in any degree ; which is not true of dreams of the night. (P. 94-96.)

TIME AND SPACE IN DREAMS.

A tutor, worn out with work by day and watching by night, was examining a pupil one day from a question-and-answer book. The business had not got very far when, immediately after reading out a question, the tired man closed his eyes. Seizing the occasion, weariness betrayed him instantly, he slept and dreamed. It was a long, long dream, carrying him through many scenes and events. Hours of dreaming it seemed ; and yet he woke in time enough to hear the last words of the answer to his question. Fifteen seconds, perhaps, for the whole episode ; the falling to sleep, the beginning of the dream, the development of its changing times, scenes, and conversation, their cessation, and the return to conscious wakefulness.

This is the most remarkable illustration of dream rapidity (it was given to me by the dreamer himself) that has ever come to my knowledge ; though many others equally convincing have been recorded. Indeed, no characteristic of dreaming is so well ascertained as this, which is one of its greatest marvels. (P. 98.)

THE STUDY OF DREAMS.

Mr. Greenwood seems hopeful about the future of the study of dreams.

There are men who, with more or less of hesitation, do avow belief in the supernatural character of dreams, and the number of such persons among the educated seems to be increasing rather than diminishing just now. But the general disposition is to take the cue from science and declare all belief of the kind to be ridiculous. (P. 108.)

DREAMS AND THE SUPERNATURAL.

The association, in the minds of the unlearned, between dreams and the supernatural, seems as rooted as, in the same persons, is the association of hypnotism with spiritualism, or automatism with the influence of the departed. Mr. Greenwood points out that there are two lines of superstition associated with dreams—one the visits of the dead, the other the receipt of omens and warnings.

Here, of course, might come in the theory of the Subconscious, as evinced in premonitions, in the demon of Socrates, and the like, the surging up in dream of subliminal processes, observation, or memory. To our author this is all the work of Imagination, a word which he uses as equivalent to *Intuition*, which perhaps translates the theory into terms more psychic, and brings the whole question, to our thinking, on to the true plane of thought.

Whether one word or the other be chosen it is intended to signify a mysterious quality which, judged by its operations as we are conscious of them, and the outcome when critically viewed and compared, hardly seems to be a constituent part of the mind-machine at all. It may rather be fancied an informing spirit attendant on the composite mind-organism of which will is the directing member, or as bearing to the whole machine a relationship not unlike that of the mind to the body. (P. 181-2.)

WHAT IMAGINATION CAN DO.

We are further shown that imagination may assume various functions, taking the place and doing the work of other parts of the mind dormant for the time being, or imperfectly active at all times.

Judging from what is known of imagination (insight, intuition, or what not) I should readily accept any good evidence that it could go to that length ; to that length, for example, and amongst other feats. Indeed, the whole intent and purpose of these pages is to enforce the suggestion which runs through them all ; to wit, that no conception of the sweep and force of imagination is too wide to be brought to the study of dreaming, and that its possibilities include what is now called miraculous power. The general conception of imagination is confused in detail and erroneously weak in the bulk ; though why it is so may be easily understood. The imposing and irreproachable associations that gather round the word "reasoning" ; the phantasies, the dubieties, the grotesquerie, the flightiness, the illusion and delusion that mingle with the loftier associations of the word "imagination," conspire to give that quality the lower place which should have the higher in all men's esteem. (P. 186-7.)

IMAGINATION AND JUDGMENT.

It is difficult to conceive of judgment in any state of existence without imagination to inform it ; nor does it exist, indeed—except in a weak, erring, elementary, and therefore useless state—amongst men the most high reasoning who are sparingly endowed with the gift divine. (P. 181.)

With all the rest of our mental faculties, but without imagination, the philosophic and the scientific mind could not have been. The poet's divinations—which are not merely pleasurable to responsive imagination in folk less endowed, but stepping-stones to the comprehension of the loftiest things—are bestowed by this faculty. And when a man like Newton himself has brought together his calculations, imaginations, comparisons and the like, they often lie like the fruits on Abel's altar, till a flash of inspiration (imagination) fires them up into a blaze of discovered truth.

All this should the student of dreams bear in mind ; with the reflection that when we have ascended to the topmost height of what we know imagination can do we become aware that its potentialities may rise infinitely higher ; far and far beyond our sight. Obviously, it is a reasonable, if not an indispensable thing, for the student to do, and if he does it the purpose of these remarks will be achieved. He will not be unduly fearful of admitting the possibility that the hints and impartations of imagination in sleep may transcend its powers when yoked with other faculties awake. (P. 188-189.)

A DEAD HAND.

Among other illustrations of the power of the dream faculty Mr. Greenwood gives us the following, which is very remarkable as a specimen of imagination having a

coincidence, and that of a kind not to be dismissed as accidental.

One night I dreamt that, making a call on some matter of business I was shown into a fine great drawing-room, and asked to wait. Accordingly, I went over to the fire-place in the usual English way, proposing to wait there. And there, after the same fashion, I lounged with my arm upon the mantel-piece, but only for a few moments. For feeling that my fingers had rested on something strangely cold, I looked and saw that they lay on a dead hand—a woman's hand newly cut from the wrist.

Though I woke in horror on the instant, this dream was quite forgotten—at any rate for the time—when I did next day make a call on some unimportant matter of business, was shown into a pretty little room adorned with various knick-knacks, and then was asked to wait. Glancing by chance toward the mantel-piece (the dream of the previous night still forgotten), what should I see upon it but the hand of a mummy, broken from the wrist. It was a very little hand, and on it was a ring that would have been a "gem ring" if the dull red stone in it had been genuinely precious. Wherefore I concluded it was a woman's hand.

Coincidence! The dream certainly taught nothing and had no discernible purpose. Yet visions of severed hands on mantel-pieces are not common, and, with or without previous dreaming of it, few men have actually seen one, even when taken from a mummy-case, in that precise situation. Now, had I myself rifled the tomb where she reposed from whom the relic was torn, or had I by any means acquired that poor little brown hand to make bric-à-brac of it, my dream would have been pertinent enough. Then it would have made a pretty tale, with a moral that is not unheeded perhaps. But, as it is, we can make nothing better of it than a dream gone astray. (P. 197—198.)

X.

MAGIC AND MYSTERY.*

READERS of Mr. Harrison's little volume will be tempted to wish they had been introduced to its contents in their original oral form of "Six Lectures on Occult Science, Theosophy, and the Catholic Faith." Under such circumstances, one would have had the opportunity of asking some of the many questions which his mysterious statements are calculated to suggest. In spite of the mystery and the very serious nature of the subjects with which he deals, he is never for a moment dull. We may not agree with his opinions, but they are always suggestive, and their mystery is often piquant. Strange to say, a main object of a work so difficult to the average reader, is to clear away some of the mystery with which the "*Science* of the Occult" (whatever that may mean) is surrounded. One has heard of the Black *Art*, but that Mr. Harrison entirely repudiates. He belongs to a school of occultists whom it is impossible for the mere laic to discuss; since we know nothing of their unit of thought, and whom it would be as absurd to criticise as to pass judgment on the hidden rites of freemasonry.

The time has come, we learn, when a corner of the veil may be lifted. It is a process full of danger both to society and the individual, but Mr. Harrison is venturous, he "has not always been able to agree" with his fellow students "on the question of how much it is prudent to reveal," to the advisability of strict adherence to the rule which prohibits the writing down of occult formulæ—a rule which, though it may have had its uses in the past, is practically obsolete, and can only be maintained in the present day at great inconvenience. To the ordinary outsider it seems as if it were a human duty to make known *any* truth worth study, or, on the other hand, to refuse to give attention to any secret not for the common weal. But Mr. Harrison is nothing if not individualistic. He has his own views, which he supports with logic and learning upon many points. It is satisfactory, for example, to get a definite expression upon the status of Theosophy, as to which we have heard so much lately of what it is not, that it is comfortable to be told for once what it is. We are so often told by theosophists themselves that it is not a religion, only a fraction of a system, and in its ordinary presentment imperfect as a philosophy.

WHAT IS THEOSOPHY?

The great strength of Theosophy lies in the fact that it is a coherent system. It is a cosmogony, a philosophy, and a religion; it claims to possess the key to problems of life and mind which have been regarded hitherto as insoluble; to account for the religious instinct in man, and to interpret, by the law of evolution, the various forms in which it finds expression in different races of men and at different periods of the world's history. (P. 3.)

A NEW BLAVATSKY THEORY.

He has, moreover, a theory about Madame Blavatsky, which he supports by a very interesting statement hitherto unpublished, and which it would be a shame to reproduce here in such mutilated form, as space would render necessary if produced at all; but it is mysteriously mixed up with "Brothers of the Left," and being, occultly, "in prison," and shows that she herself was the victim of something very like Black Magic, and that Koot Hoomi "is a real person, but is neither a Thibetan nor a Mahatma, but," says Mr. Harrison's informant, "a treacherous scoundrel in the pay of the Russian Government." For the old lady personally, however, Mr. Harrison does not profess respect.

In regard to Madame Blavatsky herself, as I hope to show, there is reason for believing that she was ignorant, for the most part, of the true sources of her inspiration; that she was an instrument in the hands of unscrupulous persons who made unfair use of her remarkable gifts and exploited her, so to speak, for purposes of their own; and that, when more is known of the nature of the conflict which raged around her unhappy personality, she will be regarded as more sinned against than sinning. Moreover, I hope to show that, in spite of her vast knowledge (obtained Heaven knows where, but almost certainly not from Thibet), she displays, at times, an extraordinary ignorance which it is difficult to account for, except on the hypothesis of a deliberate intention to deceive the uninitiated. Her "Secret Doctrine," too, is exceedingly faulty, both in regard to its cosmogenesis and its anthropogenesis, especially the latter; and is, besides, tinctured and pervaded by her personality to an extent which seriously impairs its value as a scientific work. Added to which her passionate invective, her perversion of facts when they do not happen to fit in with her theories, and her sectarian animus in favour of any and every non-Christian religious system (Judaism alone excepted), all combine to render her a most unsafe guide to the Higher Wisdom. (Pp. 5, 6.)

HYPNOTISM.

On the subject of Hypnotism, too, Mr. Harrison has something original to say. We have heard a good deal lately about its dangers, but these have hitherto seemed to concern only the hypnotised person. This appears to be a merely narrow and special view of the subject, to which far wider generalisations apply.

It is now almost past praying for that our physical scientists will continue to ignore the phenomena of the séance-room and

* "The Transcendental Universe." By C. G. Harrison. Elliott & Co. 1894. Price 2s. 6d.

the latest developments of hypnotism. Directly these become subjects of investigation by a large number of trained observers for the purpose of ascertaining the relation they bear to the mystery of life and mind—what relation, for example, electric conditions set up by the action of the human will bear towards similar conditions in inorganic substances—it is almost impossible that certain natural forces should fail to be discovered, and the methods by which they may be manipulated, which our scientific men, in accordance with their usual custom, will immediately make public. This will constitute a serious danger, but one which it is impossible to avoid. Accordingly, it has been deemed advisable by some who possess the key to the higher knowledge, to impart to those who choose to receive them, certain facts, until lately kept secret, because they were part of a secret whole, which, until quite recently, there existed no special reason for making known. (Pp. 18, 19)

THE RISE OF SPIRITUALISM.

But one of Mr. Harrison's best surprises is his account of the rise of spiritualism. The story of the Fox sisters is familiar and commonplace; another, romantic as a novel by Lord Lytton, mysterious as a tale of Edgar Poe, is now presented to us. Spiritualism takes its rise in no mere Topsy-like "'spects I growed," is no mere accidental development of the times, but is part of a great and far-reaching scheme, a detail in an infinite process of evolution.

About the year 1840 the nations of modern Europe touched a certain point in their evolutionary cycle called "the point of physical intellectuality." One of those crises had arrived which necessitated immediate action of some kind on the part of *those who keep watch over the signs of the times*. [The italics are our own.] . . . . It became, therefore, a serious question with occultists (1) how far they were justified in concealing longer the fact that there is an unseen world around us, as real as the world of sense, and (2) how this could be revealed with safety. . . . . It was admitted on all hands that something must be done, but the party of secrecy were averse to a straightforward policy of tentative elementary instruction.

And so it came to pass that the whole thing was a failure, which resulted only in spiritualism. The mediums, one and all, declared they were controlled by spirits who had departed from the earth. "It was just what might have been expected," said those who are always wise after the event, but, in point of fact, no one had expected it.

It appears that, for some reason unexplained, the spiritualists could not be undeceived as to the source of their inspirations, and there was no alternative but to withdraw from the experiment. But the mischief was done—the door had been opened to extra mundane influences, and could not be reclosed.

Among the many questions one would like to ask are, "Are all alleged spiritualistic revelations, however far removed in time and space from the outbreak in 1840, equally the result of tentative experiments made by 'those who keep watch over the signs of the times'?" among the Dènè Hareskins, or the Maoris of New Zealand, or in the cases preserved for us by S. Augustine, Eusebius, or Cicero? It would be indiscreet perhaps to ask, Who are those who keep watch? but we should dearly like to know. One asks these questions in no spirit of frivolity, or except for information, feeling assured that no one, writing with the obviously conscientious, reverent seriousness of Mr. Harrison, would propose to us such difficult problems and mysteries for mere love of the marvellous, or desire to astound.

Among those who thus gained back-door admission to the occult was "a person who was known to exist but who had not been discovered, and who suddenly appeared in Paris, presented herself at an occult lodge, and demanded admission into the brotherhood, on terms which could not be entertained for a moment. She then disappeared, and the next thing that was heard was that a certain Madame Blavatsky had been expelled from an American brotherhood for an offence against the Constitution of the United States, and had gone to India in order to carry out a certain threat, which it would seem there was a fair prospect of her putting into execution." Thus it was that the prophet of Theosophy, during the time she imagined herself to be in Thibet, "was in reality at Khatmandhu in the state known to occultists as 'in prison.'"

THE DRAMA OF MAGIC.

Besides being prepared to run the risk in our own day, here and now, of "a straightforward policy of tentative elementary instruction," Mr. Harrison talks good commonsense about the sort of thing which the merely would-be mystic supposes to be vital, and which crops up now and then, like other survivals, as part of the process of crystal-gazing, or the stock-in-trade of quack "magnetisers."

The dramatic element (if I may use the expression), which at one time had its use, has almost disappeared, and with it all the paraphernalia of robes, crossed swords, and barren verbiage. The place of the swords has been taken by pointed copper rods, which are found to answer the purpose better, while Turkish Baths and Jaegar Clothing are amply sufficient for all purposes of cleanliness.

WHERE ARE WE NOW?

If about the middle of the century we reached the low level of "physical intellectuality," it is satisfactory to know that since 1879 we have tended towards "spiritual intellectuality." Already two men, Keeley in America and Tolstoi in Russia, have been born out of due time, and a third is coming. Among the signs of the times Mr. Harrison cites the production of "Lux Mundi," and Professor Crooke's Birmingham address on the Genesis of the Elements, as showing that "the swaddling clothes of mechanical authority in religion, and the inductive method in science, are felt to be a hindrance to free development."

CATHOLIC RELIGION.

If, from want of information, we find Mr. Harrison somewhat difficult to follow when he talks of Occult Science and Theosophy, we feel entirely in sympathy with him on many points of his third subject, "The Catholic Faith." Here, for example, is a really beautiful passage on the theory of prayer:—

We may regard prayer as a form of spiritual energy, having an intellectual value, and capable of being expressed in terms of will, as will-power is a form of vital energy, possessing a mechanical value, and capable of being expressed in terms of motion. Now the difference in the effects produced by a given quantity of energy on the physical and intellectual planes is apparent if we compare the value of a day's work by a bricklayer's labourer and a man of science. In the same way those who are acquainted with the laws of psychical dynamics know that the work produced by a fixed amount of energy on the intellectual plane is, in turn, enormously inferior to that produced on the plane of the spirit. The words *laborare est orare* contain a profound truth. If, then, to pray is to labour, on the spiritual plane, who can tell what results may not follow from communion with those unseen intelligences who, in the order of God's providence, stand in direct relation to the hidden forces of nature, and wield the powers entrusted to them in conformity with the Divine Will? If it be true that innumerable multitudes of angelic beings fulfil the commands

of the Almighty, as responsible agents, in administering the affairs of this and other worlds, the great difficulty of reconciling prayer with the reign of law disappears. For, on the theory of the universe which we have been considering, law is not the result of blind inexorable force, but of *cosmic ideation*. Prayer may be regarded, therefore, as the translation into will-power of spiritual energy, and is part of the machinery, so to speak, by which the universe is governed. (Pp. 102-103.)

It should be noted that these lectures were originally delivered before the Berean Society, under the title of "The Revival of Gnosticism." Mr. Harrison tells us that it has been his "endeavour to supply materials whereby the true gnosis may be distinguished from the oppositions of science falsely so called. . . . The remedy for evils which spring from ignorance is knowledge; but we have lately witnessed a reaction from agnosticism, and a revival of gnosticism in one of its most dangerous forms." This is all very true, but Mr. Harrison's book, interesting as it is, does not forward knowledge as we, and, I believe, he, could wish. He must write more plainly, if he may run that readeth it.

X.

TALES AND THEORIES OF APPARITIONS.*

MR. WIRT GERRARE'S volume of stories was introduced to the world with considerable flourish. Long before its appearance we were warned to prepare for "a new theory of apparitions," and advised to make the most of our chances, for this is one of a series issued by the Roxburgh Press with a time limit, and your only chance to secure a copy is to make "Phantasms" your own before March 31st.

In one respect, however, the book is absolutely superlative. For lifting your hair and making your flesh creep; for evoking mysterious forms in the dim corners of your bedroom; for drawing your attention to creaking in the furniture, and making you wish somebody else slept on your landing; for haunting your dreams, and infesting your waking hours, "Phantasms" is one of the finest books I have ever read. The combination of Christmas-tide and "Phantasms," of mince-pies and "The Horror," who is the hero of the last story, ought certainly to increase the average of ghost seers, and affect the statistics of the next Census of Hallucinations.

But the new theory of apparitions is somehow not forthcoming. I read the whole preface because I felt it a duty, and all the stories because, having once begun, I couldn't stop, but I never came across that theory. Only one is offered, and that is, next to the undiluted "ghost," the most familiar, the most largely discussed theory extant. It is that originally put forward in "Phantasms of the Living" (Myers, Gurney and Podmore), in the year 1886, and referred to continually in the pages of the "Proceedings of the Society for Psychical Research" and in BORDERLAND, receiving certain modifications from time to time according to the individuality of the writer handling it for the time being. What the theory amounts to is this, that what we call an "apparition" may have no external objective basis whatever; that it may be the objectivation of an idea or image, (1) self-suggested, or (2) suggested by thought transference from some one else who originally became possessed of it by self-suggestion, or (3) suggested by thought transference from the dead, the reflection, as it were, of some meditation on the past, or (4) conceivably by some sentiment or emotion still lingering in the world they have left, in the atmosphere or among the surroundings of their earth life.

This theory in its presentation as (1) and (2), together or separately, is about equivalent to the Podmore theory of apparitions, as (3) to Mr. Myers' theory of the dreams of the dead, and (4) was propounded by the present writer, in an article on "Haunted Houses," in the last BORDERLAND. This is how Mr. Wirt Gerrare puts it—

THE AUTHOR'S "NEW THEORY OF APPARITIONS."

"Just as we have been able to use electricity to enable us to hear and see things our senses *can* perceive, so can thought-transference be utilised. Thought-transference also explains the kindred phenomena of clairvoyance; for clairvoyance is merely a change to the other end of the connecting line. The percipient of a sensation, the one who receives a thought-message, *knows* that a similar sensation is experienced by the person who communicates."

"Then thought or sensation transference proves that the external organs of sense *do not need to be appealed to directly*, in order to produce exactly similar sensations in those which follow an actual appeal to the senses in the ordinary way?"

"Of more importance is the fact that through thought-transference and clairvoyance many get a glimpse of a world of activities imperceptible to man's external organs of sense; an indication of the manner in which it is the easiest for a being not possessing man's organs of speech or material body to communicate with him."

"Then you acknowledge that apparitions, ghosts, are subjective, not objective? That they are in fact illusions?"

"Consider the matter in a common-sense manner. Assume that a phantom of the dead wishes to appear to the living, in order to accomplish some set purpose, will not the phantom adopt the method easiest for it? The simplest and most direct means are usually the best, and if the phantom had to simultaneously attract the attention of a blind man and a deaf one, it would be useless to "appear" in winding-sheet and with clinking of chain; it would be easier to appeal to the sense of touch."

"Do you give ghosts credit for ability to touch?"

"Say rather ability to make themselves felt. The hypnotiser can suggest to the subject that he is blistered, and a real actual blister, leaving a real, unmistakable scar, is produced, wholly by the effect of the suggestion on the hypnotised subject. When, therefore, the ghost of Lord Tyrone appeared to Lady Beresford, and made an indelible scar upon her wrist, it is not necessary to suppose that it was really burned, or that the phantom had the power of touch."

X.

* ONE can't help wondering why no one ever did before what Mr. Arthur Morrison has done for us now, namely, put into story form some of the marvellously dramatic tales which writers on the supernatural have collected as evidence, and which at present are regarded only as "cases." So long as the real gist of the story is not "doctored," they are very fair game for the story-teller, and so far as concerns the stories which are familiar to us ("The Ahrenburg Vault" and the "Ghost of Willington Mill", for example), Mr. Morrison seems to have done his work conscientiously enough. They have already reached a second edition, and deserve the popularity they have acquired. X.

SOME POEMS ON THE BORDERLAND.†

THE actual number of poems concerned with the Borderland in Mr. Auberon Herbert's little volume is but a small part of the entire series, but the book, as a whole, is just one in which lovers of the fanciful, of the mystical, of the shadows of nature, of the underlying teachings

* "Phantasms: Original Stories Illustrating Posthumous Personality and Character." By Wirt Gerrare. Sole edition, price 2s. 6d. and 3s. 6d.

* "Shadows around us: Authentic Tales of the Supernatural." By Arthur Morrison. Henry Nisbet & Co. Price 1s.

† "Windfall and Waterdrift." By Auberon Herbert. Williams & Norgate, 1894.

of life—students of the Borderland, in short—cannot fail to delight. Indeed, they have one dainty little poem all to themselves.

IN BORDERLAND.

For strange deep longings move us,
As betwixt the two we stand,
And share in the mystic meetings
And partings in Borderland.

When day and night so gently
Touch hands and fall apart,
Like those in life forbidden,
Heart should be one with heart.

This is a fair example of the kind of poem the volume contains; they make no pretence at style or form, they are merely the rhythmical, often the musical, expression of some passing thought, often some tender reminiscence of the past or yearning as to the future, not amounting to reflection on the one hand, or speculation on the other, but giving utterance to the memory which rises at the scent of a flower, at the sight of a certain tone of colour in sky or sea, at a voice, at a sound in nature.

In the little poem, "The Lost Gift," Mr. Herbert recognises a truth which it is hard to teach—harder possibly to learn.

A LOST GIFT.

It is hard to believe that such things be,
You may take it for what it is worth;
For she that came and talked to me
Was not of the race of earth.

But I stained my soul, as 'tis easy to see,
With the touch of the common clay;
And the earth and the sky grew empty for me,
And their gift was taken away.

If the lesson is to be learnt at all, it will surely be in some such fashion as is taught in the following lines:—

"Say, master, say, how shall men learn
The hidden truths to speak,
To feed the inward fires that burn,
The far-off knowledge seek?"

"If ye would win the gift within—
So toil for many a day—
And yet, forsooth, the truest truth
May come by other way.

"Oh! thin the line this world that parts
From other worlds be sure;
And strange things drop within the hearts,
The open hearts and pure?"

There are two little poems, in different parts of the book, which serve as pendants to each other, one dealing with the silence of the dead for the living, the other with the silence of the living for the dead.

THE VOID.

She stretches hands to midnight skies—
So vast, so void they seem;
And back unanswered come her cries,
And all is as a dream.

"Oh! where art thou?"—the far stars yield
No word to hopes or fears;
From all that vast unmeasured field
No answering sign appears.

THE BREAD ON THE WATERS.

Ah! yes, the loving dead they stand,
And stretch their hands to you;
And as you pass to that far land,
Their loves your life renew;

Sweet gifts of love your steps pursue;
You gather what you sowed;
You lived for love; love waits for you,
In old or new abode.

X.

BOOKS OF CLASSIC MYSTICISM.*

We have received two more volumes of Dr. Westcott's valuable series, "Collectanea Hermetica." To speak of Vol. IV., "A Chymico-Kabalastic Treatise," would only be to make ourselves ridiculous; for in truth I have not the remotest idea what it is all about. We are told that "an attentive study of its statements, considered with accurate relation to the numerical allusions, may give some true conclusions as to the material and agents to be employed in the several forms of transmutation." I have tried the method of "an attentive study," but I get no further. The pages seem to consist mainly of detached notes, so that one feels somehow that the text is missing. It is like a copy of the last fifty pages of a Clarendon Press Play of Shakespeare, whose orange-tawney covers are so great a dread to the candidate for local examination, the trifling detail of the play of Macbeth, or Hamlet, having been omitted by the binder.

But when we come to Vol. V. it is quite another matter. We have had nothing in this series so interesting since the publication of "The Divine Pymander." The volume consists of three parts: "A translation of Cicero's Vision of Scipio," "The Golden Verses of Pythagoras," and "The Symbols of Pythagoras," all of which one is glad to have. Not the least interesting part of the book is an editorial essay by L. O., treating of "The Vision of Scipio considered as a Fragment of the Mysteries," and the philosophy underlying.

That philosophy (we read), it is reasonable to conjecture, was alike

> . . . . The system inculcated in the ancient mysteries of every nation . . . . those mysteries being considered as the organized endeavour of illuminati to elucidate the great problem of life and death, the nature of the soul and its relation to the Deity.
>
> Men have ever found themselves face to face with these great difficulties, trying to unravel the skein of life with all the poverty of language and the restrictions of human thought. But human thought alone is powerless for such sublime ascents . . . . a higher faculty of the soul being requisite. "Strive," says the *Zoroastrian Oracle*, "to understand the intelligible, which exists beyond the mind, with the extended flame of an extended intellect."

And we learn further

> Purity of soul is therefore a *sine qua non* to all, who, while yet upon the earth, would come "forth from the bands of body step by step." But purity itself is not sufficient, it must be accompanied by intelligence and will; intelligence to direct the life to the highest good, will to preserve the "equilibrium of balance," that steady mean between two opposing forces, which to pursue is indeed difficult.

* *Collectanea Hermetica*, vols. iv. and v. Edited by W. Wynn Westcott. Theosophical Publishing Co., 1894. Price 2s. 6d. each net.

XVI.—OUR CIRCLES AND MEMBERS.

Members of Circles are requested to send any alteration of name, address, or grouping, to "BORDERLAND" EDITOR, 18, PALL MALL EAST, and to be very careful to write *legibly*.

In all communications Circle Members are requested to quote their number.

Circle Members are reminded that Subscriptions must be renewed in December, except in the case of those who have joined during the last half-year.

In response to suggestion from many Circle Members, we herewith furnish them with a list, *geographically* arranged, in order that those living in the same neighbourhood may communicate with each other without difficulty, if inclined to do so.

Those to whom such facility is not welcome, have, we assume, shielded themselves by the anonymity of number only. The utmost care has been taken to respect the wishes of our correspondents upon this point.

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443.	Fowler, A. J., Jail Dept., Port Blair	,,
442.	Gupta, Dr., Port Blair	Telepathy
280.	McQuillan, W. J., Port Blair	Gen. Inquiry
443.	Owen, A. J. T., Port Blair	Telepathy

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473.	Balding, Edmund, jun., 732, Holloway-road, N. ...	Pal. and Ast.
380.	Banister, Mrs. L., 13, Bonchurch-road, North Kensington	
165.	Bispham, David S., 19, Kensington-gore, W.... ...	Astrology
12.	Bramston, Miss, Sun Trap, Croydon	Gen. Inquiry
441.	Brath, Stanley de, care of Messrs. King & Co., Pall-Mall	
179.	Bulley, Henry A., 9, Walton-place, Pont-street, S.W.	Astrology
108.	Burridge, Henry, 95, Chelverton-road, Putney, S.W.	Spiritualism
504.	Byatt, John, 15, Kathleen-road, Lavender-hill, S.W.	Gen. Inquiry
384.	Callard, Leslie, 217, Finchley-road, N.W.	,,
131.	Carter, Mrs. R., 9a, Hyde-park-mansions, W. ...	,,
530.	Crews, R. G., Esq., 18, Park-hill, Ealing, W.	,,
582.	Cunliffe, F., 39, Chesilton-road, S.W.	Palmistry
402.	Cuddon, Miss Beatrice, 1, Egerton-mansions, South Kensington	Hypnotism
421.	Dennis, Mrs. Annie, 102, Forburgh-road, Clapton Common, N.	Gen. Inquiry
239.	Dottridge, Edwin, The Nest, Woodberry Down, Finsbury-park, N.	Telepathy
195.	Drummond, Emma, 65, High-street, Putney	Spiritualism
30.	Donovan, Fairfield, Mycene-road, Westcombe-park, S.E.	Psychometry
411.	Evelyn, Dr. Mary E., 77, St. Dunstan's-road, West Kensington	Astrology
435.	Edwards, W. H., 238, Southampton-street, Camberwell	Spiritualism
563.	Farmer, W. M., 18, Bina-gardens, S.W.	Gen. Inquiry
93.	Farrington, Miss Ada, 204, Milkwood-road, Herne Hill, S.E.	,,
64.	Fitch, H., Esq., 60, Craster-road, Brixton, S.W. ...	,,
202.	Frankland, George, 37, Godolphin-road, Shepherd's Bush	Auto. Writing
123.	Gauntlett, F. W., 43, Sprules-road, Brockley, S.E. ...	Gen. Inquiry
263.	Goulding, Miss, 62, Warwick-square, S.W.	Spiritualism
55.	Green, G. F. Monkswood, 80, Auckland-road, Upper Norwood, S.E.	Astrology
232.	Grove, Mrs. G. A., Frognal, Ascot	
210.	Harte, R., 7, Fairfield-road, Croydon	Hypnotism
331.	Haweis, Mrs., Queen's House, Cheyne-walk, S.W. ...	Gen. Inquiry
200.	Hayes, Mrs. C. F., 8, Northumberland-place, Bayswater, W.	Clairvoyance
381.	Heard, Richard, 90, Wigmore-street, W.	Auto. Writing
182.	Hermes, Edward S., 19, Devonshire-chambers, Bishopsgate-street Without, E.C.	Spiritualism
132.	Hildyard, F. W., St. Nicholas Club, 81a, Queen Victoria-street, E.C.	Gen. Inquiry
428.	Hooper, Mrs. Ivy, 11, Bulstrode-street, Manchester-square	Hypnotism
34.	Hopps, John Page	Gen. Inquiry
253.	Hossack, Pauline, 31, Bryanston-st., Portman-sq. ...	Psychometry
196.	Hume, Mrs. J., 18, Marsden-road, East Dulwich, S.E.	Crystal Gazing
226.	Hunt, Corrie, 9, Bunyan-road, De Beauvoir-sq. N. ...	Telepathy
85.	Jennings, Mrs., 16, Lower Sloane-street, S.W. ...	Gen. Inquiry
313.	Johnson, A. P. F., 99, Richmond-road, Barnsbury, N.	,,
16.	Kinsman, John, 32, Wolsey-road, Mildmay-park, N.	Psychometry
589.	Kreuger, Mrs., 18, Fortis-green, East Finchley ...	Palmistry
117.	Lacey, Charles, 87, Gore-road, Victoria-park, N.E. ...	Gen. Inquiry
545.	Logan, Mr. E. R., 5, King's Bench-walk, Temple, E.C.	Hypnotism
499.	Lysons, Arthur, West Kensington Park, W.	Astrology
186.	Marshall, Josh. A. P., 17, Eade-rd., Finsbury-pk., N.	Spiritualism
209.	Medley, E. J. (Capt.), 17th Bengal Cavalry, 77, Elsham-road, Kensington, W....	Gen. Inquiry
422.	Minchin, Miss F. McLeod, 27, Oxford-gardens, Notting Hill, W.	,,
519.	Morce, J. E., 45, Colville-gardens	,,
317.	Novikoff, Madame, Wimpole-street	,,
166.	O'Donnell, Mansion House-chambers, Queen Victoria-street	Telepathy & Cry. Gazing
83.	Owen, John, 12, Holland Villa-road, Kensington, W.	Spiritualism
490.	Ozanne, Mr. C. H., 8, Victoria-rd., Old Charlton, S.E.	
413.	Park, A. J., 37, Huntley-street, Bedford-sq., W.C....	Spiritualism
207.	Parker, W. H., 64, Gloucester-place, Portman-sq., W.	Gen. Inquiry
357.	Pericaris, Ioz, Esq., 19, Lower Seymour-street, Portman-square	Gen. Inquiry
22.	Plenderleith, Wm., 60, Stroud Green-road, Finsbury-park, N.	,,
171.	Reynolds, John Henry, 59, Montholm-road, Broomwood-road, Wandsworth, S.W.	Hypnotism
414.	Rogers, Miss Beatrice, 69, St. John's-pk., Blackheath	Astrology
432.	Roberts-West, J. B., Wellington Club, W.	Gen. Inquiry
100.	Scott, Miss Fernleigh, St. Dunstan's-road, Dulwich	,,
40.	Shirley, Ralph, Clairville Lodge, Clairville-grove ...	Astrology
172.	Smart, Gordon, 16, Fourth-avenue, Queen's Park, W.	Telepathy
130.	Snell, Hugill J., 74, Princes-road, Cambridge-gardens, N.W.	Hypnotism
54.	Spagnoletti, H. C. E., 29, Sydenham-park, Sydenham, S.E.	,,
146.	Strange, Miss Sybil, 6, Waldegrave-park, Strawberry-hill	Gen. Inquiry
396.	Taverner, John L., 5, Benwell-road, Drayton-park, N.	,,
595.	Tait, Mrs., 131, Ashley-gardens, Victoria-st., S.W.	Spiritualism
255.	Tucker, Miss A., 66, Finborough-road, South Kensington	Clairvoyance
335.	Tulley, F. R., 16, Bishopsgate-street Within	Gen. Inquiry
229.	Ure, Mrs. Eugenia, Fairlight Villa, Vanbrugh Park-road, Blackheath	Telepathy
215.	Vincent, Lady, 8, Ebury-street	Gen. Inquiry
101.	Voman, Julius, 4, Regent's-park-road, Gloucester-gate, N.W.	,,
157.	Wakeling, John S., 81, Tavistock-road, North Kensington, W.	Telepathy
429.	Wesselitsky, G., 13, Montague-pl., Russell-sq., W.C.	Gen. Inquiry
203.	Westcott, W 26, Thavies-inn, Holborn-circus, E.C.	Clairvoyance

No.	Name and Address.	Circle.
87.	Wight, Mrs. Mary F., 15, Clarendon-road, Notting-hill	Gen. Inquiry
223.	Williams, George, 50, Mark-lane, E.C.	,,
176.	Wingfield, H., 48, Studley-road, Clapham, S.E.	,,
152.		Auto. Writing
158.		Hypnotism
170.		Palmistry
275.		Hypnotism
300.		Spiritualism
327.		Auto. Writing
253.		Gen. Inquiry
328.		Spiritualism and Auto. Writing
456.		Gen. Inquiry
448.		Auto. Writing
450.		Psychometry
462.		Auto. Writing
463.		Gen. Inquiry
471.		Astrology
476.		,,
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511.		,,
538.		Gen. Inquiry
559.		,,
568.		,,
581.		,,

Madeira.

287.	Da Cunha, E. A., care of Cunha & Co.	Telepathy
286.		Hypnotism

Malabar.

570.	Taylor, Mrs. B. O., Vayitre	Gen. Inquiry

Manchester.

194.	Bussy, Jules de, 280, Upper Brook-street	Spiritualism
198.	Cooper, Benjamin, 405, Cheetham Hill-road	Crystal Gazing
138.	Donne, T. E., 86, Market-street	Gen. Inquiry
323.	Laidlaw, Walter, 24, Clyde-road, Didsbury	Astrology
72.	Moodie, Henry, Bank House, Dixon-street, Newton Heath	Telepathy
415.	Thompson, F. W., Carr Field, Luddenham, *via* Manchester	Astrology
144.	Thomas, Fred. J., 112, Wilmeslow-road, Withington	Gen. Inquiry
320.		Astrology
459.		Psychometry

Middlesex.

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67.	Robinson, Miss F., Manor Farm, Wyn Park, Potters Bar, N.	Telepathy
395.		Palmistry
482.		Spiritualism
487.		Gen. Inquiry

Newfoundland.

270.	Apsey, John F., care of Messrs. John Munro & Co. Harbour Grace	Gen. Inquiry
221.	McNeily, Alex. J. W., Q.C., Registrar Supreme Court, St. John's	Auto. Writing

New Zealand.

571.	Gascoigne, Miss Charlotte G., Hardy-street, Nelson	Gen. Inquiry
544.	Powell, Capt. W. T., Devonport, Auckland	,,

Norfolk.

599.	Read, H., Blofield	Hypnotism
76.		Gen. Inquiry

Northampton.

585.	Howard, Fred., Lamport	Gen. Inquiry
584.	Westley, Mrs., 35, Lorne-road	,,

Northumberland.

470.	Bukford, Miss R., Ashington, Morpeth	Psychometry
447.	Norris, John, 80, Elswick-road, Newcastle-on-Tyne	Astrology

Nottingham.

378.	Ward, Fanny, Moorgate Cottage, Retford	Auto. Writing

Nova Scotia.

240.	Dodwell, C. E. W., 42, Queen's-street, Halifax	Gen. Inquiry

Portugal.

66.	Oakley, H. E., Rue du Corpo Santo	Gen. Inquiry

Poland.

220.	Dozewiecki, Dr., 54, Nawy Swiat, Warsaw	Gen. Inquiry
219.	Walderowick, Wtwadysta, 54, Wspotna-st., Warsaw	,,

Russia.

No.	Name and Address.	Circle.
309.	Hustler, Harriette, care of Countess Sievers, Wenden Castle, Wenden, Lifland, Russia	Gen. Inquiry

Saxony.

193.	Oerton, Mrs. F. M., Hauptmannstrasse, 5 pt. l, Leipzig, Saxe	Gen. Inquiry

Scotland.

321.	Aitkin, James, St Ninians, Stirling	Crystal Gazing
164.	Brown, W. H., Inland Revenue, Stirling	Astronomy
453.	Bruce, Mrs. J., Invermoriston, Inverness-shire	Auto. Writing
91.	Brown-Smith, Mr. Hermitage, Honeyfield, Midlothian	Hypnotism
385.	Crawford, James, care of Young, 18, Cumberland-street, Edinburgh	Gen. Inquiry
224.	Caird, Mrs., Cassencary, Creetown, N.B.	,,
136.	Dall, W. C., care of Mrs. Purvis, 1, Abbey Mount, Edinburgh	,,
73.	Lowson, Mrs. Flowerdew, Holly Cottage, Lasswade, Midlothian	,,
154.	MacDonald, Mr. Craigenocock Castle Hear. Paisley	Hypnotism
13.	Martin, Charles J., 19, Chester-street, Edinburgh	Spiritualism
423.	Marr, John, Cairnbrogie, Old Mildrum, Aberdeenshire	Telepathy
10.	Mitchell, Geo. A., 67, West Mill-street, Glasgow	,,
574.	Nugent, Hon. Mrs. Greville, Cove, Ecclefechan	Crystal Gazing
495	Osborn, C. A., 48, West Princes-street, Glasgow	Astronomy
257.	Phillips, Jas., 103, Dundas-street, Glasgow	Clairvoyance
222.	Raeburn, Miss J. R., 49, Manor-place, Edinburgh	Auto. Writing
180.	Rodger, W., 12, Rankeillor-street, Edinburgh	Hypnotism
155.	Scott, John, 144, Douglas-street, Glasgow	Auto. Writing and Clairvoyance
460.	Sinclair, J. B., New Pitsligo, Aberdeenshire	Gen. Inquiry
91.	Smith, R. Brown, Hermitage, Murrayfield, Midlothian	
510.	Stevenson, James, Apsley-place, Glasgow	Clairvoyance
120.	Stewart, Mrs. C. A., Larghan, Cupar Angus	Telepathy
35.	Taylor, Frank, 61, High-street, Johnstone	Hypnotism
374.	Thomson, John C., M.A., M.D., 96, High-street, Lockerbie, N.B.	Spiritualism
21.	Young, Jno., 6, Carlton-terrace, Kelvinside, Glasgow	Telepathy
27.		Gen. Inquiry
83.		Astronomy
330.		Gen. Inquiry
410.		,,
430.		Auto. Writin
526.		Gen. Inquiry
601.		

Somersetshire.

51.	Coleman, Frank W., Gleniffer House, Walliscote-road, Weston-super-Mare	Gen. Inquiry
42.	Cox, Benjamin, Town Hall, Weston-super-Mare	Telepathy
208.	Hallett, H., Cheapside, Taunton	Gen. Inquiry
216.	Kew, Chas. Henry, Compton Martin, near Bristol	Psychometry
412.	Sheppy, Oliver, 22, Upper Boro' Walls, Bath	Clairvoyance

South Africa.

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341.	Croghan, Dr. E. H. Beaconsfield	Hypnotism
391.	Drews, Prof. C., Magill-road, Norwood, South Australia	
288.	Bacon, John, George-street, Kimberley	Psychometry
565.	Baxter, Ernest, Esq., Mafeling, British Bechuanaland	Gen. Inquiry
295.	Bradshaw, Mrs. Annie, The Wilderness, West End, Kimberley, Cape Colony	,,
339.	Dick, R. J., King William's Town	,,
289.	Dixon, William, Savoy Hotel, Kimberley	Psychometry
262.	Giddy, Mrs. Annie S. Stutterheim, King William's Town, Cape Colony	Auto. Writing
377.	Hire, Mrs. F., H.M. Dockyard, Simon's Bay, Cape of Good Hope	Telepathy
457.	Johnson, W., Esq., P.O. Box 66, Cape Town	Hypnotism
291.	Kollen, C. H., Swedish Institute, Currey-street, Kimberley	Palmistry
261.	Lennard, Arthur, Mission House, Cape Colony	Gen. Inquiry
342.	Lindblom, Dr. Frans., Swedish Institute, Currey-st., Kimberley	Hypnotism
293.	Lees, Wm., No. 1 Klip Dam, Hebron, Griqualand W.	Gen. Inquiry
267.	Macauley, J. H., West End, Kimberley	Comp. Dreams
244.	Mandy, Frank, Belgravia, Kimberley	Psychometry
343.	Millar, T. L., West End Compound, de Beers Consolidated Mines, Kimberley	Astrology
242.	Mumford, Gilbert, care of Mr. W. J. Judge, Angel-street, Newton, Kimberley	Psychometry
323.	Nicholls, R. Floyd, P.O. Box 1480, Johannesburg, Transvaal	Astrology
529.	Norris, Mr. G. M., Box 2089, Johannesburg	Gen. Inquiry
496.	O'Meara, Ernest A., Lynn Dene, Lyndhurst-road, Kimberley	Auto. Writing
537.	Ricketts, Alfred H., Forest Department, East London, Cape of Good Hope	,,
268.	Pearson, Mr. Isaac, De Beers-road, Kimberley	Clairvoyance

No.	Name and Address.	Circle.
388.	Saunders, Mrs., Jongaat, Natal	Psychometry
370.	Schultz, J, B., Kroonstad, Orange Free State ..	Gen. Inquiry
324.	Sink, Wm., Richmond, Natal	Hypnotism
368.	Sidwell, Henry B., The Vicarage, Middleburg, Transvaal	Gen. Inquiry
290.	Stead, B., Currey-street, Kimberley	Auto. Writing
245.	Swift, Henry, Langbourne Lodge, Bishop-road, Kimberley	Gen. Inquiry
533.	Tuke, Charles William, African Banking Corporation, Limited, Pretoria	Palmistry
520.	Turnbull, A. R. R., Esq., Hlabisa District, Zululand	Auto. Writing
267.	Vernon, H. F., Port Elizabeth	Gen. Inquiry
521.	Whiting, J. R., Tivoli Hotel, Johannesburg	Hypnotism
296.	... ...	Gen. Inquiry
486.	... ...	Clairvoyance

Suffolk.

192.	Allen, Robert, Church-hill, Wickham	Palmistry
476.	Jacob, George, Ferndale, London-road, Ipswich ...	Gen. Inquiry
78.	Johnson, Mrs. Robert, Colonial College, Hollesley Bay	,,
126.	Selong, Edmund, Barton Mills, near Mildenhall ...	,,
299.	... .	,,
355.	... .	,,

Staffordshire.

576.	Harcourt, J. C., Tividale, Tipton	Astrology
251.	Hillman, Lady, Wightwick, Wolverhampton... ...	Auto. Writing
420.	Hulse, Fred., 49, Ricardo-street, Dresden	Gen. Inquiry
92.	Swift, S. Darwin, Denston College, Uttoxeter ...	Hypnotism
318.	Whitehead, J. F., Park View Terrace, Basford, Stoke-on-Trent	,,

Surrey.

41.	Collison, Mrs. C., Newlands, Weybridge	Gen. Inquiry
445.	Gadsden, Miss, Ewell	Astrology
549.	Phillips, Mrs. L. A., Westlands, Epsom	Gen. Inquiry
61.	Taylor, Lt.-Col., Royal Military College, Camberley	,,
250.	Tromer, Ellen E., 1, Carlton-terrace, Redhill	,,
63.	Wyld, Geo., Esq., Fieldhead, Wimbledon-park ...	,,
462.	... ...	Auto. Writing
546.	... ...	Palmistry
591.	... ...	Gen. Inquiry
593.	... ...	,,
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Sussex.

184.	Cameron, Miss, 19, Marlborough-place, Brighton ...	Clairvoyance
127.	Kingston, H. D. R., M.D., Hillwood, Cuckfield ...	Gen. Inquiry
70.	Lockyer, Miss M., 62, High-street, Battle	Clairvoyance
228.	Lowther, Miss, 16, Adelaide-gardens, Ramsgate ...	Telepathy
15.	Blackwell, Dr. Elizabeth, Rock House, Exmouth-place, Hastings	Gen. Inquiry
524.	... ...	Clairvoyance
556.	... ...	Gen. Inquiry

Switzerland.

352.	Muse, E. L., Hotel du Lac, Vevey	Gen. Inquiry

United States.

523.	Brun, Clement B., 114, Fifth Avenue, New York ...	Auto. Writing
522.	Conable, Geo. W., 132, West 23rd-street, New York...	Telepathy
285.	Fletcher, Emily, 346, 63rd-street, Woodlawn, Chicago	Clairvoyance
337.	Gleason, Miss Adèle, 230, West 59th-street, New York	Gen. Inquiry
467.	Grubb, Mrs. S. F., Nat. W.C.T.U., Kirkwood, Mo...	Clairvoyance
470.	Haddock, Rev. Frank C. Gardines, Kenebec Co., Maine	Telepathy
256.	Holbrook, Dr., 46, East 21st-street, New York ...	Gen. Inquiry
334.	Hudson, T. J., 10, 9th-street, S.E. Washington ...	,,
265.	Jones, George H., 561, Madison-square, New York ...	,,
338.	Joline, Mrs. A. H., 1, West 72nd-street, Dakota Flats, New York City	,,
440.	L'Abery, Colusa, California	Auto. Writing
600.	Luscomb, Mrs. H. S., 17, Yarmouth-street, Boston...	Gen. Inquiry
336.	Lukins, Dr. Anna, 1,068, Lexington-avenue, New York	,,
513.	Morrison, W. B., 18, James-street, Grand Rapids, Michigan	Spiritualism
348.	Mount, M. A. B., 574, Lexington-avenue, New York	Gen. Inquiry
140.	Nunn, R. J., 119½, York-street, Savannah, South America	,,
405.	... ...	Spiritualism

Wales.

No.	Name and Address.	Circle.
347.	Clatton, J. H., Goring Villa, Bury Port, R.S.O., Carmarthenshire	Gen. Inquiry
567.	Evans, Evan D., 9, Gelli-row, Ystrad, Rhondda, Pentre	Auto. Writing
96.	Hughes, P. H., 12, National-street, Towyn, Merionethshire	Gen. Inquiry
580.	Morgan, David, Beynmawr, Breconshire	Psychometry
33.	Phipps, W. A., 251, Cowbridge-road, Cardiff	Gen. Inquiry
189.	Price, Mrs. J. E., White Hall Hotel, Towyn, Merionethshire	,,
25.	Williams, D. K., 71, High-street, Merthyr Tydfil ...	Astrology
418.	Wooding, Rev. W. J., Vicarage, Glendovey, R.S.O....	Psychometry
532.	Young, G. F., Trafalgar House, Llanelly	Gen. Inquiry
206.	... ...	Theosophy
531.	... ...	Gen. Inquiry
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Warwickshire.

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86.	Thompson, J. G., Walton House, Holly-walk, Leamington...	Gen. Inquiry
169.	... ...	Spiritualism

Westmoreland.

77.	Burton, George, Staveley Park, near Kendal	Gen. Inquiry
75.	... ...	Spiritualism

West Indies.

405.	Coult, F., St. Vincent	Hypnotism
512.	Franklin, Miss, Bay-street, Barbados	Telepathy
466.	Kirton, J., Arthur's Seat, Barbados	Psychometry
273.	Kirton, S. B., Callendars Estate, Christ Church ...	Telepathy
552.	Learmond, A., Beckles-road, Barbados	Spiritualism
547.	... ...	Gen. Inquiry

Wiltshire.

59.	Yates, Miss Laura, Factory House, Wilton	Gen. Inquiry

Worcestershire.

259.	Bennet, A. J., Kinver, Stourbridge	Spiritualism
234.	Davieson, Charles, Leipzig House, Malvern Link ...	Gen. Inquiry
56.	Evans, J. Miles, Malvern	,,
71.	Gardner, Rev. A. M., 17, Bourne-street, Dudley ...	Telepathy
397.	Sutton, W., Enville-road, Stourbridge	Palmistry
583.	... ...	Clairvoyance

Yorkshire.

419.	Anderson, Tom Scott, Wilkinson-street, Sheffield ...	Auto. Writing
19.	Appleyard, Walter, Endcliffe-crescent, Sheffield ...	Gen. Inquiry
534.	Beverley, W. H., 13, Albion-road, Scarboro'	Astronomy
794.	Buckley, James, Ivy Bank, Cricket-road, Sheffield ...	Auto. Writing
147.	Burchell, Mrs. J., 26, Chapel-street, Leeds-road, Bradford	Psychometry
62.	Davies, Mrs. H., Brackenoe, Marton, R.S.O. ...	Palmistry
214.	Davison, G. M. (Miss), Haddlesey House, Selby ...	Astrology
211.	Etchells, Thomas, The Oakes, Lindley, Huddersfield	Gen. Inquiry
297.	Eccles-Hodgkinson, Grange Bank, Eccles Hall, Sheffield	Psychometry
65.	Firth, Oliver, Hawthorne House, Baildon, nr Shipley	Telepathy
252.	Fox, Alfred Russell, Sing-hill, Sheffield	Gen. Inquiry
399.	Goodman, S., 10, Prospect-street, Hull	Telepathy
550.	Jones, John M., Bagdale, Whitley	Spiritualism
264.	Lockhead, —, 6, Grange-terrace, Lightcliffe, near Halifax	Telepathy
409.	Lunn, Geo., 70, Manningham-lane, Bradford	Gen. Inquiry
588.	Malan, E., Beechgrove, Newlands, Hull	,,
43.	Nichol, E., Marlborough-avenue, Hull...	Theosophy
135.	Rouse, Mrs. H., Firby Hall, Bedale	Gen. Inquiry
181.	Taylor, Walter, 39, Knight-street, Halifax	Astrology
481.	Thomas, W. H., 10, West terrace, North Ormsby, Middlesbro'	Theosophy
24.	Toothill, Mrs. Annie, Hazelhurst, Hazel Hill, Bradford	Telepathy
17.	Wood, Horatio, Beechville, Beech-grove, Harrogate	Gen. Inquiry
167.	... ...	Spiritualism
478.	... ...	Telepathy
156.	Esmond, Fred., 53, Stonegate	Spiritualism
89.	Summerson, A., Esq., Railway-street, Pocklington ...	Psychometry
90.	Waite, Z., Esq., The Balk, Pocklington	Astrology
225.	... ...	Spiritualism

XVII.—SOME ARTICLES OF THE QUARTER.

We shall be grateful for the co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, *translations* of those in the foreign magazines, can be had at the usual terms on application to Borderland Editor, 18, Pall Mall East.

Alchemy:

What is Alchemy? *Unknown World*, November

Apparitions:

Apparitions and Thought-Transference, *Light*, October 13
Apparitions of a Mother to a Child of ten years, *Annales des Sciences Psychiques*, October
Apparitions, *Revue Spirite*, November
Story of an Apparition, *Revue Spirite*, October

Astrology:

Delineations for the Solar Months, *Astrologers' Magazine*, November
Indian Astrology, *L'Initiation*, November
Jupiter in Cancer, *Astrologers' Magazine*, November
Natal Astrology, *Unknown World*, November
Notes on Planetary Cycles, *Astrologers' Magazine*, November
Planetary Influences, *L'Initiation*, September
Planets, Houses, and Exaltations of, *Astrologers' Magazine*, November
Saturn in Scorpio, *Astrologers' Magazine*, November
The Real Basis of Astrology, *Astrologers' Magazine*, November

Automatism:

Automatic Communications, *Religio-Philosophical Journal*, October 13, 27
Automatic Writing, *Fra de to Verdener*, November
Direct Slate Writing, *Revue Spirite*, October
Spirit Communications, *Harbinger of Light*, October 1
The Shakespeare-Bacon Controversy—Automatic Communications on, *Religio-Philosophical Journal*, October 6

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Cardiff Evening Express, October 17
Christian World, October 20
Efterat, November
Harbinger of Light, September 1
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Newcastle Evening News, December 4
Psychische Studien, October
Sheffield Independent, October 17
Theosophic Gleaner, September
Theosophist, October
Two Worlds, October 26

Buddhism:

Atma Bodha; or, Self-Knowledge, *Lotus Bluthen*, December
Buddha and Christ, *Sphinx*, December
Buddhist Catechism, *Sphinx*, November
Buddhism and Christianity, *The Monist*, October
Buddhism, Bishop Copleston on, *The Buddhist*, October 5
Buddhism, The latter Development of, *Maha-Bodhi*, November
The Great Buddha, *Good Words*, November
Yoga and Christianity, *Lotus Bluthen*, December

Christian Science:

A Christian Science Idea (written automatically), *Religio-Philosophical Journal*, October 20
Christian Science, Comparison in favour of Spiritualism, *Light of Truth*, September 29

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MR. F. W. H. MYERS.

From a Photograph by Mrs. Myers.

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. II. APRIL, 1895. No. VIII.

I.—THE CHRONIQUE OF THE QUARTER.

WITCHCRAFT.

DURING last quarter, public attention has been somewhat rudely directed to a survival of the belief in witchcraft, by the case of witch burning at Clonmel. The subject is one of great interest and not of little importance. It is the fashion to assume that no one believes in witches nowadays, and that witchcraft is an exploded superstition. Such complaisant assumptions abound in society, which is, after all, but a thin veneer over a great mass of aboriginal humanity. Witchcraft is one of the living faiths of the world to-day, and it is natural that it should be so, for, owing to the irrational, irreligious, and altogether unscientific attitude of educated persons in dealing with this subject, all manifestations of the sub-conscious mind, every phenomenon of the Borderland, is made over as a gift to the witch and the wizard, who naturally thrive upon his monopoly. Witchcraft has been denounced by religion, and condemned by law. Witches, in turn, have been prosecuted and persecuted, and still witchcraft survives. It is right that it should survive, because under the term witchcraft there is included a large body of truth. In the record of witch trials we find the germs of hypnotism, of telepathy, of thought-reading, of psychometry, and of the plurality of the consciousness. As long as you burn your witch and denounce her craft, she will continue to haunt the world as a dark shadow of religious faith; when you can explain witchcraft and interpret the witch to herself you are much more likely to deliver the world from the dread which has haunted it since man was first a living soul.

WITCHES WANTED!

In this connection I would make a special request to readers of BORDERLAND and members of our Circles everywhere, to send me, as soon as possible, after reading this, the name and address, with any authentic particulars, of any reputed witch or wise woman whom they may know personally in their neighbourhood. There are few studies which are more interesting than the witchcraft of to-day. It flourishes mostly in country districts, few of which are without their wise woman; for, by a curious irony, the only women who are reputed to be wise are those who are believed to have dealings with the occult world. In this possibility, the ironical rustic may be nearer the truth than the cynical materialist.

THE SPIRITUALIST CONFERENCE.

The Conference of the Spiritualist Alliance, which is to be held in the coming quarter, will, it is to be hoped, afford an opportunity of bringing together members and interested students of the Borderland, who do not usually meet, and who are not, as a rule, over friendly. Spiritualists are a despised and proscribed remnant, but persecution in their case has not had the result of binding the persecuted together in fraternal bonds. On the contrary, mediums and psychic students are too often much more impressed with the shortcomings of their fellow-students, than with a sense of their comradeship in an honest cause. No doubt some spiritualists are very trying, and even among those who have unmistakable psychic gifts, there are many fraudulent vulgar persons, but they have at least one thing which distinguishes them from the rest of their fellowmen, viz., they have a real working faith in the immortality of the soul, and that is more than can be said for the majority.

IMMORTALITY.

The subject, however, is gaining ground, and an American press association has just arranged to syndicate a series of papers by representative men on the question. "Why I believe in Immortality." The subject is to be treated from all sides, and a special place is allotted to a statement of the spiritualistic "foundations for belief" in the persistence of the individual after death. As these

articles will be published in papers having some eight million readers, it is evident that men are beginning to think once more of life after death. At present most men say, with Lord Randolph Churchill, they never once think of these things.

We see the same phenomena at home in the intermittent discussion which goes on in the press, at colleges, and at the dinner-table. Some day soon, the ordinary conventional person, orthodox or otherwise, will wake up and discover that once more the human race is beginning to recognise that it is "not even as beasts that perish," and that the Christians of every land, in affirming as they have always done the presence of invisible beings of the other world in the midst of our busy life were stating a universal fact, not merely indulging in speculative romances which nowadays seem to be believed the less, the more they are preached about.

TEST SÉANCES.

It is to be hoped that something will come of Colonel Le M. Taylor's suggestion in *Light*, that during the Spiritualists' Conference in May some of the many mediums likely to be in attendance should hold some test-séances. The dearth of phenomena, so far as the general public are concerned, is generally recognised—the private séance is not accessible—the public seldom deserving of attention. Apart from what is done at the Conference I shall be glad to hear from any mediums who may be coming to the Conference with a view to arranging séances at this office or elsewhere.

HYPNOTISM ON THE CONTINENT.

It has been formally decided in Russia, in the "department of medicine of the Minister of the Interior," that treatment by Hypnotism being "a violent remedy," it is not to be practised therapeutically except by physicians specially authorised to apply it to the patients under their charge.

In France, on the other hand, as we learn from the *Revue de l'Hypnotisme*, hypnotic treatment is regarded more and more as a part of ordinary practice. At the Institute "Psycho-Physiologique," founded in 1891 for the study of such subjects, regular instruction is being given to medical students in psycho-therapeutics. M. Bérillon will give practical demonstrations every Monday and Friday from the 29th of April.

HYPNOTISM AT THE AQUARIUM.

It is somewhat difficult to justify the recent exhibitions of hypnotic trance at the Aquarium. All exhibitions of what is painful or dangerous are brutalising to the public, and that these experiments have their dangers is shown by the necessity for medical interference in the case of Nolan on February 2nd. The "long sleep" has now been for some time in use, and with excellent results, for therapeutic purposes. To demonstrate its possibility is, therefore, superfluous; in the hands of the mere amateur, as at the Aquarium, it is dangerous, and to exhibit it as an amusement is degrading.

INFANT PHENOMENA.

The Theosophists, who can always explain everything, have an explanation of the boy prodigy in Berlin, of whom, by the way, we have not heard much lately. He is, it appears, an infant phenomenon merely so far as his physique is concerned, being in reality an adult soul who has taken a fresh body, and brought over its previously acquired knowledge. At Moradabad, we are told, there is a similar case—a boy of seven, who talks Yoga philosophy, and discusses abstruse religious questions, and puts the pundits to shame. It is reported that here in England is a little boy who, for a considerable part of his short life, has perplexed his friends by his descriptions of places and persons that he had, to their knowledge, never seen, giving them names so strange and unpronounceable that he was naturally supposed to have invented them himself. However, in due course an African traveller was entertained at the child's home, and the two promptly made friends and shared experiences. The child is reported to have a knowledge of the names and facts of life in Central Africa worthy of an experienced traveller. Have we here a Speke, a Livingstone, a Baker, a Gordon, or—what?

CHRISTIAN SCIENCE IN BOSTON.

The doctrine of mind-healing seems to have taken deeper root in America than in Europe, in spite of the fact that it is we who have the Lourdes Pilgrimages and the Well of St. Winifrede, and the Knock miracles. They have just opened in Boston a temple capable of holding 1,500 persons, and costing over £40,000. This amount has been collected in fourteen months, as a testimonial to Mr. Eddy, the founder of the society, possibly, too, as a recognition of economy effected in doctor's bills by the determination to have nothing the matter with one.

AN APPEAL FOR "LIGHT."

We regret to see that our valued contemporary *Light* finds it still necessary to make its annual appeal to the liberality of friends and readers. It is no uncommon thing to hear that "there is no money in spooks," but so long-established an organ as *Light* surely deserves a degree of support which should make such an appeal superfluous. This year, for the first time, the Spiritualists' Alliance also asks for increased support, in order to be able to enlarge its sphere of usefulness. The General Conference of Spiritualists will, of course, be a considerable tax on its resources. All interested in the subjects to be discussed, if only for their own sake, should feel bound to do their share in preventing any restriction of the usefulness of so important an occasion by the lack of funds.

PSYCHOLOGICAL PUBLICATIONS.

We learn, with interest, that some of our Continental and American savants intend jointly to issue annually a volume, giving the history of the progress of psychological experiment and observation during the preceding twelve months. Why is there no English name in a list which includes M.M. Binet and Féré, Delabarre (of Rhode

Island), Weeks, of Harvard, Flournoy, of Geneva, &c. At the same time we are sorry to find that the publication of the *Psychical Review*, the organ of the American Psychical Society, is suspended for the present. It was ably edited by Mr. T. E. Allen, and, during its short career of two years, has contained many contributions of interest and value.

PALMISTRY AND THE MAGISTRATES.

Surely there is something supremely grotesque, to use no harsher name, in the difference of the decisions of the two magistrates—one at the Mansion House, the other at Salford—who have lately dealt with the question of "obtaining money by false pretences," in the case of the professional palmist. It is quite time that the palmist's status was made clear. Both magistrates inflicted fines, the one of 10s., the other of £25! Surely the question should not be left to mere individual feeling to such a degree as this. Even if the value of the palmist's opinion as an article of commerce be deemed a minus quantity, there should be some standard of value less variable than that of the magistrates.

PHENOMENA IN DORSET AND BERKSHIRE.

The newspapers have been unusually busy lately with stories of mysterious hauntings in Dorsetshire and Berkshire villages. Neither of these has furnished as much instruction as might have been hoped. The Durweston case (near Blandford, Dorsetshire) terminated somewhat abruptly with the removal of the children supposed to be the mediums in the matter. No doubt it was best for the children, but the cause of inquiry has suffered. The phenomena included raps, intelligent messages, slate writing, and disturbances of the poltergeist type, and were vouched for by several witnesses, including the rector and the schoolmaster. It is said that up to a certain point the phenomena followed the children.

THE HAM GHOST.

Mr. Maskelyne has been somewhat severe upon the Ham ghost, and assigns the phenomena—which were subsequent to those at Durweston—to the well-known influence of imitation, possibly supplemented by the desire for gain. The occupant of the house in question, Mr. Thomas Turner, indignantly denies the allegation, and courts further inquiry.

SPIRITUALISM IN RUSSIA.

In spite of interference from the Government, timidity on the part of the press, and ridicule on the part of the public, Spiritualism seems to flourish in Russia, especially at Moscow and St. Petersburg. Psychical Research is prospering in the hands of Professors Bouclereff and Wagner, of the St. Petersburg University, and such distinguished men of science as Aksákoff, Tourkevitch, Bodisco and Mihailoff, some of whom took up the inquiry with prejudice and distrust, but are now earnest in investigation and experiment.

MISS ROSS'S CHARACTER READING.

Miss Ross, 41, High Street, Smethwick, Birmingham, has, naturally enough, received a great increase of correspondence in consequence of her clever diagnosis of Mark Twain's character. She asks us to explain to those concerned that, owing to imperfect address, some of her replies have been returned through the Dead Letter Office, and begs that they may be applied for.

DR. HODGSON ON EUSAPIA PALADINO.

Dr. Hodgson, the Secretary of the American Brand of the Society for Psychical Research, has forwarded to the Journal of the Society, some interesting criticisms on the Eusapia experiments, pointing out some possibilities of cheating such as a dummy foot, clips attached to her sleeves and other appliances. Dr. Hodgson as an experienced conjuror is an authority on such matters, and it appears that an Italian gentleman Torelli, thinks he has discovered a part of her method of producing phenomena.

HOW HE IS ANSWERED.

Professor Lodge's reply is very explicit and seems to dispose entirely of any of the suggested possibilities. "I really do not see," he writes, "how Dr. Hodgson can get over these statements or any of his hypotheses without attributing to us definite and deliberate falsehood."

Professor Richet while declaring emphatically that no exception can be taken to the evidence on such points as a possible accomplice, mechanical appliances or collective hallucinations, admits that in one respect Dr. Hodgson has attacked a vulnerable point, that of the possibility of deception in regard to the medium's hands. He considers the question in minute detail and declares that he is as confident as it is possible to be of any thing, that the hands as well as the feet of the medium were absolutely under the observation of the sitters.

Dr. Ochorowicz, also replies at some length to Dr. Hodgson whose analysis he considers "excellent" and worthy of the attention of all who experiment in this direction. But on the question of the care exercised he entirely endorses Professor Lodge's report.

II.—LIFE ON THE OTHER SIDE.

LETTERS FROM JULIA—(*continued*).*

THE following are some further communications from "Julia," written automatically by my hand in the last quarter. For the information of those who may not have hitherto read anything on the subject, I may say that "Julia" is the Christian name of a friend of mine who died three or four years ago, and who afterwards communicated with me and others, by apparition and by automatic handwriting, under circumstances that are fully described in the first number of BORDERLAND. It will be noticed that here and there, in these communications, there are remarks by the way, asides, as it were, interrupting the tenour of the message. That is owing to questions which I ask, or mental observations which I make, as I read what my hand is writing. I have enclosed these asides in a parenthesis, leaving the observations which provoked them to be inferred. The headings, of course, are my own.

FROM "JULIA."

March 10th, 1895.

My dearest friend—I wish to write with you quite a long letter this morning.

I will postpone anything I may have to say about personal things, in order to tell you the message with which I am charged.

It is a message not personal to yourself, but general, and one which I wish you to publish in BORDERLAND. We have not often so good an opportunity of addressing those who are still in their bodies, so I beg you to allow me the full use of your hand and pen for an hour at least.

REUNION WITH THE DEPARTED.

You may remember that in my last I told you how we travelled to the land where I met my beloved friends. The meeting was very pleasant, but also in some way strange. There was a sense of difference. Those whom I met were still as loving as when I had bidden them adieu, but they were also somewhat different. There was nothing that reminded me of the pain and sorrow in which I had last seen them. They had grown spiritually. I felt myself a poor child beside them. Yet they were not haughty, only they knew more and loved more. They were very tender and kind to me. My Angel Guide handed me over to them. She said, "She needs what you can give her."

[No, I went direct to the place I am describing. I have to describe that later.]

The first thing they were to teach me was to see those whom I knew on this side. That is almost always the way. I was no exception. When the soul wakes up on this side it is often encompassed about by those whom it has loved and served in life. But sometimes a little space intervenes, as was my case. Why, I shall tell you hereafter. But the space is small. We talk of space to you because you are still dominated by earth conditions, and when you come over here you find it difficult at first to escape from the old conceptions. They gradually fall off you as the chrysalis drops from the butterfly. But you will find that the Guide and the loving Father are wonderfully accommodating to your weakness and ignorance and prejudice.

WHY THEY DID NOT MEET ME.

When I came here I had not lived long on earth. When I passed over I was still in the full energy of my prime. Among those who were here before were none who had been so close to me on earth as to make me long for them more than for all else. If E——, for example, had been on this side, my first thought would have been for her, and she would have been with the Angel. But as it was, all the longings of my heart were for those still on your side. My affections were set on the world and the souls still in the body. With regard to the New World, what I felt was more curiosity and wonder than the immediate passionate longing of the heart to meet those who had come before. Hence the Angel met me alone. Hence the apparently long journey through space.

[My dearest friend, it is impossible for me to answer all your questions. When you can understand what I might call the other side of everything, and can realise that the things seen are temporal, but the things unseen are eternal, you will be able better to understand what I am now trying to tell you as to the semblance of space.]

RECOGNITION.

When I found my friends, there were about five or six of those relatives and near friends who had been on this side for some time. My dear little sister was the lovingest and dearest of all. I saw before me the semblance of her childhood, just as she was in the long years ago, when I had parted with her it seemed for ever. But she was only assuming the child form to gain recognition. After a time, when I learned more about the life here, she revealed herself to me as we see her now, as a spirit who is woman grown. There is no difficulty in our assuming whatever form we need for the purpose of the moment. No, I do not mean to say that I could assume permanently any disguise; but you can make yourself appear for the time what you think you wish to be. For the subtle thought is as an artist not merely in colour or marble, but to all apparent semblance in the actual person.

THE ANALOGY OF THE DOUBLE.

You should not marvel at this, for have you not many proofs of this ever on your side in the phenomenon of the Double? Yes, the Double only reproduces himself. But if you, when you are still encumbered with bodies of flesh and blood can reproduce your apparently real and living counterparts, clothed sometimes in dresses which exist only in your thought, why should you doubt that we can do the same, only to a much greater extent? We have no need to do so for our own purpose; but when a newcomer arrives, or when we have to manifest ourselves to you who are still in the body, then we need to use this thought-creation, and body forth the visual tangible appearances with which you are familiar.

[No, I will not enter upon that subject, there is much more important matter to write about than these induced materializations.]

* The first of Julia's communications appeared in the first number of BORDERLAND. The second in the number of January, 1895.

THE CHIEF SURPRISE.

My little sister having embraced me, and welcomed me to the sphere where the loved and the lost are united, took me by the hand and brought me to the friends who were close by waiting for me. They were all very kind and loving, and they told me many things. The chief surprise that I found was in the fact that we were all so very much the same. We did not seem to have become angels or saints. For my part I was, I fear, by no means saintly. There was at first a certain awe that numbed me; but as that numbing sensation wore off, my old natural self asserted itself, and I really felt that I was as I had been, only with a much greater sense of power and of freedom. There was the increased sense of vitality — doubly and trebly delightful after my illness—and a great feeling of restful absence of fret.

NO SENSE OF PERFECTION.

But don't imagine that I felt myself a saint or an angel; I did not, and I fear that I do not now. The sense of imperfection is still with us. Oh, my friend, my friend, there are heights to scale, which you have not dreamed of; there are depths of infinite love which we have not even attempted to fathom. And the more we see, and know, and understand of the Divine love, the more we feel lost in the contrast between the immensity of His love and the infinitesimal meagreness of our own selves. But the difference between what we feel here and on earth is that here the consciousness of love is everywhere. We see what we are, and we often regret it, and mourn for our shortcomings. But we know that we live in the very love of God, and that our very stumblings tend upwards. But we do stumble and fall short of the glory of God.

THE PERSISTENCE OF INDIVIDUALITY.

Even here! oh, my friend, my friend, do you think that if that bundle of passionate and eager forces which make up what you call your Ego were to come here, if the earthly house of your tabernacle were to be dissolved, that you would, in a moment, in a twinkling of an eye, be quite other than you are? Would that spirit of yours be freed from the characteristics which make you really you? No, I tell you no. Individuality is not eliminated, but rather accentuated in its essence, and harmonised in its accidents. The trouble in the world is that it is the other way. There is so much friction in the horns, and hoofs, and armour of individuality, that the real individuality often perishes.

No, I don't mean that we never get into a temper; but we are in what you might call a moral and spiritual sanitorium. We have brought with us all our diseases. We get cured. You can understand that by analogy with the effect of certain climates on earth on physical maladies. The ozone of our life here is love. And, my dear friend, if you had but love enough you would have Heaven where you are. Believe me, that there is no truth greater than this. God is Love! God is Love!

HOW LOVE MAKES HEAVEN.

And Heaven differs from earth most of all in this. There is more love in it; and every love that throbs in the human heart makes earth more like Heaven. No, I will not be led into a discussion about different loves. I have written about that before. All that I need say now is that the love which takes you out of yourself, and makes the happiness of another so important to you, as to make even pain and trouble joyous, and more to be desired than the greatest pleasures, if they are for the welfare of the beloved, that love is the love that overcometh the world. Sin is only the absence of love. Sorrow would be turned into joy if only you loved. I know what you mean. But the sorrow that comes from loving one too much—no, you can never love anyone too much. You often love others too little, and the misery you feel because, as you say, you love one too much, is really because you love the other too little.

AND LACK OF LOVE HELL.

You have, for instance, lost, by parting or by misunderstanding, someone whom you idolize. You are wretched, and life seems dark, and there is no object worth living for. This darkness and misery are not because you love, but because you don't love. For that which troubles you is the void—the blank left in your life. You have never mastered the secret of the true life until you have learned that love is the magic wand that can transform the world, and that wherever it is not transformed it is because you do not love. For instance, if your heart was always full of love to all men as it is to the woman whom you most passionately adore, if every human or sentient being were so much loved by you that you were as much rapt into ecstasy by a chance of helping them, and of making them glad, as you are by similar opportunities for her whom you love, you would never be desolate and forlorn. Life would never be a blank, nor existence a burden. No, my dearest friend, believe me when I say, whatever else I may have to teach you, there is nothing that for a moment is comparable in importance to this—the open secret of Heaven is Love. He who dwells in perfect love is in Heaven. Hatred is hell, and God is with all who love, so far as they love. God is Love. Those who do not love are without God.

DEATH EXISTS—FOR THE LIVING.

But your questions and objections take me away from what I was saying. When I came to talk with my friends, they told me many things that at first startled me. They said, for instance, that I should be able to go among all those whom I had left, and that I should feel no sense of separation. For the spirits of our friends are open to us on this side. Then I said, "There is no death," and they laughed merrily. "Of course not," they said, "not to us who are 'dead.' Death is only a sense of deprivation and separation which the so-called living feel—an incident of limitation of 'life.' Death only exists for the 'living,' not for us." And I wished at once to go and see if it were so; and immediately as I thought, I was back among those whom I loved. I saw Minerva, and I tried to make her see me. I saw E——, and she would not listen to me; and so I came back and said: "No, there is death." They cannot hear, or see, or speak, or feel my touch. And my friends said, "There is death for the body, and those who are in the body feel death even when in life; but when they sleep, and some when they wake, they can hold converse with the spirit before death." And as you know I have found it so. But sometimes the soul is so immersed in matter, it is so preoccupied with the affairs of the world, that even when sleep liberates the higher soul, it sees nothing of us. Mostly, however, we can see, and speak, and communicate freely with the spirits of our living friends. But they seldom can communicate their impressions to the physical consciousness, which is to us almost as inert and unimpressionable as the body of a man asleep is to the living men around.

JULIA.

March 22nd, 1895.

My dearest friend—May I resume my message? Thanks; so much. When I had tried in vain to communicate with

Minerva and with E——, I began to be a little sad. It seemed to me as if I were away from the real interests which bound me to life. It was, no doubt, very pleasant to be well, and delightful to move about as freely as you think; but still the people I loved most, and the work I was most wrapped up in were there; and I was rather sad. Then it was that the Good Angel who had welcomed me into this world, took me to see my Lord. I have nothing to add to what I wrote before.

THE BEATIFIC VISION.

[This is what "Julia" wrote before, in a letter to E——, about nine months after her death. I reprint it from the first number of BORDERLAND:—

I was called away. I found myself in a great expanse of landscape, where I had never been before. I was alone; that is, I saw no one. But you are never really alone. We are always living in the presence of God. But I saw no one. Then I heard a voice. I did not see from whence it came, or who spoke. I only heard the words, "'Julia,' *He who saved thee would fain speak with thee.*" I listened, but no words other than these were spoken.

Then I said, "Who is it that speaks?" And, behold, a flaming fire—really like fire, though in human shape. I was afraid. Then He spoke and said, "Be not afraid. It is I, who am appointed to teach thee the secret things of God." Then I saw that the brightness as of fire was only the brightness that comes from the radiant love of the immortals.

Then the flame-bright one said to me, "'Julia,' behold your Saviour!" and when I looked, I saw Him. He was sitting on a seat close to me, and He said, "Beloved, in my Father's house are many mansions; here am I, whom you have loved so long. I have prepared a place for you."

And I said, "Where, oh my Lord?" He smiled, and in the brightness of that smile I saw the whole landscape change as the Alps change in the sunset, which I saw so often from the windows of my hotel at Lucerne. Then I saw that I was not alone, but all round and above were fair and loving forms, some of those whom I had known, others of whom I had heard, while some were strange. But all were friends, and the air was full of love. And in the midst of all was He, my Lord and Saviour. He was as a man among men. He was full of the wonderful sweet mildness which you are acquainted with in some of the pictures that have been painted by the Italian, Fra Angelica. He had an admirable look of warm affection, which was as the very breath of life to my soul. He is with us always. This is Heaven—to be with Him. You cannot understand how the consciousness of His presence makes the atmosphere of this world so different from that with you. There are many things I wish I could write to you, but I cannot; nor could you understand them. I can only tell that what is good, and sweet, and pure, and noble, and lovable, are but faint reflections of the immensity of the glory that is His. And He loves us with such tender love!]

SADNESS AND SORROW FLED AWAY.

It was beautiful and glorious, exceeding all my powers of description. There was no expectation of the meeting, nor was I even able to realise the fact that I had met Him, until I saw the whole landscape flame and glow as with the radiance of opened Heaven when He spoke to me. The cause for this difficulty was, I suppose, the extreme naturalness of all that I saw and heard. There is such a difficulty in realising that to-day, as yesterday, is the same; that when there is something quite of what we used to call the supernatural order occurring in the midst of what seems so very natural, it is difficult to realise. But, oh, my friend, when it is realised, what a change occurs! The whole world was transfigured in the realization of the intensity and constancy of His love. And from that moment I have never been sad, save for my own shortcomings and my own lack of love. Oh, my dearest friend, if only we could live more in the realised sense of His love.

THE DIVINITY OF JESUS.

[Here the thought occurred to me, "What about the Divinity of our Lord?" "Julia" wrote:]

Oh, why do you trouble yourselves about these scholasticisms? The thing that matters to you is surely what is—not what may have been defined for centuries since. My dearest friend, when you come to this side and have a more vivid sense of the majesty and marvel of the Universe; when you see, as we do everyday, the great unfolding of the infinite glory of the Infinite Father, and when you see also, as we do, that the whole secret of all things is Love, and that there was never so much Love revealed to mankind as in Him, you can understand how it is true that there dwelt in Him the fulness of the Godhead bodily.

March 23rd, 1895.

My dearest friend—That is right; be quite passive; ask no questions, but allow me to write as if I were using my own hand. What I want to say to you, and, through you, to the world of men and women, among whom I once lived as the embodied spirit, is not a message which you can help out by eager questionings. Ask me what you please after I have done; but meanwhile, make your mind as passive as possible. I will do the writing.

THE DIVINE POWER OF LOVE.

Now, my dear friend, I wish to go on from where I left off; telling you, as far as I can, consecutively what my experiences were when I first found myself on this side. When I had seen the splendour of the love light that flooded the world, I was beside myself with joy. All the many loves which I had known on your side faded into insignificance beside the great glowing radiance of that love which swathed me about as with a garment, and enabled me to see what marvellous possibilities, what undreamed of powers, were all the while in the heart of each of us. For there is no other word for it but love. God is Love, and Love is God, and the mystic power of God is Love. We may become as God so far as we enter into His Divine nature, which is love. We may be God as we love, and we remove ourselves from God as we don't love. When you feel as if you were unable to sympathise with any person, by so much as you are unable to sympathise even with his sins, you are out of God. He is all in all, and all His all is love; and you cannot work out His purposes in hate and unkindness. Oh, if only I could make you see as we see it here, how true it is that they only live who love; that all that is not of love is as death; that the soul that does not love is without God in outer darkness; and the only way to save the world is to drench it with love, to flood it with love; yes, love even for the worst. It is not by disliking men, even for their sins, that you will save them from their sins. Pardon me, but this is the truth; all else that I can tell you is but as the fringe: this is the central essence of all.

THE SUPREME IMPRESSION.

When I had, as it were, recovered from the delighted amazement of the new light, I felt overpowered by a sense

of the marvellous condescension of my Lord; for there was about Him nothing of the majesty that terrifies and repels. The one supreme idea which he left on my mind was that of the infinite attraction of love; and a love too, that was personal to myself. There was no jealousy in my love; but I felt that He loved me as much personally as He loved anyone; and He wished for my love, and that without it neither He nor I could be complete. (I know you think this is a blasphemy; I should have thought so once.) But there is the incompleteness of the not yet realised ideal; and the thought of God will not be completely embodied until every heart throbs in responsive love without one jarring note to the All Lover, in whom we live, and move, and have our being.

And with the great new joy in my heart I talked with Him. . . . . What I meant and what He understood was very simple. I longed, simply longed, with an all-constraining desire to make known this love that passeth all understanding to those I loved; and He smiled with loving satisfaction at me as I spoke, and I knew that I was not denied.

THE PATIENCE OF GOD.

But I was not then allowed to begin my work. What I had to do was the beginning of preparation for my work. I had to learn so much; and among the lessons I had to learn, this above all was enforced upon me, to apprehend the patience that waits. He waits; for with Him time is not, and He sees the end from the beginning. And when we, in our impulsive eagerness, would rush in and change, forgetting that time is but a mode of thought, He restrains us; and I was restrained. But it seemed hard; I wanted to go at once and tell you what the truth of the world is. But I must wait. Wait and learn. And I was prepared to execute my mission. Yes, I will continue this afterwards. JULIA.

March 31st, 1895.

My dearest Friend,—I gladly continue my message. You are so busy, I sometimes fear that I shall never be able to tell you what you want to know. The worth of character, which you sometimes ignore and never rightly recognise, must be seen as we see it here to be appreciated. We have wonderful surprises here. We see men as they are. Not, of course, all men always. But when the wrappings are off, we see the nature of the soul, and the factor that decides is the character. I know this sounds like a common-place. But it does not seem a common-place when it is applied as we see it applied here. No. You can hardly, by any stretch of imagination, realise what a change it is to live in a place where the only test is character, and property, station, and work do not count. No, nor religious profession. The idea that you so often have in the world that the words which you say with your lips have magic influence on your hearts, must be seen in all its hollow absurdity to be understood.

(No, that is your idea, not mine. No, I won't adopt it. And I have my reasons. Very well, now go on.)

We see things as they are, not as they are labelled. We have such surprises to encounter; such amazing upturns and revolutions of the estimate in which men and women are held. Oh, my friend, my friend, if the first word of my message is God is Love, and those who love are living in God, my second word surely must be: Judge not, Judge not. For you cannot see, you cannot understand. You are all as children in the dark, making guesses at the colours of shadows thrown upon a screen. You do not see the colour, and yet you pronounce confident judgment. Judge not until at least you see the man as he is. Often what seems to you the worst things are the best. Sometimes the apparent best are among the worst. Motive is not everything, but it is a great deal—so much that those from whom motive is hidden cannot judge fully. My own experience of all this was very varied, and I soon became accustomed to disregard all the distinctions I had made so much of when in life. Then I used to ask if So-and-so were religious, whether they belonged to this or that or the other church; now these things do not interest me any more than the new frills and facings of fashion. We don't ask what church. Here let me say that you may misunderstand what I have written. It is not that I think being religious is of no importance. It is of all importance. What I meant was the asking of anyone of his church connection as a way of knowing whether or not he was religious. That is the absurdity we never practise. We never ask about these things except so far as they stand in the way of the real religion. We lament, and have continually to deplore, the fact that they are substituted for the love which is the fulfilling of the law. The degree of love with which anyone loves, measures his religion. The degree of hatred or indifference which paralyses love in the soul is the test of irreligion. Love eats into selfishness as the sun's rays eat into the black and dark night. That is God in life. That is what we see. Light that shines in the darkness. Love is that light. We don't care for the shape of the shutters that shut it out. Not for the endless discussions, as to the windows that let it in. These questions are so simply answered. The best window, what is that? It is the window that lets in most light. Where, then, is the light that is the test of the window? And the light of life is Love, and Love is God and God is Love; and those who do not love are those who sit in outer darkness, and in the valley of the shadow of death. Sin consists in the living without God; that is to say, without love. But the more you think the more you see that love that is selfish is not love, and love that injures its object is not love but cruelty, rendered only possible to love because it is selfish. The love that sacrifices the permanent welfare of the loved one, to the immediate gratification of the pleasure of the moment, is not real love. All love supposes some degree of restraint, and this is true of the Highest as well as of men and women. Restraint that is born of the intelligence that foresees. And real love is the keenest-sighted of all things.

I.—A WORD WITH MR. WALTER BESANT.

In publishing a further instalment of the communications from my friend on the other side, I may be permitted to quote some comments which have appeared in our contemporary, *Light*. Mr. Walter Besant, in one of his weekly letters to the *Queen*, touched upon the subject of Spiritualism. It is unnecessary for me, I hope, or for any other intelligent man at this time of day to express admiration for Mr. Besant's genius, or gratitude for the services which he has rendered to mankind through his admirable novels, to say nothing of the luminous and instructive work, by which he has succeeded in making old London live once more before our eyes. But even the greatest of geniuses and the most admirable of philanthropists may sometimes stumble, and it is difficult to avoid the conviction that Mr. Besant has stumbled badly in his excursion into Borderland. If he had got up his subject with anything approaching the care which he has bestowed upon the history of any crooked little back street in Westminster, he would have been saved from writing the following passage:—

Let us ask a question which can never be put too often. Is it conceivably possible that, during all these years of alleged communication with the other world, not one single message should have been received of the slightest importance? The spirits belonged to the world into which we shall pass on leaving this. It must, to begin with, be a world wholly different from our own. How do the spirits occupy themselves? What are their hopes—their ambitions—their thoughts?

THE MESSAGES OF SPIRITS.

Now, in dealing with this passage, it must be distinctly understood that there is no question raised as to the authenticity of the messages—that, for the sake of argument, has been admitted. Mr. Besant is not questioning that the messages which purport to come from beyond the border do, in fact, actually emanate from the disembodied spirits of the dead. He confines himself to asking the question whether these disembodied spirits have anything to communicate. Do they tell us anything? He specially mentions certain heads under which he suggests that if such spirits were communicating they might reasonably be expected to give us information. For instance, how do the spirits occupy themselves? What are their hopes? Their ambitions? Their thoughts? And upon all these heads he asserts that during all these years not one single message has been received of the slightest importance. Now, what Mr. Besant says and prints, innumerable other less notable people are saying with equal confidence, which is born of ignorance equally profound. It is, therefore, worth while looking into the matter a little.

A QUESTION OF IMPORTANCE, NOT OF AUTHENTICITY.

Of course, Mr. Walter Besant is far too honest a disputant to take refuge behind such a mean quibble as that of asserting that no matter what the communications are they cannot be considered of any importance owing to the doubt as to their origin, because all question as to their authenticity was waived, *ab initio*. He is now arguing upon the intrinsic value of the statements, assuming them to be what they profess to be. What Mr. Besant says is, that even if they do come from the disembodied spirits of the dead they contain nothing that is worth listening to; that is to say, they do not answer the questions which he naturally thinks ought to be answered. It is necessary to say this, because controversialists, of the baser sort, the moment they are cornered by a statement, if it were true, retreat behind the assertion that it would be important enough if true, but as it is not true, or, nobody can prove it to be true, it is not worth considering.

WHAT THE SPIRITS SAY.

As it happens, in the current number of the *Proceedings* of the Society for Psychical Research, we have a very elaborate paper by Mr. Myers upon the experiences of Mr. Stainton Moses, to which I venture respectfully to refer Mr. Besant. On pp. 87 and 88 we have what professes to be an account of communications made through Mr. Stainton Moses, July 21st, 1871, by the spirit of no less eminent an ecclesiastic than Samuel Wilberforce, Bishop of Winchester. Whether the communicating intelligence was in any way connected with the disembodied spirit of the bishop, I do not propose to discuss, I merely wish to call attention to the communication received, which purported to come from this source, in order to show how naturally and simply, and, as a matter of course, the Intelligence answered these questions which Mr. Besant implies have never been answered, and communicated information which, if it be true, is surely of the first importance.

"BISHOP WILBERFORCE'S" MESSAGE.

"When my spirit awoke to consciousness of the eternal life and its surroundings, I found myself in company with bright and blessed angels, the ministers to me of the abounding mercy of my God. The shock that severed me from earth had been so sudden that at first I was not conscious that I was in the world of spirits. But my dear father made himself known, and convinced me that I was indeed alive and amongst the ranks of the shining ones. With him was my dear mother; and they were joined after by the pure spirit of Keble, and philanthropic souls who delight to gather around him who on earth was a chief amongst men in philanthropy and deeds of love. By them I was conducted to the home where my guardians rest. From them I learn that which is requisite for me, and am taught to put aside much that I once thought of vital moment. Ah! how easily does the spirit put away the opinions of earth to which it so fondly clung! Through my guardians I received the request that I would put myself into communication with you. It was conveyed to me through your presiding spirit, who now writes for me. I complied with joy, and am now pleased beyond measure that I can touch the plane where so many dear to me still live; though, alas! alas! I cannot reach them. They know not; and will not learn as yet. Since I left the earth I have been occupied in learning my work, and in preparing myself for the life of progress to which my being is now devoted. Already, under the guidance of my guardians, I have passed through the first sphere, where are gathered those who are bound to earth by the affections, or are unable to rise as yet. There I saw some whom I had known in the body, and learned from them, and from others, much that I needed to know. My work will be of a similar sort till I reach my appointed sphere. I have come to give you this brief word of comfort and consolation. Be of good cheer."

"One has so much to ask. Are the spheres like this world?"

"In every way similar. It is only the change of condition that makes the difference. Flowers, and fruits, and pleasant landscapes, and animals, and birds, are with us as with you. Only the material conditions are changed. We do not crave for food, as you: nor do we kill to live. Matter, in your sense, is done with; and we have no need of sustenance, save that which we can draw in with the air we breathe. Nor are we impeded in our movements by matter, as you are. We move freely, and by volition. I learn by degrees, and as a new-born babe, to accustom myself to the new conditions of my being."

"Are things real to you?"

"Quite; and very beautiful."

Mr. Besant may wish for more detailed information, and if he will condescend to take as much pains in studying the recorded communications from the other world as he does in verifying some minute point of antiquarian detail about old London, he will speedily discover that he will come upon information quite as detailed as even he can desire.

THE IMPORTANCE OF SPIRIT INFLUENCE.

But let us test their importance, not by the information they impart, but by the influence on the mind of those whom they address. Mr. Myers, surveying the communications made through, or to, Mr. Stainton Moses, says that the utterances of his chief guide fell short of the universality, the permanence which their author would fain give them, but "with regard to their primary end, the development of Mr. Moses' own soul, I know not if words of more weight could have been spoken, or that sturdy and downright spirit leads by any surer way." Again, Mr. Myers says that the Intelligence which communicated through Mr. Moses, as his guide, modified his early life, and, to some extent, trained him as an instrument for advancing knowledge, and

especially the knowledge of religion. To this teacher Mr. Moses thought that he owed all that was best in his own inner life. Mr. Myers, in concluding his two papers, in which he declares his belief in the genuineness of Mr. Moses' physical phenomena, promises us further information from the same source. He says that "much more matter remains, which seems to help us to a much more coherent view as to the relations between disembodied spirits and spirits still inhabiting this tabernacle of the flesh." Surely if such things be so, and Mr. Myers not only says that they are so, but gives chapter and verse and the reasons for the faith that is in him, Mr. Besant has no reason for the calm cocksureness with which he declares that no message "of the slightest importance" has ever been received from the other side.

THE IMPORTANCE OF JULIA'S LETTERS.

In this connection I am glad to be able to quote from the excellent leading article in *Light*, of March 9th, in which the editor draws his illustrations from the communications printed in these pages from "Julia." Our contemporary having informed Mr. Besant that many books are at his service which would show how novel, profound, and beautiful many of the spirit messages were, proceeds as follows :—

But now, as a beginning, let us take the very first thing of the kind at hand; and the latest as well as the nearest. In the current number of BORDERLAND we have a selection from the messages of "Julia," given through the hand of Mr. Stead, and these messages all profess to do the very thing Mr. Besant says he wants doing—they tell us something about life in the unseen. His point is that he does not believe in these spirits because they do not tell us anything important about the life beyond. Well, but if they did tell us anything important? If we cared to hunt up the information for him, we could show him scores of cases, hundreds of instances, laden with important information affecting the lives and fortunes of patient inquirers, —"important," that is to say, in what is probably his sense of the word—telling us something very useful which we did not know.

Well, let us take that test. For our own part, we do not very greatly value these messages of "Julia's" concerning life in the unseen. But that is the subject Mr. Besant wants light upon; and, besides, as we have said, these messages are the latest and the nearest at hand. Now, let us bear in mind what is usually—or, let us say, what is conventionally—believed concerning death and the unseen. Need we repeat it? But perhaps the words, *Heaven*, *Hell*, and *Salvation* will suffice. Now, Mr. Walter Besant! listen to this. We are only putting together a few of "Julia's" statements:—"The change you call 'death' was, to me, perfectly painless. There is no reason to regard it with so much alarm. The preliminaries of decease are often painful; the actual severance, although sometimes accompanied by a sense of wrench, is of small account. I awoke, standing by my dead body, thinking I was still alive. Then the thought of nakedness came to me, and the desire for clothing, and the creative idea somehow gave me what I needed. A messenger of mercy meets all when they die, but all do not see him. Love is light, and heaven is love; and the loving see best. But God is good to all, and loves best those who need Him most, and the loveless are cared for as much as the loving, though the loveless do not see, and do not understand, but they can be very miserable. Do we grieve about our beloved ones whom we leave behind, when they come to want, and know much trouble? In one way, yes; but we see beyond; we see the exceedingly transitory nature of all earthly things, and we see the extent to which poverty and misery minister to the creation of character, the development of love."

Now, in all this, there is nothing as novel as a description of, say, the inhabitants of Saturn would be; but we say it is what Mr. Besant asked for; and we further say that it is so "important" as to make it revolutionary. If it were believed, it would knock on the head the dominant creeds of Christendom as regards the three tremendous words that sum up so much—Heaven, Hell, Salvation. Mr. Besant does not know that messages such as these are the Spiritualist's commonplaces; and we write that word deliberately, quite prepared for the sneer, that they are commonplaces indeed. It is the fashion to say so: but we are not ashamed to confess that such "revelations" as these are more vitally interesting to us than descriptions of the flora of Venus, or the canals of Mars, or the men of Jupiter, or the composition of the sun. We are as much interested in science as Mr. Besant or Mr. Huxley, but we are a million times more interested in the question: Where are Socrates, and Jesus, and Shakespeare, and Erasmus, and Wesley, and Tennyson, and the "dead" baby of the poor woman in the house across the street? And yet Mr. Besant says the messages are not "of the slightest importance."

We should very much like to know what Mr. Besant would consider important. Would he like a description of the latest fashion in Neptune, or how the spirit becomes clothed by willing it? But the one he would not credit, and the other he would not understand. We are all limited creatures, and it would puzzle even Mr. Besant to tell what could be done to give us the slightest hint of the nature and conditions of spirit-life.

I think our contemporary goes too far in saying that the "Julia" messages, if they were believed, would knock on the head the orthodox creed of Christendom, as regards heaven and hell. "Julia" certainly would not say so herself. But allowing for this somewhat exaggerated emphasis as to the bearing of her messages on the general orthodox opinion of the last generation, *Light's* point is well taken.

To this Mr. Besant replies that he does not consider the message quoted by *Light* important in the least. "Julia," he says, "just repeats the ideas of the time. What 'Julia' says is just what any person with spiritualistic leaning, I think, would say. To say that death itself is painless is nothing; all nurses tell us so much. To say that God is love is what the Christians say."

If "Julia" can tell us so much, why can't she tell us more? Alas! poor "Julia." What is the use of her telling people things if they will not take the trouble to read her communications. In our next number I hope that we may be able to hear what Mr. Besant has to say after reading the messages of "Julia," with which at present he is evidently most imperfectly acquainted.

II.—"IF I WERE JULIA:"

A CRITICISM AND A REPLY.

A correspondent who prefers to write over the signature "Lex," has sent me a very interesting criticism of the last communications published from "Julia" in these pages. His letter also deals with automatic handwriting from living people, but as that part of his communication is out of place in this column, I will merely say that I shall be very glad to discuss that question with "Lex," should he care to communicate with me, either personally or by letter. I am glad to quote his criticism of "Julia's" communication, not merely because he expresses vigorously and tersely the kind of criticism which such communications naturally provoke, but also because his objections illustrate some of the difficulties in the way of settling this matter. This is his letter:—

THE CRITICISM.

There is no reader of BORDERLAND who is more thoroughly convinced than I am of the truth of Newton's remark that we are like children playing on the seashore while the immense ocean of truth lies unexplored before us. At the same time,

I am one of those of "little faith" who are always on the look out for "proof," and I am not prepared to accept as "proved" every phenomenon for which you give your voucher; neither am I able to follow you in all the deductions which you draw from the "facts" which you allege. I need hardly say that this is simply a scientific unbelief which has no personal element.

I understand you to assert (1) that you receive by automatic writing communications which you believe to come from one who has "passed over"; and (2) that you receive by the same method communications from your living friends.

First, as to the communications from the "other side." That there are many things in the plans of the infinite Creator which our finite intelligences cannot comprehend is a proposition to which every one will agree, but I think it is equally true that we should believe nothing which, in the light of that intelligence, finite though it be, is improbable or impossible. So, while I am open to admit the possibility of communication with the spirits of the deceased, I find it absolutely impossible to believe that the letter from "Julia" in your last issue is such a communication.

Look at the facts as you state them. "Julia" has "passed over." She has cast off this "earthly tabernacle," and is a spirit pure and simple. She can see us, though herself unseen. To her space is nothing. Simply by thought or wish she can transfer herself, not only to any portion of this globe, but to the most distant star. She can observe, and you would have us believe that, through you, she can report her observations, and of these you give us a sample. Now, as a man of average intelligence and education, I will try to imagine myself in "Julia's" place. I have "passed over." I can communicate with my friends. What shall I tell them? I am a bachelor, but I have left several good friends in the world. There is my friend the parson, whose great knowledge of classic and modern literature is coupled with a fervid and earnest belief in the truths of Christianity. Then there is my friend the professor, who knows something of everything, and everything (that is to be known) of astronomy, and who believes in no revelation except such as reason brings. How often have we three discussed the whence, the where, and the why of life? and, when we could find no other point of agreement, we have agreed that we might know more hereafter.

My brain fairly reels at the thought of the tremendous interest of what I could communicate. Could I not help them to a solution of the great problems which have so long perplexed us? Could I not tell them whether Jesus was only a carpenter of Nazareth, or whether He was, in fact, the Son of the Living God?

Could I not tell them whether the Heaven, Hell and Judgment of the Bible were facts or merely the offspring of a Jew's imagination? My friend the parson always believes that everyone who died was either "saved" and went to heaven, or "unsaved" and went to hell. My friend the professor maintained that we should be rewarded or punished on a varying scale according as we had lived on earth. Now I could tell them which was right. I would describe to them all the incidents and experiences of my new life, with all the exactness and clearness with which, in life, I had described to them my travels in Japan. I would give them news of mutual friends who had gone before: I would tell them whether I had met with Solomon or St. Paul, with Socrates or Cicero, Shakespeare or Molière, Descartes or Newton. If I could go at a thought to the farthest star, should I not tell my friend the Professor the exact nature of the belts of Jupiter, the rings of Saturn, and the canals of Mars? Should I not tell him that he was right in his theory that this earth of ours is but one of countless millions of globes inhabited by intelligent beings in various stages of evolutionary development? Should I not, to begin with, describe the inhabitants of Mars, their language and customs, their science, literature, art and politics?

But I need not go on. Anyone can see that to either parson or professor I could impart information of such startling and absorbing interest as the world has never known. Did my friend, the Professor, tell me that scientific men doubted the genuineness of my communications—that they suggested that they were written by his own intelligence, that they called on him for proof, or, in default, that he should be branded knave or fool—would I not help him to the proof? Yes! before the members of the Royal Society in council assembled my friend's hand should write out verbatim the unfinished article which lay in the President's desk. By his hand I would write a report of a battle in China, a railway accident in New York, or a cricket match at Melbourne, which was then actually proceeding, and which subsequent telegrams would confirm in every detail. I would write down for a meeting of professors in London the exact words spoken at that moment at a specially summoned meeting of professors in Manchester, a report which should absolutely agree with that of the shorthand writer present at the Manchester meeting. Proof! why it could be supplied in thousands of ways, proof so absolutely irresistible as would compel belief. And what a benefit to humanity I should confer! The immortality of the soul would be proved, death would lose its terrors, thousands of channels of communication with the spirit world would be opened up, and life on earth be elevated, cheered, and guided by intercourse with the mighty ones of the past.

Here let me close my imaginative sketch; let me come back to life again, and ask you readers to consider the communications from "Julia" in your last issue. If it had appeared in a novel, such as Marie Corelli's "Romance of Two Worlds," one would consider it pretty fair as a piece of purely imaginative writing. But as an actual communication from one who has passed over, if any intelligent man will consider it in view of *what it might have been*, I am sure he will characterise it as the veriest twaddle. If "Julia" can tell us nothing more definite, nothing more interesting, nothing more convincing than appears in her last letter, she will have few readers, and until she furnishes us with some good proofs of her authorship, she will have to forgive us if we remain sceptical.

THE REJOINDER.

Now there are several points raised by this communication. "Lex" assumes (1) because a disembodied spirit can move about untrammelled by limitations of space, that, therefore, she becomes practically omniscient, (2) that she is free to communicate everything she knows to us who remain behind, and (3) even if she were willing, and were permitted to communicate, that she would find no difficulty in using my hand for the purpose of communicating intelligence from one world to the other.

UNPROVED ASSUMPTIONS.

All of these things are assumptions, none of them are proved. There is, indeed, very good ground for believing from Julia's own message that deliverance from the limitation of space and matter by no means confers, nor is it reasonable to imagine it would confer, instantaneous acquisition of omniscience. She always speaks of herself as learning, and as being overwhelmed by her own ignorance, the gradual dispelling of which, she has more than once said, supplies her with ample occupation. Secondly, it is at least surely conceivable that a disembodied spirit might be forbidden by the laws of the existence into which it has passed, to communicate too freely to those who remain behind. St. Paul speaks on one occasion of having seen things which it was not lawful for him to utter. And Julia has frequently said, on more than one occasion, in reply to many questions that I have asked her, that she cannot tell me what I want to know, for two reasons. Sometimes because she does not know herself, and other times, though she knows, because she is not permitted to communicate to me. It would surely be a most unmerciful arrangement, which would enable a disembodied spirit, for instance, who was gifted with ability to foresee death, to make our lives hideous by announcing in advance the exact date of our own decease, and that of all those whom we love. And in the third place, I think "Lex" does

not adequately appreciate the difficulty which arises from my own incredulity and timidity and lack of faith, and the *vice inertia* of matter.

WHAT WOULD HE DO—

Passing over these three points we next come to what "Lex" tells us he would do when he, in turn, becomes a disembodied spirit, if permission were given him to convey information gathered in his new sphere to those who were left behind. He then goes on to say that, compared to what he would tell us, and what Julia has told us, there is a great gulf fixed, and he somewhat rudely dismisses Julia's communications as the veriest twaddle, compared with what it might have been. I hope that if "Lex," in the next stage of his existence, should endeavour to communicate through some faulty medium, like myself, he will find that those to whom the message is delivered will be a little more careful to read what he has to say, before pronouncing such sweeping judgment as this.

WHICH JULIA HAS NOT DONE?

Now let us look at what he thinks he would communicate to his friend the parson. First, he would communicate information as to the divinity of our Lord. Secondly, he would tell the truth about Heaven, Hell, and the Judgment. Thirdly, he would describe all the incidents and experiences of his new life across the border; as if, for instance he were describing a visit to Japan. Fifthly, he would make a point to hunt up Shakespeare, Socrates, &c., and tell us all about the condition in which these great men are now living.

This is what he tells us is obviously what an intelligent spirit would do. It may be so, or it may not, but if judged by this test, wherein does Julia come short?

(1) Nothing could be more clear and explicit than what she has written again and again concerning our Lord. (2) Her message about Heaven, Hell, and the Judgment, has been given, not once, but many times, and always with an explicitness sufficient, I should have thought, to satisfy "Lex" himself. (3) The very first thing she did when writing to her own friend whom she left behind, was to describe the incidents and experiences of her new life, beginning with the very moment of death. When she ceased for a time to write, she did so for the declared reason that it seemed presumptuous to write so much concerning a new world of which she knew so little, and when she resumed her communications it was, she said, because she had learnt more, had made the acquaintance of older and much more experienced spirits, and was able, therefore, to write more intelligently upon the new state of existence in which she lived. (4) As to giving news of mutual friends who had gone before. In almost the first communication that I received from her she named five or six persons of whom I knew nothing, but who, with one exception, were personally known to her friend to whom the letter was written, and described where they were, what they were doing, and how they helped her. I may also say that one passionate and continually repeated prayer of Julia's has been that I should establish a bureau of communication between those who are on this side and the others who have passed on. This she declared again and again was the most important thing to do, and one of her disappointments has been that I have been so immersed in the whirl of business and other things, as not to be able to undertake the establishment of this bureau of the two worlds. There only remains the question as to communications from Shakespeare, &c.

Upon this point I have several things to say. First, I have uniformly resisted any temptations to ask questions concerning those persons about whom I merely felt curiosity; but there are several persons, some of them not less famous than those in Lex's list, in whom I might fairly claim to be legitimately concerned, from whom I have received much information and many messages, but these were either of a private nature or of a kind that did not permit of such evidential demonstration as to justify me in publishing the statements to the world. Why ask for what cannot be proved? Next we have a very common criticism. "Lex" tells us that when he is disembodied he is coming to return to tell us, if he can, the nature of the belts of Jupiter, the rings of Saturn, and the inhabitants of Mars; further he would say whether or not the stars were inhabited, and, if they were, he would describe the inhabitants of Mars, their language, customs, science, literature, art, and politics. Supposing "Lex" tried to do all these things, does he suppose, first, that he could explain the life of the inhabitants of Mars to the people of this planet? If he could, how is he to prove he was not lying? There are any number of messages purporting to describe life on other planets, but from the necessity of the case, none of them possess any evidential value; they are dismissed as dreams, and rightly so. The time may come when they shall be verified by later research, then they will be regarded with a respect which at present they cannot command. I have never once asked Julia or any communicating intelligence one single question as to life in the stars, for the good and sufficient reason that no possible means exist of verifying any statement which they may make on such a subject. Even if I had for purposes of curiosity asked questions, I should certainly not have published the answer, knowing that such publication would naturally and rightly have covered me with ridicule. For while it might be true enough, no means known to man exist by which its truth could be verified.

O SANCTA SIMPLICITAS!

Now I come to the last part of "Lex's" statement as to what he would do if he were a disembodied spirit. He would write out verbatim the unfinished article that lay on the President's desk of the Royal Academy, he would report a battle in China, a railway accident in New York, and a cricket match in Melbourne, and he would report instantaneously in London the exact words that were being uttered in Manchester. From this it would seem that "Lex" has a very imperfect idea as to the nature of the evidence that is required to establish the fact of communications from the other side. No doubt if what he suggests could be done to order, it might be done, and there are many cases on record in which things quite as remarkable have been done—for evidence of which we need not go further than the recorded experiences of Mr. Stainton Moses, some of which are quoted elsewhere. In my own experience, as I have frequently reported, communications have been made to me, not merely recording events simultaneously, but recording them before they have happened, at a time when no one expected they would happen, and when the probability of their happening was scouted by all concerned. Nevertheless, they did happen. But what amuses me is that "Lex" should imagine that if everything were done which he says he would do, that fact would be accepted by any sceptic as establishing the proof of his ability to communicate from the other side of the border. Every test which he proposes would be triumphantly accounted for by telepathy, and his unfortunate disembodied soul would be as far as ever from compelling the assent of a sceptical public to its existence, or the possibility of its communicating with mankind.

III.—OUR GALLERY OF BORDERLANDERS.

MOLLY FANCHER, OF BROOKLYN, AND HER FIVE SOULS.

THE problem of personality is the deepest and most perplexing of all the problems of the Borderland. In our last number, in describing Robert Louis Stevenson, the man of dreams and the creator of Dr. Jekyll and Mr. Hyde, we glanced, in passing, at the strange and mysterious multiplicity of personalities within the same skin. This month I select as our Borderlander Molly Fancher, the American lady, who, for nearly thirty years, has exhibited in her own contorted and tortured person some of the most remarkable manifestations of multiple personality. There is one Molly Fancher's body, but it seems to have at least five distinct spiritual occupants. Which is the real Molly Fancher, who can say? The case is one which well deserves careful study and attentive observation.

I.—THE PROBLEM OF MULTIPLE PERSONALITY.

Before beginning our narrative of Molly Fancher, it may not be amiss to reproduce here, by way of introduction, some passages relating to the same subject, which I originally published in an introductory essay to "Real Ghost Stories." As this publication has been out of print for several years, some of our readers may be glad to have the references once more at their hand. In that essay I passed in review the cases collected by the Psychical Research Society, as illustrating the complex nature of the human Ego, and supplemented them by some contributed by our own correspondents. They all tended in the same direction; all appeared to justify the confident assertion of M. Foüillée, who declared positively that

> Contemporary psychology deprives us of the illusion of a definitely limited, impenetrable, and absolutely autonomous I. The conception of individual consciousness must be of an idea rather than of a substance. Though separate *in* the universe, we are not separate *from* the universe. "Continuity and reciprocity of action exist everywhere. This is the great law and the great mystery. There is no such thing as an isolated and veritably nomad being, any more than there is such a thing as an indivisible point, except in the abstractions of geometry."

The latest expression of opinion on this subject on the part of the Psychical Research Society is to be found in Mr. Myers' paper in the last *Proceedings* on the experiences of W. Stainton Moses. Speaking of the communications alleged to emanate from the disembodied souls of the dead, Mr. Myers insists very strongly upon the existence of what he describes as multiple centres of consciousness. He says:—

> In such an inquiry we are bound to begin by ridding our minds, as far as we can, of the conventional notion of a personality consisting of one centre of consciousness only, operating in one place alone. Even for the incarnated spirit such a conception has elsewhere been shown to be in various ways too narrow. Even the constraining prison of the body, with its one (though partially duplicated) brain, through which all consciousness must find expression, cannot prevent the coexistence of more than one stratum of consciousness, nor the temporary transposition of what seems the main centre of consciousness to a distance from the body. When the centripetal force of the body, so to call it, is withdrawn, we must expect a still greater possibility of multiple centres of consciousness, of dissociations of the elements of personality. I have elsewhere compared "hauntings" to "dreams of the dead"; to some vague persistent thoughts, that is to say, which may exist in the disembodied spirit, alongside of its fuller and truer existence, and may objectify themselves to terrestrial perception as though representing the entire departed soul. Mr. Moses' experiences throw some light on this view. In the first place, in the case of the higher spirits, it is expressly asserted that they can act upon him from a distance, and can attend to many matters at the same time. And, in the second place, spirits of ordinary type, not necessarily low or "earth-bound," are represented as recognising the presence of friends, and especially of a sensitive, near their graves.

We do not, however, need to wait till after death for the phenomena of this disintegration of personality, this manifestation of the existence of multiple centres of consciousness, as will be abundantly seen from the cases quoted in the following pages.

Among all the cases on record which are due to mental derangement, the oddest is that of the Irishman in Darlington Workhouse, which was told me by Dr. Robinson as follows:—

> An old colleague of mine at the Darlington Hospital told me that he once had an Irish lunatic under his care who imagined that his body was the dwelling-place of two individuals, one of whom was a Catholic, with Nationalist—not to say Fenian—proclivities, and the other was a Protestant and an Orangeman. The host of these incompatibles said he made it a fixed rule that the Protestant should occupy the right side of his body and the Catholic the left, "so that he would not be annoyed wid them quarrelling in his inside." The sympathies of the host were with the green and against the orange, and he tried to weaken the latter by starving him, and for months would only chew his food on the left side of his mouth. The lunatic was not very troublesome, as a rule, but the attendants generally had to straight-waistcoat him on certain critical days—such as St. Patrick's Day and the anniversary of the battle of the Boyne; because the Orange fist would punch the Fenian head unmercifully, and occasionally he and the Fenian leagued together against the Orangeman and banged him against the wall. This lunatic, when questioned, said he did his best to keep the peace between his troublesome guests, but that sometimes they got out of hand.

It is seldom that we come across so remarkable an instance of alternating consciousness as that of which Professor Barrett gives particulars, relating to a vicar's son in the North of London. This young man, after a severe illness, seemed suddenly to cease to be one person and to become two. He led two alternating existences. In one he was natural, recognised his friends and relatives, and lived what we should regard as a normal existence. When in the other state, although to outward appearance the same, he was in mind altogether different. He did not know his parents, he had no memory of his past, he called himself by a different name, and, what is still more remarkable, he developed musical talent, of which he had never before shown a trace. He was for all practical purposes two persons in one skin, and they alternated with each other until he died.

ANSEL BOURNE AND A. J. BROWN.

A similar case, although not so violent or chronic in its manifestation, is recorded in Vol. VII. (Part xix.) of the Psychical Research Society's *Proceedings*, as having occurred on Rhode Island about four years ago. An excellent citizen, and a very religious lay preacher, of the name of Ansel Bourne, was the subject:—

On January 17th, 1887, he disappeared from his home in Coventry, R. I.

Nothing was heard of him until March the 14th, when a telegram came from a doctor in Norristown, Philadelphia, stating that he had just been discovered there. He was entirely unconscious of having been absent from home, or of the lapse of time between January 17th and March 14th. He was brought home by his relatives, who by diligent inquiry were able to make out that Mr. Ansel Bourne, five weeks after leaving Rhode Island, opened a shop in Norristown, and stocked it with toys and confectionery, which he purchased in Philadelphia. He called himself A. J. Brown, and lived and did business and went to meeting, like any ordinary mortal, giving no one any suspicion that he was any other than A. J. Brown.

The memory of Ansel Bourne retained absolutely nothing of the doings of A. J. Brown, whose life he had lived for nearly two months. Last year Professor William James hypnotised him, and no sooner was he put into the trance and was told to remember what happened January 17th, 1887, than he became A. J. Brown again, and gave a clear and connected narrative of all his doings in the Brown state. He did not remember ever having met Ansel Bourne. Everything, however, in his past life, he said, was "mixed up." He only remembered that he was confused, wanted to get somewhere and have rest. He did not remember how he left Norristown. His mind was confused, and since then it was a blank. He had no memory whatever of his name or of his second marriage and the place of his birth. He remembered, however, the date of his birth, and of his first wife's death, and his trade. But between January 17th, 1887, and March 14th he was not himself but another, and that other one Albert J. Brown, who ceased to exist consciously on March 14th, but who promptly returned four years afterwards, when Ansel Bourne was hypnotised, and showed that he remembered perfectly all that happened to him between these two dates. The confusion of his two memories in his earlier life is puzzling, but it in no way impairs the value of this illustration of the existence of two independent memories—two selfs, so to speak, within a single skin.

The phenomenon is not uncommon, especially with epileptic patients. Every mad-doctor knows cases in which there are what may be described as alternating consciousness with alternating memories. But the experiments of the French hypnotists carry us much further. In their hands this sub-conscious personality is capable of development, of tuition, and of emancipation. In this little suspected region lies a great resource. For when the conscious personality is hopeless, diseased, or demoralised the unconscious personality can be employed to renovate and restore the patient, and then when its work is done it can become unconscious once more and practically cease to exist.

LOUIS V—— AND HIS TWO SOULS.

There is at present a patient in France whose case is so extraordinary that I cannot do better than transcribe the report of it here, especially because it tends to show not only that we have two personalities, but that each may use by preference a separate lobe of the brain. The conscious personality occupies the left and controls the right hand, the unconscious the right side of the head and controls the left hand. It also brings to light a very curious not to say appalling fact, viz., the immense moral difference there may be between the conscious and the unconscious personalities. In the American case Bourne was a character practically identical with Brown. In this French case the character of each self is entirely different. What makes the case still more interesting is that, besides the two personalities which we all seem to possess, this patient had an arrested personality, which was only fourteen years old when the age of his body was over forty. Here is the story, however, make of it what you will.

Louis V—— began life (in 1863) as the neglected child of a turbulent mother. He was sent to a reformatory at ten years of age, and there showed himself, as he has always done when his organisation had given him a chance, quiet, well-behaved, and obedient. Then at fourteen years' old he had a great fright from a viper—a fright which threw him off his balance and started the series of psychical oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs; and at the asylum of Bonneval, whither he was next sent, he worked at tailoring steadily for a couple of months. Then suddenly he had a hystero-epileptic attack—fifty hours of convulsions and ecstasy—and when he awoke from it he was no longer paralysed, no longer acquainted with tailoring, and no longer virtuous. His memory was set back, so to say, to the moment of the viper's appearance, and he could remember nothing since. His character had become violent, greedy, quarrelsome, and his tastes were radically changed. For instance, though he had before the attack been a total abstainer, he now not only drank his own wine, but stole the wine of the other patients. He escaped from Bonneval, and after a few turbulent years, tracked by his occasional relapses into hospital or madhouse, he turned up once more at the Rochefort asylum in the character of a private of marines, convicted of theft, but considered to be of unsound mind. And at Rochefort and La Rochelle, by great good fortune, he fell into the hands of three physicians—Professors Bourru and Burot, and Dr. Mabille—able and willing to continue and extend the observations which Dr. Camuset at Bonneval, and Dr. Jules Voisin at Bicêtre, had already made on this most precious of *mauvais sujets* at earlier points in his chequered career.

He is now no longer at Rochefort, and Dr. Burot informs me that his health has much improved, and that his peculiarities have in great part disappeared. I must, however, for clearness sake, use the present tense in briefly describing his condition at the time when the long series of experiments were made.

The state into which he has gravitated is a very unpleasing one. There is paralysis and insensibility of the right side, and, as is often the case in right hemiplegia, the speech is indistinct and difficult. Nevertheless he is constantly haranguing any one who will listen to him, abusing his physicians, or preaching—with a monkey-like impudence rather than with reasoned clearness—radicalism in politics and atheism in religion. He makes bad jokes, and if any one pleases him he endeavours to caress him. He remembers recent events during his residence at Rochefort asylum, but only two scraps of his life before that date, namely, his vicious period at Bonneval and a part of his stay at Bicêtre.

Except this strange fragmentary memory, there is nothing very unusual in this condition, and in many asylums no experiments on it would have been attempted. Fortunately the physicians at Rochefort were familiar with the efficacy of the contact of metals in provoking transfer of hysterical hemiplegia from one side to the other. They tried various metals in turn on Louis V——. Lead, silver, and zinc had no effect. Copper produced a slight return of sensibility in the paralysed arm, but steel applied to the right arm transferred the whole insensibility to the left side of the body.

Inexplicable as such a phenomenon is, it is sufficiently common, as French physicians hold, in hysterical cases to excite little surprise. What puzzled the doctors was the change of character which accompanied the change of sensibility. When Louis V—— issued from the crisis of transfer, with its minute of anxious expression and panting breath, he might fairly be called a new man. The restless insolence, the

savage impulsiveness, have wholly disappeared. The patient is now gentle, respectful, and modest, can speak clearly now, but he only speaks when he is spoken to. If he is asked his views on religion and politics he prefers to leave such matters to wiser heads than his own. It might seem that morally and mentally the patient's cure had been complete.

But now ask what he thinks of Rochefort; how he liked his regiment of marines. He will blankly answer that he knows nothing of Rochefort, and was never a soldier in his life. "Where are you then, and what is the date of to-day?" "I am at Bicêtre; it is January 2nd, 1884, and I hope to see M. Voisin, as I did yesterday."

It is found, in fact, that he has now the memory of two short periods of life (different from those which he remembers when his right side is paralysed), periods during which, so far as now can be ascertained, his character was of this same decorous type and his paralysis was on his left side.

These two conditions are what are called his first and his second, out of a series of six or more through which he can be made to pass. For brevity's sake I will further describe his fifth state only.

If he is placed in an electric bath, or if a magnet is placed on his head, it looks at first sight as though a complete physical cure had been effected. All paralysis, all defect of sensibility, has disappeared. His movements are light and active, his expression gentle and timid, but ask him where he is and you will find that he has gone back to a boy of fourteen, that he is at St. Urbain, his first reformatory, and that his memory embraces his years of childhood, and stops short on the very day on which he had the fright from the viper. If he is pressed to recollect the incident of the viper a violent epileptiform crisis puts a sudden end to this phase of his personality. (Vol. iv. pp. 497, 498, 499, "*Proceedings* of the Society for Psychical Research.")

This carries us a good deal further. Here we have not only two distinct personalities, but two distinct characters, if not three, in one body. According to the side which is paralysed, the man is a savage reprobate or a decent modest citizen. The man seems born again when the steel touches his right side. Yet all that has happened has been that the sub-conscious personality has superseded his conscious personality in the control of Louis V-—.

LUCIE AND ADRIENNE.

The next case, although not marked by the same violent contrast, is quite as remarkable, because it illustrates the extent to which the sub-conscious self can be utilised in curing the conscious personality.

The subject was a girl of nineteen called Lucie, who was highly hysterical, having daily attacks of several hours' duration. She was also devoid of the sense of pain or the sense of contact, so that "she lost her legs in bed," as she put it.

On her fifth hypnotisation, however, Lucie underwent a kind of catalepsy, after which she returned to the somnambulic state; but that state was deeper than before. She no longer made any sign whether of assent or refusal when she received the hypnotic commands, but she executed them infallibly, whether they were to take effect immediately, or after waking.

In Lucie's case this went further, and the suggested actions became absolutely a portion of the trance-life. She executed them without apparently knowing what she was doing. If, for instance, in her waking state she was told (in the tone which in her hypnotic state signified command) to get up and walk about, she walked about, but to judge from her conversation she supposed herself to be still sitting quiet. She would weep violently when commanded, but while she wept she continued to talk as gaily and unconcernedly as if the tears had been turned on by a stop-cock.

Any suggestion uttered by M. Janet in a brusque tone of command reached the unconscious self alone; and other remarks reached the subject—awake or somnambulic—in the ordinary way. The next step was to test the intelligence of this "hidden slave of the lamp," if I may so term it—this subconscious and indifferent executor of all that was bidden. How far was its attention alert? How far was it capable of reasoning and judgment? M. Janet began with a simple experiment. "When I shall have clapped my hands together twelve times," he said to the entranced subject before awakening her, "you will go to sleep again." There was no sign that the sleeper understood or heard; and when she was awakened the events of the trance was a blank to her as usual. She began talking to other persons. M. Janet, at some little distance, clapped his hands feebly together five times. Seeing that she did not seem to be attending to him, he went up to her and said, "Did you hear what I did just now?" "No, what?" "Do you hear this?" and he clapped his hands once more. "Yes, you clapped your hands." "How often?" "Once." M. Janet again withdrew and clapped his hands six times gently, with pauses between the claps. Lucie paid no apparent attention, but when the sixth clap of this second series—making the twelfth altogether—was reached, she fell instantly into the trance again. It seemed, then, that the "slave of the lamp" had counted the claps through all, and had obeyed the order much as a clock strikes after a certain number of swings of the pendulum, however often you stop it between hour and hour.

Thus far, the knowledge gained as to the unconscious element in Lucie was not direct but inferential. The nature of the command which it could execute showed it to be capable of attention and memory; but there was no way of learning its own conception of itself, if such existed, or of determining its relation to other phenomena of Lucie's trance. And here it was that automatic writing was successfully invoked; here we have, as I may say, the first fruits in France of the new attention directed to this seldom-trodden field. M. Janet began by the following simple command. "When I clap my hands you write Bonjour." This was done in the usual scrawling script of automatism, and Lucie, though fully awake, was not aware that she had written anything at all.

M. Janet simply ordered the entranced girl to write answers to all questions of his after her waking. The command thus given had a persistent effect, and while the awakened Lucie continued to chatter as usual with other persons, her unconscious self wrote brief and scrawling responses to M. Janet's questions. This was the moment at which in many cases a new and invading separate personality is assumed.

A singular conversation gave to this limited creation, this statutory intelligence, an identity sufficient for practical convenience. "Do you hear me?" asked Professor Janet. Answer (by writing) "No." "But in order to answer one must hear." "Certainly." "Then how do you manage?" "I don't know." "There must be somebody that hears me." "Yes." "Who is it?" "Not Lucie." "Oh, some one else? Shall we call her Blanche?" "Yes, Blanche." Blanche, however, had to be changed. Another name had to be chosen. "What name will you have?" "No name." "You must, it will be more convenient." "Well, then, Adrienne." Never, perhaps, has a personality had less spontaneity about it.

Yet Adrienne was in some respects deeper down than Lucie. She could get at the genesis of certain psychical manifestations of which Lucie experienced only the results. A striking instance of this was afforded by the phenomena of the hystero-epileptic attacks to which this patient was subject.

Lucie's special terror, which recurred in wild exclamation in her hysterical fits, was in some way connected with hidden men. She could not, however, recollect the incident to which her cries referred; she only knew that she had had a severe fright at seven years old, and an illness in consequence. Now, during these "crises" Lucie (except, presumably, in the periods of unconsciousness which form a pretty constant element in such attacks) could hear what Prof. Janet said to her. Adrienne, on the contrary, was hard to get at; could no longer obey orders, and if she wrote, wrote only "J'ai peur, j'ai peur."

M. Janet, however, waited until the attack was over, and then questioned Adrienne as to the true meaning of the agitated scene. Adrienne was able to describe to him the terrifying incident in her childish life which had originated the confused hallucinations which recurred during the attack. She could not explain the recrudescence of the hallucinations; but she knew what Lucie saw, and why she saw it; nay, indeed, it was Adrienne, rather than Lucie, to whom the hallucination was directly visible.

Lucie, it will be remembered, was a hysterical patient very seriously amiss. One conspicuous symptom was an almost absolute defect of sensibility whether to pain, to heat, or to contact, which persisted both when she was awake and entranced. There was, as already mentioned, an entire defect of the muscular sense also, so that when her eyes were shut she did not know the position of her limbs. Nevertheless it was remarked as an anomaly that when she was thrown into a cataleptic state, not only did the movements impressed upon her continue to be made, but the corresponding or complementary movements, the corresponding facial expression, follow just as they usually follow in such experiments. Thus, if M. Janet clenched her fist in the cataleptic state, her arm began to deal blows, and her face assumed a look of anger. The suggestion which was given through the so-called muscular sense had operated in a subject to whom the muscular sense, as tested in other ways, seemed to be wholly lacking. As soon as Adrienne could be communicated with, it was possible to get somewhat nearer to a solution of this puzzle. Lucie was thrown into catalepsy; then M. Janet clenched her left hand (she began at once to strike out), put a pencil in her right, and said, "Adrienne, what are you doing?" The left hand continued to strike, and the face to bear the look of rage, while the right hand wrote, "I am furious." "With whom?" "With F." "Why?" "I don't know, but I am very angry." M. Janet then unclenched the subject's left hand, and put it gently to her lips. It began to "blow kisses," and the face smiled. "Adrienne, are you still angry?" "No, that's over." "And now?" "Oh, I am happy." "And Lucie?" "She knows nothing; she is asleep."

In Lucie's case, indeed, these odd manifestations were—as the pure experimentalist might say—only too sanative, only too rapidly tending to normality. M. Janet accompanied his psychological inquiries with therapeutic suggestion, telling Adrienne not only to go to sleep when he clapped his hands, or to answer his questions in writing, but to cease having headaches, to cease having convulsive attacks, to recover normal sensibility, and so on. Adrienne obeyed, and even as she obeyed the rational command, her own Undine-like identity vanished away. The day came when M. Janet called on Adrienne, and Lucie laughed and asked him who he was talking to. Lucie was now a healthy young woman, but Adrienne, who had risen out of the unconscious, had sunk into the unconscious again—must I say?—for evermore.

Few lives so brief have taught so many lessons. For us who are busied with automatic writing the lesson is clear. We have here demonstrably what we can find in other cases only inferentially, an intelligence manifesting itself continuously by written answers, of purport quite outside the normal subject's conscious mind, while yet that intelligence was but a part, a fraction, an aspect, of the normal subject's own identity.

And we must remember that Adrienne—while she was, if I may say so, the unconscious self reduced to its simplest expression—did, nevertheless, manifest certain differences from Lucie, which, if slightly exaggerated, might have been very perplexing. Her handwriting was slightly different, though only in the loose and scrawling character so frequent in automatic script. Again, Adrienne remembered certain incidents in Lucie's childhood which Lucie had wholly forgotten. Once more—and this last suggestion points to positive rather than to negative conclusions—Adrienne possessed a faculty, the muscular sense, of which Lucie was devoid. I am anxious that this point especially should be firmly grasped, for I wish the reader's mind to be perfectly open as regards the relative faculties of the conscious and the unconscious self. It is plain that we must be on the watch for completion, for evolution, as well as for partition, for dissolution, of the corporate being.

FELIDA X. AND HER SUBMERGED SOUL.

Side by side with this case we have another in which the Conscious Personality, instead of being cured, has been superseded by the Sub-conscious. It was as if instead of "Adrienne" being submerged by Lucie, "Adrienne" became Lucie and dethroned her former master. The woman in question, Félida X., has been transformed.

In her case the somnambulic life has become the normal life; the "second state," which appeared at first only in short, dream-like accesses, has gradually replaced the "first state," which now recurs but for a few hours at long intervals. Félida's second state is altogether superior to the first—physically superior, since the nervous pains which had troubled her from childhood have disappeared; and morally superior, inasmuch as her morose, self-centred disposition is exchanged for a cheerful activity which enables her to attend to her children and to her shop much more effectively than when she was in the *état bête*, as she now calls what was once the only personality that she knew. In this case, then, which is now of nearly thirty years' standing, the spontaneous readjustment of nervous activities—the second state, no memory of which remains in the first state—has resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word "normal" means nothing more than "what happens to exist." For Félida's normal state was in fact her morbid state; and the new condition which seemed at first a mere hysterical abnormality, has brought her to a life of bodily and mental sanity, which makes her fully the equal of average women of her class. (Vol. iv. p. 503.)

MADAME B. AND HER THREE SOULS.

Marvellous as these cases appear, they are thrown entirely into the shade by the case of Madame B., in which the two personalities not only exist side by side, but in the case of the sub-conscious self knowingly co-exist, while over or beneath both there is a third personality which is aware of both the other two, and apparently superior to both. The possibilities which this case opens up are bewildering indeed. But it is better to state the case first and discuss it afterwards. Madame B., who is still under Prof. Richet's observation, is one of the favourite subjects of the French hypnotiser. She can be put to sleep at almost any distance, and when hypnotised completely changes her character. There are two well-defined personalities in her, and a third of a more mysterious nature than either of the two first. The normal waking state of the woman is called Léonie I., the hypnotic state Léonie II. The third occult unconscious personality of the lowest depth is called Léonie III.

"This poor peasant," says Professor Janet, "is in her normal state a serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the person whom she includes within her. Hardly is she entranced when she is metamorphosed; her face is no longer the same; her eyes, indeed, remain closed, but the acuteness of the other senses compensates for the loss of sight. She becomes gay, noisy, and restless, to an insupportable degree; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. . . . In this state she does not recognise her identity with her waking self. 'That good woman is not I,' she says; 'she is too stupid!'"

Madame B. has been so often hypnotised, and during so many years (for she was hypnotised by other physicians as long ago as 1860), that Léonie II., has by this time acquired a considerable stock of memories which Madame B. does not share.

Léonie II., therefore, counts as properly belonging to her own history and not to Madame B.'s all the events which have taken place while Madame B.'s normal self was hypnotised into unconsciousness. It was not always easy at first to understand this partition of past experiences.

"Madame B. in the normal state," says Professor Janet, "has a husband and children. Léonie II., speaking in the somnambulistic trance, attributes the husband to the 'other' (Madame B.), but attributes the children to herself. . . . At last I learnt that her former mesmerisers, as bold in their practice as certain hypnotisers of to-day, had induced somnambulism at the time of her accouchements. Léonie II., therefore, was quite right in attributing the children to herself; the rule of partition was unbroken, and the somnambulism was characterised by a duplication of the subject's existence" (p. 391).

Still more extraordinary are Léonie II.'s attempts to make use of Léonie I.'s limbs without her knowledge or against her will. She will write postscripts to Léonie I.'s letters, of the nature of which poor Léonie I. is unconscious.

It seems, however, that when once set up this new personality can occasionally assume the initiative, and can say what it wants to say without any prompting. This is curiously illustrated by what may be termed a conjoint epistle addressed to Professor Janet by Madame B. and her secondary self, Léonie II. She had left Havre more than two months when I received from her a very curious letter. On the first page was a short note written in a serious and respectful style. She was unwell, she said—worse on some days than on others—and she signed her true name, Madame B. But over the page began another letter in quite a different style, and which I may quote as a curiosity:—"My dear good sir,—I must tell you that B. really makes me suffer very much; she cannot sleep, she spits blood, she hurts me. I am going to demolish her, she bores me. I am ill also. This is from your devoted Leontine" (the name first given to Léonie II.). When Madame B. returned to Havre I naturally questioned her concerning this curious missive. She remembered the first letter very distinctly, but she had not the slightest recollection of the second. I at first thought there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. But afterwards these unconscious spontaneous letters became common, and I was better able to study the mode of their production. I was fortunately able to watch Madame B. on one occasion while she went through this curious performance. She was seated at a table, and held in the left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic, for she was humming a rustic tune; her right hand wrote quickly, and, as it were, surreptitiously. I removed the paper without her noticing me, and then spoke to her; she turned round wideawake but was surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever.

Léonie II.'s independent action is not entirely confined to writing letters. She observed (apparently) that when her primary self, Léonie I., discovered these letters she (Léonie I.) tore them up. So Léonie II. hit upon a plan of placing them in a photographic album into which Léonie I. could not look without falling into catalepsy (on account of an association of ideas with Dr. Gilbert, whose portrait had been in the album). In order to accomplish an act like this Léonie II. has to wait for a moment when Léonie I. is distracted, or, as we say, absent-minded. If she can catch her in this state, Léonie II. can direct Léonie I.'s walks, for instance, or start on a long railway journey without baggage, in order to get to Havre as quickly as possible.

In the whole realm of imaginative literature, is there anything to compare to this actual fact of three selves in one body, each struggling to get possession of it? Léonie I., or the Conscious Personality, is in possession normally, but is constantly being ousted by Léonie II., or the Subconscious Personality. It is the old, old case of the wife trying to wear the breeches. But there is a fresh terror beyond. For behind both Léonie I. and Léonie II. stands the mysterious Léonie III.

"The spontaneous acts of the unconscious self," says M. Janet, here meaning by *l'inconscient* the entity to which he has given the name of Léonie III., "may also assume a very reasonable form—a form which, were it better understood, might perhaps serve to explain certain cases of insanity. Mme. B., during her somnambulism (*i.e.*, Léonie II.), had had a sort of hysterical crisis; she was restless and noisy and I could not quiet her. Suddenly she stopped and said to me with terror, 'Oh, who is talking to me like that? It frightens me.' 'No one is talking to you.' 'Yes! there on the left!' And she got up and tried to open a wardrobe on her left hand, to see if some one was hidden there. 'What is that you hear?' I asked. 'I hear on the left a voice which repeats, "Enough, enough, be quiet, you are a nuisance."' Assuredly the voice which thus spoke was a reasonable one, for Léonie II. was insupportable; but I had suggested nothing of the kind, and had no idea of inspiring a hallucination of hearing. Another day Léonie II. was quite calm, but obstinately refused to answer a question which I asked. Again she heard with terror the same voice to the left, saying, 'Come, be sensible, you must answer.' Thus the unconscious sometimes gave her excellent advice."

And in effect, as soon as Léonie III. was summoned into communication, she accepted the responsibility of this counsel. "What was it that happened?" asked M. Janet, "when Léonie II. was so frightened?" "Oh! nothing. It was I who told her to keep quiet; I saw she was annoying you; I don't know why she was so frightened."

Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice which terrified Léonie II. proceeded from a profounder stratum of consciousness in the same individual. In what way, by the aid of what nervous mechanism, was the startling monition conveyed?

Just as Mme. B. was sent, by means of passes, into a state of lethargy, from which she emerged as Léonie II., so Léonie II., in her turn, was reduced by renewed passes to a state of lethargy from which she emerged no longer as Léonie II but as Léonie III. This second waking is slow and gradual but the personality which emerges is, in one important point superior to either Léonie I. or Léonie II. Although one among the subject's phases, this phase possesses the memory of every phase. Léonie III., like Léonie II., knows the normal life of Léonie I., but distinguishes herself from Léonie I., in whom, it must be said, these subjacent personalities appear to take little interest. But Léonie III. also remembers the life of Léonie II.—condemns her as noisy and frivolous, and is anxious not to be confounded with her either. "Vous voyez bien que je ne suis pas cette bavarde, cette folle; nous ne nous ressemblons pas du tout."

We ask, in amazement, how many more personalities may there not be hidden in the human frame? Here is simple Madame B., who is not one person but three—first her commonplace self; secondly, the clever, chattering Léonie II., who is bored by B., and who therefore wants to demolish her; and thirdly, the lordly Léonie III., who issues commands that strike terror into Léonie II., and disdains to be identified with either of the partners in Madame B.'s body.

It is evident, if the hypnotists are right, that the human body is more like a tenement house than a single cell, and that the inmates love each other no more than the ordinary occupants of tenemented property. But how many are there of us within each skin, who can say?

SOME SUGGESTED THEORIES.

Of theories to account for these strange phenomena there are enough and to spare. I do not for a moment venture to claim for the man-and-wife illustration the slightest scientific value. It is only a figure of speech which brings out very clearly one aspect of the problem of personality. The theory that there are two independent personalities within the human skin is condemned by all orthodox psychologists. There is one personality manifesting itself, usually consciously, but occasionally unconsciously, and the different methods of manifestation differ so widely as to give the impression that there could not be the same personality behind both. A man who is ambidextrous will sign his name differently with his right or left hand, but it is the same signature. Mr. Myers thinks that the Secondary Personality or Subliminal Consciousness is merely a phase of the essential Unity of the Ego. Some time ago he expressed himself on this subject as follows :—

I hold that hypnotism (itself a word covering a vast variety of different states) may be regarded as constituting one special case which falls under a far wider category—the category, namely, of developments of a secondary personality. I hold that we each of us contain the potentialities of many different arrangements of the elements of our personality, each arrangement being distinguishable from the rest by differences in the chain of memories which pertain to it. The arrangement with which we habitually identify ourselves — what we call the normal or primary self—consists, in my view, of elements selected for us in the struggle for existence with special reference to the maintenance of ordinary physical needs, and is not necessarily superior in any other respect to the latent personalities which lie alongside of it—the fresh combinations of our personal elements which may be evoked by accident or design, in a variety to which we at present can assign no limit. I consider that dreams with natural somnambulism, automatic writing, with so-called mediumistic trance, as well as certain intoxications, epilepsies, hysterias, and recurrent insanities, afford examples of the development of what I have called secondary mnemonic chains; fresh personalities, more or less complete, alongside the normal state. And I would add that hypnotism is only the name given to a group of empirical methods of inducing these fresh personalities.

A doctor in philosophy, to whom I submitted these pages, writes me as follows :—"There can be no doubt that every man lives a sub-conscious as well as a conscious life. One side of him is closed against examination by himself (*i.e.*, unconscious); the other is conscious of itself. The former carries on processes of separation, combination, and distribution of the thought-stuff handed over to it, corresponding almost exactly to the processes carried on by the stomach, which, as compared with those of eating, etc., go on in the dark automatically. But you might as well ascribe the aches and revolutions of the stomach to a second stomach, as ordinarily these sub-conscious, mental processes to an old female inside blindfolded except occasionally, or here and there a queer sleep-walker."

Another doctor, not of philosophy, but of medicine, who has devoted special attention to the phenomenon of sleep, suggests a new illustration which is graphic and suggestive. He writes :—

With regard to dual or multiple consciousness, my own feeling has always been that the *individuals* stand one behind the other in the chambers of the mind, or else, as it were, in concentric circles. You may compare it to the Jewish tabernacle. First, there is the court of the Gentiles, where Ego No. 1 chaffers about trifles with the outer world. While he is so doing Ego No. 2 watches him from the court of the Levites, but does not go forth on small occasions. When we "open out" to a friend the Levite comes forth, and is in turn watched by the priest from the inner court. Let our emotions be stirred in sincere converse and out strides the priest, and takes precedence of the other two, they falling obediently and submissively behind him. But the priest is still watched by the high priest from the tabernacle itself, and only on great and solemn occasions does he make himself manifest by action. When he does, the other three yield to his authority, and then we say the man "speaks with his whole soul" and "from the bottom of his heart." But even now the Shekinah is upon the mercy-seat within the Holy of holies, and the high priest knows it.

So far we had got in 1891. Now let us turn to the case of Molly Fancher, which in some respects is more instructive than any of the others. There were three Leonies, but there were five Mollies.

II.—THE STRANGE STORY OF MISS FANCHER.

The case of Molly Fancher differs from all the complex personalities which are noticed in the preceding pages. The phenomena connected with the Brooklyn Enigma, as she is called, or the Psychological Phenomenon of the Nineteenth Century, are more complex than those of any dual or triple manifestation of different personalities in one person. For the body of Miss Molly Fancher, which is occupied during the day by one distinct entity, is occupied at night by as many as four different and distinct phases of consciousness and intelligence, which, although all possessing and controlling and inhabiting the body of Molly Fancher, have each a distinctive personality of their own which is somewhat, but slightly, connected with the waking existence of Miss Fancher. Her story, as it is told in a somewhat clumsily-compiled volume published last year in Brooklyn by Judge Abram H. Detail, is a very painful one. All her phenomenal manifestations followed, if, indeed, they did not result from an accident which very nearly cost her her life. It would seem that the shock which she suffered when she was flung from her horse, had split her mind, her soul, or whatever we may call it, into various fractions, some of which seemed to grow from that moment, while others absolutely retrograded. But without any more preliminaries I will rapidly run over the salient features of Miss Fancher's case.

BIRTH AND EDUCATION.

Molly Fancher was born at Atterbury, Mass., on August 16th, 1848. She is therefore now in her forty-seventh year. Her mother was a lady of high character and of much refinement; her aunt, Miss Crosby, by whom she has been cared for in the later years of her life, is religious, accomplished, and a martyr to duty. According to the testimony of Professor Charles E. West, of Brooklyn Heights Seminary, Molly Fancher was a sweet girl, of delicate organisation, nervous temperament, but an excellent scholar. When she was fifteen she was a tall, graceful girl, but was subject to fits of fainting, brought on from nervous indigestion. As a remedy for these fits she was ordered riding exercise, and being a girl of high courage and passionately fond of adventure, she persisted in riding a very spirited and badly broken horse. He had run off with her more than once, but she preferred the exhilaration of riding a mettlesome steed to mounting a more prosaic hack.

HER ACCIDENT.

On the 10th May, 1864, her aunt, Miss Crosby, had a strong premonition that if she rode that horse that day she would inevitably come to grief. Molly laughed at her aunt's

warning, mounted her horse and rode off. All went well until she was coming back, when she accidentally dropped the bridle rein. Instantly the horse, which had been walking quietly, plunged forward, head downwards, and kicked his heels in the air. Miss Fancher was violently thrown against the pavement, her head striking the kerb-stone with great violence. Two of her ribs were broken, and but for her heavy hat she would never have breathed again. As it was, she was carried home unconscious. She made a slow recovery, but notwithstanding occasional bleedings from the right lung, she recovered sufficiently to become engaged to be married. Shortly before the day fixed for her wedding, as she was getting out of a tram-car the conductor started it before she had alighted. She was thrown down violently, her crinoline caught the iron hook at the rear of the car, and she was dragged over the rough pavement for an entire block. When the car was stopped her ribs were smashed; she was unconscious, and for some time it was doubtful whether she would recover.

AT THE GATES OF DEATH.

She survived, but her life seemed to have been prolonged only to exhaust the possibilities of torture and to illustrate the capacity of the human frame to endure every conceivable kind of twist and dislocation which the mind can conceive. For six weeks she was confined to her bed. Her eyesight failed, the muscles of her left leg contracted so that she could not get her foot to the floor, her spinal troubles developed, and the bleeding from the lungs set in so violently that at a consultation of four specialists in consumption, held in December, they decided unanimously that she could not possibly survive the coming February. When February came her case was still further aggravated by inflammation of the lungs. She was thought to be dying and bade her friends farewell.

HER FIRST TRANCE.

On February 7th the doctor was waiting by her bedside momentarily expecting her decease. She suffered from spasms and then fell into a trance which lasted three hours. The doctor declared that she was dead. Her aunt persisted in believing that she was still living, and forced brandy and water between her jaws. After three hours she became conscious, but only again to fall into spasms which lasted several hours. Then again from the spasms she fell into a trance, and this continued with alternate spasms and trances for three consecutive days and nights. This was the beginning of a horrible experience which has lasted thirty years. The spasms usually lasted for three hours, and the trances for five or fourteen, although sometimes she would lie unconscious for two or three days at a time. The spasms were extremely violent, and for the first few minutes it required seven persons to hold her in bed. Her limbs were drawn up, her head and feet would come together, she would roll like a hoop, and spin on her toes like a top. After her limbs were drawn she would suddenly shoot forward like an arrow from a bow with so much violence that she would have been killed but for the padded room and the constant vigilance of her friends.

REMEDIES WORSE THAN THE DISEASE.

As during all this time she took no nourishment, the doctors tried every violent remedy they could devise to force her to swallow. In her trances her body became rigid and immovable, while her eyes were open and upturned; but she could see nothing, nor were they sensitive to the touch. She was rubbed with alcohol, her head was shaved and blistered, electric batteries were applied, for six weeks she was put into a hot and medicated sitz bath three times a day, then she was put into a hot bath of alcohol until the skin peeled off her body, she was bathed in hot water while pails of ice-cold water were poured upon her head, she was then rolled in cold wet sheets while bladders filled with ice were laid along her spine and round her body, but all without the slightest effect in mitigating the spasms or modifying the trances. At the end of February she lost her eyesight completely, and a few days later became stone deaf. Then she lost the sense of touch, then the sense of smell, then the sense of taste, and, finally, the power of speech. Her fingers became clutched into the palms of her hand, and, for a time, the only portion of her which seemed to be alive was the back of her left ear, where she could feel and recognise the hand of the doctor.

STARVATION AND CLAIRVOYANCE.

This three-quarter dead condition did not last, however, more than a week or ten days; then her sense of hearing came back, and her power of speech; but she never regained her eyesight. During the time she was worst, her jaws were locked, her throat closed, her legs took a triple twist, and it was not until the 20th of May that she was able to swallow. For seven weeks she had not eaten anything. It was in this same month of May that she began to be clairvoyant. She described its beginning as follows:—"First I seemed to have a consciousness of things around me—of the movement of persons without actually seeing them with my eyes." Then she found she could see in some way which she could not explain, the face of a watch which hung over the mantelpiece at the opposite side of the room, at an angle which it would have been impossible for any person to have seen with their ordinary eyes. It was only for a short time in May that she could swallow anything. From May 24th to June 28th she took no nourishment whatever.

A GHASTLY OBJECT.

At the end of June, her aunt described her position as follows:—"She was unconscious, alternating between spasms and trances; her stomach and neck were contracted; her right arm was drawn over her head. Both arms were paralysed. Her lower limbs were contracted, her eyes closed, her throat shut, and her jaws locked. In July she was able occasionally to swallow a teaspoonful of wine, but took no nourishment. The only nourishment that she retained from April 24th to 27th October were four teaspoonfuls of milk punch, two of wine, a small piece of banana and a small biscuit." Those who have visited her, and whose statements are published in Mr. Detail's book, describe her condition in 1866 as being one almost impossible of belief. She nearly dislocated her neck with one violent spasm. "When she has the heart spasms, the violence and rapidity of her motions appal those who see her for the first time. Black rings gather round her eyes, the bed shakes, sometimes even the floor of the room; and it is a marvel that she does not die. Her legs are twisted round each other, like the strands of a rope. The joints of her limbs seem to be drawn asunder, leaving spaces into which the finger can easily be placed. The sole of the foot was drawn upwards, so as to show the disjoint in the ankle. The head of the thigh-bones seemed to be drawn out of their sockets, and embedded in the groin. The muscles under her knees were hard, and seeming as unyielding as steel."

AFTER NINE YEARS.

In the first Sunday in June, 1866, she came out of

trance which had lasted some days, and was conscious of the presence of her doctor and of some friends. Dr. Speer said to her, "When I come here I always remain longer than I intend. I was to have been home at one o'clock to my dinner. We were to have a chicken pot pie; and you know that is never good when cold." The next day Molly Fancher went into a trance, and from that day, for nine years which followed, she has no recollection of anything that occurred or of anything that she said or did. At the end of nine years, after a trance lasting one month, her arms relaxed from their rigid condition, and she opened her eyes, and looked round the room. She saw there the brother of Dr. Speer, and exclaimed, "Well, doctor, did your brother get home in time for his chicken pot pie?" It was some time before she could realise that nine years had elapsed since Dr. Speer had lamented that he would be late for dinner. Her brother, who was thirteen when she lost consciousness, was not recognised now that he was a man of twenty-two, and she marvelled to see how aged her aunt had become. She burst into tears when at last she realised that she had been unconscious for nine years. But during that nine years, although the consciousness which revived after that period was unaware of it, Molly Fancher continued to live. During these nine years she had spasms and trances alternately. But although her right hand was rigid, she had written with her left hand 6,500 letters, had worked up 100,000 ounces of wool, and done a great deal of fine embroidery, and very beautiful wax-work, cutting and folding the flowers and leaves in a most ingenious and perfect manner.

AS IF ARISEN FROM THE DEAD.

When her original consciousness revived, she would not believe that nine years had passed; and when she was shown the diary which the other consciousness had kept during that period, she did not recognise the writing; nor was it until she took the pen in her left hand and tried to write, that she found her handwriting identical with that in which the diary was written. She says, "Strange thoughts came to my mind when I looked on the wax flowers the work of my hands, and could not realise that they had been done by me. They were repugnant to me. The sensation which I experienced was that they were the work of one who was dead."

CLAIRVOYANCE EXTRAORDINARY.

During all these years, according to Professor West, she almost lived without food. Her stomach early collapsed; none of the ordinary functions of life, excepting breathing, were performed. During these nine years she developed an extraordinary power of clairvoyance. In one of her trances in 1868, she went into a state of ecstasy and declared she had been conversing with her mother in heaven; but for the most part, her clairvoyance is limited to affairs on this side of the border. She enters into what appears to be a sort of trance condition, during which she describes the movements of her friends at any distance, and frequently describes events which are transpiring at a distance of which she could not possibly have any knowledge. This gift she often exercises best when the room is darkened. But if the day is gloomy or dark, or great storms are approaching, her clairvoyant sight is very much impaired. She can read the finest print and discriminate the most delicate shades of colour when the room is so dark, that the keenest-sighted person can hardly see the print. Her eyeballs are perfectly sightless, but to remove all possibility of doubt of this subject they have been bandaged without in the least impairing her capacity to read fine type or to discriminate between the shades of colour.

TRAVELLING IN TRANCE.

Her own account of her clairvoyant experiences is as follows. Speaking of her trance, she says: "I am usually unconscious of what has passed, but sometimes realise and distinctly remember where I have been and what I have seen and observed. It seems to me at times that I can go to various parts of the country or city and see persons and places, and know what is transpiring; and whenever I do I take care to find out from the persons I visited on these occasions whether or not they were doing as I saw. If they are able to recollect the circumstances at all, they invariably satisfy me that in some manner inexplicable to me I was either absent from the body or was able to make my observations in spite of the obstructions of material objects and of distance."

She always maintains that she communicates with friends who are dead, and that the communion is as real as that which she has with those friends still on the earth. She says: "I often see my mother and other friends around me, and in my dreary days of sickness, pain, and suffering, and when my spirit is depressed, I can hear her tender voice speaking words of cheer, biding me bear up, be brave, and endure."

SEEING WITHOUT EYES.

Of this clairvoyant vision Professor West gives the following account:—

Her power of clairvoyance, or second sight, is marvellously developed. All places in which she takes any interest are open to her mental vision. Distance interposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of sealed letters, which have never been in her hands, without the slightest error. She visits the family circle of her relations and acquaintances in remote places, and describes their attire and their occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack, which, to ordinary sight, was concealed by the arm. Any article which has been mislaid she sees, and tells where it may be found. She discriminates in darkness the most delicate colours with an accuracy that never errs. She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in waxwork, and yet she never mistakes the form of leaf or flower. Leaves with their ribs or veins, their phylotaxis—flowers with calyx, coralla, stamens, with their anthers, are given with the most truthful regard to nature. Holding pen or pencil in her left hand, she writes with extraordinary rapidity. Her penmanship is handsome and legible. She once wrote a poem of ten verses in as many minutes—her thoughts flowing with the rapidity of lightning. In cutting velvet leaves for pincushions, she held the scissors by the knuckles of the thumb and forefinger of the left hand, and bringing the velvet with the thumb and finger of the right hand, she cut the leaves as shapely and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness she cut more than two thousand of such leaves.

A SEVERE TEST.

Dr. Henry M. Parkhurst, the astronomer of Brooklyn, subjected her powers to a very severe test. He took a pile of bills submitted to the Maryland Constitutional Convention in 1864. He cut through them so as to form a large number of slips of envelope size, of which he only saw the one on the top. A friend then placed the passages behind his back, selected one of the inner ones, placed it

in an envelope, and destroyed the rest. The envelope was then sealed, other papers having been previously placed in it in order to prevent any light being able to penetrate it. No one, therefore, had any idea as to what the slip enclosed in the envelope contained. It was first gummed and then sealed with sealing wax. When the envelope was given to Molly Fancher, she told Dr. Parkhurst several facts concerning the writing which was contained in the envelope which were known to him although the writing was too small to be easily read without a glass. At first she seemed reluctant to read the large print, which no one had seen. After a time she stated that the printed slip was about "court." She then read the word "jurisdiction," and then stated that the slip contained the figures 6, 2, 3, 4—when she got as far as 4 Dr. Parkhurst is not sure she was not interrupted, for he could not understand how the figures could be there at all. He entered what she had stated in a pocket memorandum-book. The envelope was then taken, unopened, to his office in New York, where it was carefully scrutinised by the friend who had sealed it and by himself, and then opened in the presence of a third gentleman invited to be present, after the statement of Molly Fancher had been read. When the envelope was opened it was found that the word "court" occurred four times in the printed slip, "jurisdiction" once, while the figures 6, 2, 3, 4, and 5 occurred. It was the sixth section of a Judiciary Bill, with the lines numbered 2, 3, 4, and 5. This is interesting, because of the test conditions under which the clairvoyance was exercised.

THE SCEPTIC CONFOUNDED.

But this is a small thing compared with what she is said to frequently do. For instance, she reads letters and dictates their answers before they are opened. Sometimes she seemed to see through her forehead, and at other times the top of her head seemed to be full of light. She used to put her letters under her pillow and read them. Sometimes she read them by rubbing her hand over them; and she also reads books in this way. Dr. West tells the story of how a certain scientific doctor was confounded by an exhibition of her clairvoyant powers.

"I warrant she will perform none of her miracles when I am here," he said, while on the way. We were not fairly seated before the postman's rap was heard, and down went Molly's aunt, Mrs. Crosby, for the letter. "It's from my friend So-and-so," said Molly, when her aunt was half-way down the stairs. Back came Mrs. Crosby with the letter, and Molly began to tell what was in it. "Take the slate," said I to the unbelieving physician, "and Molly will dictate the contents of the letter." Mrs. Crosby held on to the epistle, and the doctor took the slate, and Molly began to repeat the letter. She did not take it in her hand, and she was not within eight feet of it. After the doctor had filled two sides of the slate, Molly asked Mrs. Crosby to open and read the letter aloud. This she did, while the doctor examined what was on the slate. The letter was exactly the same as that which Molly had dictated. The doctor went home convinced of the girl's marvellous power.

Equally marvellous accounts are given as to her ability to discriminate between the most delicate shades of colour and the extreme necessity of her clairvoyant sight in doing delicate fancy work. She embroiders braces and slippers, and works pockets and needlework of all kinds. Every stitch is in its proper place, and every shade of worsted is correctly arranged. Her handiwork is as near perfection as possible. She works monograms of her own designing, into the silk handkerchiefs of her friends, and puts leaves and birds upon them. After this it is not surprising to learn that she is a great reader. Persons entering her room, and found her apparently doing nothing, have asked her why she was idle. "Oh," she replies, "I am reading such and such a book under the bedclothes here," producing the book and then discussing its contents.

HER OWN ACCOUNT OF IT.

Mr. Detail, on one occasion, interviewed Molly Fancher as to her sight, and received the following reply:—

Well, as I have said, my vision is not always the same; much depends upon how I am feeling, and the weather conditions. Some times the whole of the top of my head seems on fire with the influx of light, my range of vision is very great, and my sight astonishingly clear. Then, again, it seems as if I were seeing through a smoked glass, and my vision or consciousness of things is dim and indistinct. Sometimes I can see all through the house. When my aunt was alive it was the most common thing for her to mislay her portmonnaie, veil, or gloves, and not know where to look for them and to come for me to find them, and I would go rummaging through the house, and, finally, tell her where to go for them. I have the same powers now, but not at all times. Were someone to come suddenly and ask me to do such a thing, I might not at the moment be able, but after a little, when not anxious to see, I can see most clearly.

Do you, when not entranced, see your friends in the other world around?

At times I do. They seem very real to me. Let me explain, if I can make myself clear, how it is. I can compare my sense of sight as much to a camera as anything. Sometimes the face seems close to mine, and then it shuts out the view of surrounding objects the same as the objects would close to a camera. Then again the central object is farther away, and my range of vision is greatly enlarged. Do you understand?

Now, tell me more particularly what you say and do in your trances.

Well, when I go into my trances, I am usually conscious of being in existence, but they are not like dreams. They are like indistinct wanderings; something like the dreams I used to have when asleep, before I was injured. When I came out of my trances, they at times leave quite distinct recollections or impressions upon my mind. Sometimes they are dim, and are slowly recalled, and then become very distinct. Now, as a usual thing, when I go into a trance, I go out and around, and see a great deal. Sometimes I go into a house, and view the condition of the rooms, and do not see anyone in the rooms. Sometimes I see persons, and nothing more. I very seldom speak of where I have been and of whom I have seen. At the same time Mr. Sargent was incorporating this Company I am connected with, he was at Muskegon, Michigan. I went into a trance, and was gone for hours. My friend Bert Blossom was present in the room. When I came out of the trance he was greatly alarmed, thinking I was dead. I told him I had been away to where Mr. Sargent was, and saw him on a stage, and he was singing to an audience of people in a room. I had seen and heard him. Mr. Blossom said that that was most unlikely, but within the next three days I received from Mr. Sargent a letter, informing me of the fact that a Mr. Chase, of Muskegon, had opened a large piano factory, and that they had celebrated the event by a concert, at which he had taken part in singing; and he also sent me a newspaper, giving me an account of the affair; and I subsequently learned from him that I had correctly described the event and scene.

I have, upon two occasions, blindfolded her, and upon each occasion she described objects in the room, and what persons present were doing, with the same exactness as before my having covered her eyes.

THE FIVE MOLLIES.

All this, however, although extremely interesting from the point of view of the clairvoyant faculties of the sixth

sense of the mind is not unique to Miss Fancher. What is unique is the fact that her body seems to be tenanted by six different personalities, segments of her own disintegrated personality, each of which controls her body in turn. It is quite a common occurrence for five different and distinct changes to come in the facial expression, and of the inflection of the voice, language and intellectual qualities of Miss Fancher.

MOLLY NO. 1.—SUNBEAM.

The Molly Fancher who is seen during the day, whom we should call the normal Molly Fancher, has been given the name of "Sunbeam." This "Sunbeam" first came in to existence at the end of the nine years' unconsciousness. When Sunbeam, that is to say, what is now the normal Molly Fancher, came back again, she manifested the keenest grief that she was back again in the world, and wept and wrung her hands in sorrow. She remembers the recollection of that grief. She had been for a month in a trance, as if dead. When she awoke she was "Sunbeam," and "Sunbeam" has remained the normal Molly Fancher of the day-time. Three years after that they were astonished by the arrival of another personality, to whom was given the name of "Idol."

MOLLY NO. 2.—IDOL.

Mr. Detail described a night spent with Miss Fancher, when he had an opportunity of interviewing the other four "Mollies" in succession. The only other person present appears to have been a Mr. Sargent. Miss Fancher first dropped into a rigid trance, then there came violent spasms, in which she attempted to tear the hair out of her head and beat on her breast with her fist. At length a faintly-spoken word announced the arrival of Molly No. 2. . . . She opened her eyes, extended her hand to Mr. Sargent, and asked him why he had been so long away. He explained, and asked her if she had missed him. "Yes," she said, "you have been gone five nights. I have been here, and there was no one I could speak to, and I was all alone."

Her attention was then turned to Mr. Detail, and she was asked if she had ever seen him before. She first said she had not, and then said, "Yes; you are the man with the long beard who came to see the other Molly, and pay her for embroidering a gown for your wife. I was on the mattress, and it was after the other Molly had fallen from the bed." That was two years before. "Idol" remembered the incident of Mr. Detail's call much better than he did himself. She remembered back to early childhood, and recalled the incidents of Miss Fancher's life up to about the time of the accident; but was wholly unconscious of everything that had happened since then, excepting those things which had occurred while she was controlling Molly Fancher's body. She did not even remember the first accident or anything connected with it. After some time she turned her face away with a weary look, and Molly once more fell into a rigid trance. While she was talking she seemed to try to get up, and seemed annoyed that she could not do so.

MOLLY NO. 3.—ROSEBUD.

After the trance had past, there came violent spasms, as before, and then the woman once more woke up; but this time it was not Idol of Molly No. 2, but Rosebud, or Molly No. 3. The woman had disappeared, and in her place there was only a little child of seven years of age; but, of course, the body of Miss Fancher remained there all the time. She sung little songs which children sang forty years ago, and looked and acted just like a little child of six or seven. She described where she lived up to seven years of age, and persisted that she had never left the house in Fulton Avenue, and was still living there. She said her mother had gone away, and was sick, and she did not know when she would be back. Then she complained of being tired, and once more the woman in the bed was in a state of rigid trance.

MOLLY NO. 4.—PEARL.

She again went through the spasms, and at last a faintly-spoken name was heard, and Mr. Sargent and Mr. Detail were in the presence of Pearl, or Molly No. 4. She complained of loneliness when she awoke in the night, for often no one was there, and she went to sleep again without speaking to any one. When introduced to Mr. Detail, she had no recollection of ever having seen him before, and he was quite satisfied that she was perfectly unconscious of any of the facts which had occurred in the presence of the other Mollies. She knew the circumstances of Miss Fancher's early life down to the time of about her first accident. She could give the names of her friends and acquaintances during the time she was at school. When he called her Molly Fancher she checked him, and said she was not Molly Fancher, Molly Fancher was dead. He remarked that she had the same father and mother as Molly Fancher, and as there was only one Molly Fancher, she must be part of the being of that person. She mused for a time, said she did not understand how it was, said she was tired, and they were once more in the presence of the woman in the bed in a dead trance.

MOLLY NO. 5.—RUBY.

After a time the trance ceased, the spasms commenced, and they were suddenly in the presence of Molly No. 5, who was called Ruby. This young lady was the most vivacious of all the Mollies; she tried to sit up, and entered into a very lively conversation. She described Mr. Detail accurately, although at first she did not recognise that he was present. She remembered more of Miss Fancher's early life than any of the other Mollies; for she remembered being thrown from the horse which the others had forgotten. She remembered going to school, she recollected her teachers, and also the man to whom she was to have been married. Ruby remembered later down in life than any of the others, but she seemed to have no knowledge of their existence. She complained of being tired, and after the usual trance and spasms, Sunbeam came back. She also complained of feeling tired and of suffering greatly, and was very much surprised when told that all the other Mollies had been there and had talked to Mr. Detail.

NO. 1 AND NO. 2.

Mr. Sargent, in describing his experience with the five Mollies, said that the appearance of the second or Idol always preludes extraordinary suffering for poor Sunbeam. Idol was very curious about the other Molly, and wanted to know if he would think as much of her as he did of the other Molly. When Sunbeam returned she regarded the appearance of Idol or Molly No. 2 as a calamity, for her appearance was followed by intense suffering, and the weaker Molly No. 1 became, the more vigorous was Molly No. 2. Molly No. 2 seemed to have no note of time, there was no to-morrow or yesterday with her. If she had been talking upon any subject when she was controlling the medium, when she returned again, whether it was after an hour, a day, or a week, she would take up the thread of her conversation if the same persons were present. She had just as much individuality as Molly No. 1, so much so, that it became a question which of them should have

the supremacy. Each spoke of the other as if they were two different personalities, and even sent messages and letters to each other. On one occasion he received a letter directed in the handwriting of Molly No. 1. It contained two letters, one from each of the Mollies. The subject matter of both letters was entirely different, Molly No. 2 has the handwriting of a school girl, while that of Molly No. 1 is that which she acquired during her nine years' unconsciousness.

ROSEBUD THE SEVEN-YEAR-OLD.

When Rosebud, or Molly No. 3, appeared, she seemed to regard it as a matter of course, and with the expectation of finding Mr. Sargent at her side. It seemed like the awakening of a child from its nap. She asked for her mamma, who she said was in New York sick, as, indeed, she had been thirty years before. When asked how old she was she said she was seven years next August. She told of her school teachers, her girl and boy acquaintances, and her Sunday School teacher. She talked of the streets in the neighbourhood the names of which had been changed years before. When asked how it was she had grown so big when she was only seven, she said, "Well, I guess I will get up;" which she tried to do. Finally she grew tired and left the body.

On one occasion Mr. Sargent received a letter from the third Molly signed Rosebud. The composition and writing was that which might have been expected of a child of seven. The letters were printed, and irregular sizes, with small and capital letters mingled. The personal pronoun, I, was small and dotted. When compared with another letter, which Rosebud had written eight years before, the two productions were found to be as near alike as possible as regards composition and execution.

NO. 4 AND NO. 5.

It was not until later in her illness that Pearl and Ruby arrived, they are known as Nos. 4 and 5. Mr. Sargent says they are as nearly alike as two sisters of nearly the same age and disposition, except that Ruby is of more buoyant and vivacious a temperament than Pearl, for Pearl is more subdued. Mr. Sargent says each of these five personalities seems to be quite distinct from each other were it not that they all seem to be identical with some parts of the life of Molly Fancher.

AWAKING INTO CONSCIOUSNESS.

The following was found in the writing of Pearl some years ago in Miss Fancher's bed. It describes how the fourth Molly felt when she was born into physical consciousness.

"I am not going to write a book or a story; only the heart's history and experiences of a life that has come truly out of the darkness. My first awakening to this earth life—let me see if I can remember. Oh! yes. It was a cold, cold night in the winter months—what month I am unable to name, it matters not—only just how I came here, and just where I came from, I am to this day in doubt, and a mystery surrounds the opening of my life. As I said, one cold winter's night the gas was burning low, the windows were thrown open as if someone was in need of air. The moonlight was beaming in upon me when I first opened my eyes, to what? Was it life? Was I living? It will be impossible for me ever to describe the sensations I had when I first found myself here. Where I dropped from? Where was I? And where was I going, and what was my life? What did it all mean? I questioned in silence. And yet sometimes, as I now look back and try to recall or solve the mystery of my new life, I can only think and could imagine how a lost soul would feel, to fold your hands in slumber and awaken in the arms of Jesus and in Heaven. I was thus bewildered, and for a moment thought I was in Heaven. I should have thought so longer, but sharp pains, intense agony, and the struggling for breath, told I was still on earth. For over there in Heaven there is no pain or sorrow, and I suffered all that. Then it was I realised it was not Heaven with my mamma. Oh, mamma! you know how oft I have implored you to take me with thee and at home. This is a long prelude to a snall offer. Why am I writing these lines? No other eyes but mine will read them; they are not for critics to look upon and pass judgment thereon. Oh, no! I'll tell you why I am writing, it is to relieve a lonely heart, for I am alone. But I must proceed with my story, take up the thread again; and yet I pause for want of words to explain my feelings. This cold night, when my eyes opened, after a few moments' silence, a voice said: "And who is this Sunbeam, Idol, or Rosebud?"

MOLLY NO. 6 MISSING.

So far the narrative which I have extracted from Judge Detail's extraordinary book. It is worthy of note that although there are five Mollies apparently in alternate occupation of the body of Miss Fancher there is still another Molly missing. Neither Sunbeam, Idol, Pearl, Rosebud or Ruby has any memory of the Molly who occupied Miss Fancher's body during the nine years of which the memory has vanished. It is therefore by no means impossible that some night the watchers by Miss Fancher's bed may be startled by the apparition of Molly No. 6, who will be able to tell them something of what passed in the long nine years which at present seem to be completely cut off from her existence.

THE EVIDENCE.

Now what are we to say to Miss Fancher and her five Mollies in esse with a sixth in posse? Of course it would be easy to dismiss the whole story as a parcel of lies. Nothing is more simple, but nothing is less satisfactory. The evidence as to the existence of Molly Fancher, and as to the reality of her powers of clairvoyance and of the extraordinary alternating personality which afflicts her, is far stronger than that which we have for the narrative in the gospels, or for the most familiar incidents in the life of Julius Cæsar. Besides, the woman is still alive and can be investigated by scientific persons who will behave themselves like gentlemen, and conduct themselves with the ordinary decency that humanity requires of those who are in the presence of a woman who for nearly thirty years has been suffering the tortures which have been described. The names of the witnesses whom Mr. Detail quotes include those of representatives of some of the leading newspapers of New York, and at least one gentleman of scientific reputation. The hypothesis that Miss Fancher and her friends are practising an elaborate fraud is too absurd for credence. What have they to gain by it? Would any human being simulate spasms for thirty years, and twist their bodies into such cruel contortions, merely from pure contrariness? Barnum was very anxious to exhibit Molly Fancher in his museum, but his offer was indignantly repelled by her relatives. Miss Fancher is not a professional medium, nor so far as it can be ascertained do her phenomena bring her in a penny to the household exchequer. But if we admit that the story is true, what an extraordinary, but broken, ray of light does it not throw upon the problem of the personality? Who are these various Mollies? Are they phases of consciousness, strands of memory? Is the human soul like a rope composed of twisted fibres, each of which has its own memory, its own consciousness, its own character? Is it possible to untwist the strands and to treat each fibre as if it were an independent entity without relation to those which make

up the whole totality of the individual as we know it? The answers to these questions have still to be found.

III.—THE DISSECTION OF CONSCIOUSNESS.

Leaving Molly Fancher, let me now record some observations of the results which I have obtained from the practice of writing automatically with my living friends. I place my hand at the disposal of my friends, and what I find is this:

THE KEY OF AUTOMATIC WRITING.

My hand will usually write with extraordinary fidelity, expressing often with delicacy and precision the fine shades of their varying moods, registering in black and white, without their physical consciousness being aware of what is being done, their feelings of depression or elation, their remorse, their bitterness, their love. They will also often mention circumstances of which their physical consciousness is perfectly cognizant, but which were utterly unknown to me. They will sometimes describe incidents in detail of which sometimes only one item, and that the least important, was known to the individual himself, and, as often happens, was not known by him to have any relation to the other incidents which preceded and which followed it. I always make it a point of reading over to my friends, with the shortest possible delay, what they have written with my hand. There is usually in most of the communications a certain percentage of error, but in some letters extending over two quarto sheets of paper, there will not be a single misstatement. In others the percentage of error will be as one in five, that is to say there will be four accurate statements and one inaccurate. How these inaccuracies arise I do not know, nor is it necessary to discuss this for our present inquiry.

THE SOUL AND THE BODY.

The important thing is that the part of my friend's mind which uses my hand as its own, and writes concerning the most intimate affairs of life with a frankness which has revealed to me new, and before, undreamt of heights and depths of friendly intimacy, and of the communion of soul, while writing as if expressing the views of my friend, will every now and then distinguish between itself and what it calls its body. In some of my friends this distinction is so very marked that just as the second and third Mollies have had different names given to them, the section of my friend's mind which uses my hand receives a name of its own. One of my friends, for instance, who writes constantly and very accurately with my hand, will frequently speak of his bodily self in a tone of kindly and sympathetic superiority. "My body," he will write, "has been very much out of sorts to-day. I have had a great difficulty in getting him to do what I wanted. He is very obstinate sometimes." Again, in speaking of the life he leads he will sometimes say that he has put his body comfortably to sleep. Sometimes he will tell me with high glee what his body has been doing, saying, "Won't he be ashamed when you read him this!"

THE OTHER SELF.

Again, he will write a long story, and describe what has been passing many miles away, mentioning incidents quite accurately, which were only known to my friend, and will then proceed without a break to say, "At this point my body went to sleep, and will not know anything of what I am about to write." This differentiation between what I might call the Molly No. 2 and the Molly No. 1 is of constant occurrence with all those who write with my hand. With some who write frequently it is much more marked than with others. Long and intimate epistles of this kind cannot be written without leaving on the mind a distinct impression of the individuality and the character of the intelligence that writes. I do not know of any study more interesting than that of the comparison between the character of the entity that writes and that of the flesh and blood entity who is known to me on the earth plane. The resemblance is very close, but there is a distinct difference. The disembodied entity or phase of consciousness or fibre of personality which I get hold of by my automatic handwriting, is much more vivid, much less reserved, than when it expresses itself through the ordinary channels of its own flesh and blood tenement. In some cases I like the friend who writes through my hand a great deal better than the friend as I know him or her in actual life, with all his limitations, his reserves, and his ill tempers due to a more or less infirm body. Many a time the thing which writes with my hand, whatever we may call it, will apologise for and explain away unkindly or unsympathetic actions done by its body. In fact, I may say that in the case of almost all the friends who write with my hand, I am conscious that I know not one person, but two, which are curiously intermingled, and of the two, as a rule, the one which writes with my hand is more intelligent, more sympathetic, and generally a pleasanter acquaintance than the one who communicates through the body in which he lives.

TWO OTHER SELVES.

This is not all. In the case of at least one of my friends there are two intelligences which write with my hand, both purporting to be part and parcel of my friend, but each of whom has its own distinct personality, and both of which share in a knowledge of the doings of my bodily friend, if I may use such an uncouth phrase. Let us call my friend Mr. A., No. 1; that is to say, Mr. A. as he is known to his friends and acquaintances, and whom we meet in everyday life. Now when Mr. A. writes with my hand the character, the intelligence, and the personality that is revealed is not that of Mr. A., No. 1, but of Mr. A., No. 2; that is to say, Mr. A., No. 1, minus the limitations of the body, its reserves, and the distracting influences of ill health or of physical worry. Mr. A., No. 2, will then give way to Mr. A., No. 3, who will be equally conversant with the doings of Mr. A., No. 2, and the shortcomings of Mr. A., No. 1, but who nevertheless sharply discriminates between himself and Mr. A., No. 2.

THE BODY AS A TENEMENT HOUSE.

On one occasion I put the question, "How many are there of you?" Mr. A., No. 2 replied: "There is A., No. 1, there is myself, and there is A., No. 3. I represent the heart or the emotions of A., No. 3 is more critical and sceptical, and represents the head rather than the heart; but there are still more of us, and you will make our acquaintance in due time." "But what of your body," I asked; "what of Mr. A., No. 1?" "Our body," wrote Mr. A., No. 2, "is only the tenement house in which we all live, and A., No. 1, represents the sum of our varied activities and diverse personalities." Further than that I have not been able to get. It, however, opens the door to very strange and alarming manifestations. It is possible by this means to temporarily and for purposes of dissection to disintegrate the personality and to obtain a faithful transcript of your friend's character without the balancing and refining influence of the other sections.

THE SEGMENT POSING AS THE WHOLE.

Take, for instance, a man of intensely avaricious nature whose lust for gold is sternly kept in check by his conscience and by his love for his fellowmen. It is possible for the avaricious parts of that man's nature to write with the hand of a friend expressing sentiments of selfish greed separated from the restraining influences which make him a generous and public-spirited citizen. Let us suppose that Mr. A., No. 2, represents the avaricious fibre in the strands of consciousness which make up Mr. A., No. 1. In that case Mr. A., No. 2, would write a communication instinct with avarice, longing for gain, regardless of the obligations of honour or the restraints of duty. After this message is written, if it is taken to Mr. A., No. 1, and read to him, he will often admit that the very sentiments which have been written down in black and white by the hand of his friend, possibly at a distance of 1,000 miles, were actually entertained by him at the time. But they came to him in the form of a temptation, which, when it presented itself to his mind was crushed by the higher soul and sternly silenced by the voice of conscience. The message, therefore, while quite true as expressing what one side of his nature was clamouring for, was totally wrong as expressing his final judgment or the balance of the forces which governed his actions.

So many and so extraordinary have been the revelations which this power of automatic writing with living people has revealed to me, that I believe that it is by this means that we shall penetrate further into abysmal depths of personality rather than by any other road that is known to science.

A STORY FROM GERMANY.

The phenomenon of the Double or of the thought body supplies a valuable key to the solution of the mystery. The Double, indeed, is little more than the visualised and sometimes materialised embodiment of that particular phase of the individual consciousness which finds expression through automatic handwriting. There is a very curious story told in the last number of the *Theosophist*, quoted in *Light*, as if it were a story of the Double, but which, in reality, is not the story of a Double at all, but simply an illustration of the power of the other self to communicate by means of automatic writing, or by the ordinary mechanism of the séance room, without the knowledge of its physical tenement. The story in brief is this:—"A German officer, who at the time was blissfully unconscious of his wife's infidelity, communicated to some friends by means of this telepathic writing. The German officer, whom we will call H. No. 1, was entirely unaware of the blow which was about to shatter his domestic felicity, when his other self, which we shall call H. No. 2, communicated to his friends that the wife had violated her vows, that H. No. 1 would in time find it out, and sue for, and obtain a divorce. H. No. 1 said H. No. 2 was only conscious of a shadow of coming ill. The friends to whom this extraordinary communication was made, naturally doubted it; and when a subsequent communication indicated the date on which the blow would fall, they were much amazed. One of them communicated to H. No. 1 the fact that it was feared that a blow of some kind would fall on Christmas Eve, but abstained from giving him any information as to its character. The officer laughed, and agreed to meet his friend on Christmas Day, in order to laugh over the falsification of the prediction. When, however, his friend found him, he discovered H. No. 1 in the depths of misery. On Christmas Eve he had opened a letter to his wife from a school friend, with whom he was also intimately acquainted, and to his horror he found that she and his wife had gone off with some strolling players, with whom they were living as man and wife. When he read the letter, he decided not to seek a divorce, but to commit suicide. He went out to the chemist and bought a bottle of poison, intending to take it, and end the tragedy of his life. As he reached home, a letter arrived from his mediumistic friend at a distance, saying, 'We have been directed to send you this at once; we do not know what it means.' The enclosure, which was in the same handwriting as that which had predicted the coming of the blow, was a peremptory order to take the stuff he had in his pocket, and throw it into the street at once. He was so startled by this demonstration of a prophetic knowledge of this invisible guardian, that he obeyed the command; and after a time sought and obtained a divorce."

PROFESSOR JAMES ON "THE SOUL DOCTRINE."

I am not a metaphysician, and I shrink from attempting to use technical phraseology, but for those who can understand such things, and who think in the scientific terms of that department of human knowledge, the following extracts from an article by Professor W. James in the March number of the *Psychological Review*, may be taken as a scientific statement of the questions involved in the complex problem of multiple personalities. Even the least uninstructed reader can see from this extract how the problems raised by Miss Fancher and the five Mollies, and similar phenomena nearer home, go to the very root of the question of the soul. Professor James says:—

When, for example, the hysteric women which Pierre Janet has studied with such loving care, go to pieces mentally, and their souls are unable any longer to connect the data of their experience together, though these data remain severally conscious in disassociation, what is the condition on which this inability of the soul depends? Is it an impotence in the soul itself? or is it an impotence in the physiological conditions, which fail to stimulate the soul sufficiently to its synthetic task? The *how* supposes on the soul's part a constitution adequate to the act. An hypothesis, we are told in the logic books, ought to propose a being that has some other constitution and definition than that of barely performing the phenomenon it is evoked to explain. When physicists propose the 'ether,' for example, they propose it with a lot of incidental properties. But the soul proposed to us has no special properties or constitution of which we are informed. Nevertheless, since particular conditions do determine its activity, it must have a constitution of some sort. In either case, we ought to know the facts. But the soul-doctrine, as hitherto professed, not only doesn't answer such questions, it doesn't even ask them; and it must be radically rejuvenated if it expects to be greeted again as a useful principle in psychological philosophy. Here is work for our spiritualist colleagues, not only for the coming year, but for the rest of their lives. The soul can be taken in three ways as a unifying principle. An already existing lot of animated sensations (or other psychic data) may be simply *woven* into one by it; in which case the form of unity is the soul's only contribution, and the original stuff of the Many remains in the One as its stuff also. Or, secondly, the resultant synthetic One may be regarded as an immanent *reaction* of the soul on the pre-existing psychic Many; and in this case the soul, in addition to creating the new form, reproduces in itself the old stuff of the Many, superseding it for our use, and making it for us become subliminal, but not suppressing its existence. Or, thirdly, the One may again be the soul's immanent reaction on a physiological, not on a mental, Many. In this case pre-existing *sensations or ideas* would not be there at all, to be either woven together or superseded. The synthetic One would be a primal psychic datum with parts, either of which might know the same object that a possible sensation realised under other physiological conditions, could also know.

IV.—ON THE STUDY OF SPIRITUALISM.

BY MISS X.

SPIRITUALISM is one of the many subjects which, though important to a definite portion of Society, no one is bound to study. At the same time, it is one on which no one has any right to an opinion without study. The cause of Spiritualism, like the cause of religion, has suffered more from the ignorance of its friends than from the malice of its enemies. When its supporters display ignorance in their claims and assertions, who can wonder that its opponents show an equal ignorance in their deductions and counter-assertions?

The belief in Spiritualism, like other forms of faith, rests, in some degree, upon certain well-attested historical facts, with which it is easy enough to make one's self acquainted; still easier to take at second-hand. But it rests, further, on certain hypotheses, deductions, hidden powers—phenomena impossible to control or to produce at will—as to which insistence is absurd, and dogmatic assertion ignorant. On such points each individual must form his own conclusions. To accept those of others is dishonest, or at best indolent. In Psychical Inquiry, as in Religious Inquiry, "there lives more faith in honest doubt, Believe me, than in half the creeds." The danger is of an idle self-congratulation in the doubt, and the taking the honesty for granted.

THE REQUISITES FOR THE STUDY.

To the student it is almost inevitably the case that lay conversation on his subject should seem pretentious and absurd; but probably the amount of nonsense talked about Spiritualism and Psychical Research (possibly I am here guilty of what logicians call a cross division) exceeds that current upon any other subject. They are difficult subjects—subjects on which one may confess ignorance without any extreme humiliation; and yet, subjects as to which no one practically ever does confess ignorance, for the "I know and care nothing about them" of contempt, is in itself an assumption that they are beneath study. The adequate study of Spiritualism demands an acquaintance with the bye-paths of universal history for thousands of years, with classic tradition and literature, with the records of travel and folk-lore, with the exegesis of many religions and mythologies, with philology and physiology, and psychology; above all, with that recondite, intangible thing called Man..

We are now only at the beginning of the inquiry into the bearing of these studies and a score of others upon the tremendous problems before us. Even on the scientific and literary side alone, how very little our great men have done for us in this connection! Only three men in the first rank of science in England—Crooks, Wallace, and Oliver Lodge—have ventured to stake their reputation in the cause. When the members of the Society for Psychical Research include such names as Tennyson, Ruskin, and Gladstone, we recognise that men of letters are interested in the inquiry; yet in the whole of the *Proceedings* of the Society for Psychical Research, there are not fifty pages devoted to the historical and literary aspect of the question. And yet we, who are the heirs of all the Ages, should surely feel that even on a subject so lately systematised as this, there must be *something* for us to learn from the wisdom of the past!

WHAT IS DONE TO HELP THE STUDY.

However, opportunity grows, and the last year or two have brought us some valuable additions to the study of Spiritualism, both on the scientific and the literary side. Have we not, for example, Mr. Andrew Lang's *Custom and Myth*, and *Cock Lane and Common Sense*, and Dr. Berdoe's *Origin and Growth of the Healing Art*, which, though the title would not suggest it, contains an examination of Animistic beliefs, and the connection between medicine and magic. Has not Mr. Lang edited for us Kirk's *Secret Commonwealth of Elves, Fauns, and Fairies?* and do we not owe Dr. Westcott much gratitude for many of the volumes of his *Collectanea Hermetica?*

WHO SHOULD STUDY SPIRITUALISM.

The reader will probably suggest that such a catalogue of studies, accidental and essential, necessary to the formation of an opinion upon Spiritualism, is somewhat discouraging to those other than professional students, and that it may be as well to accept the dictum that no one is bound to have an opinion upon Spiritualism any more than on Robert Browning, or bi-metallism, and that none of the subjects being available for the Superficial, it may be as well to relegate all to that remote period, "when we have time." There are many, doubtless, for whom such a conclusion is highly desirable, but there are many also who, as capable of realising the vastness of the subject, the extreme comprehensiveness of the inquiry, are for that reason, if for no other, entitled to such privileges and responsibilities as may accrue from the attempt to estimate such portion of wealth as may be within their reach.

It is for such that I venture to make the suggestions contained in this paper; for those who desire to arrive, not perhaps at a solution of the problem, but at an intelligent appreciation of its statement, those who wish to steer between the unappreciative and materialistic "pooh pooh" of the one form of ignorance, and the equally unappreciative and materialistic chatter about "the dear spirits," of the other.

THE POINT OF VIEW.

It is well at the outset of the study to try to realise one's own standpoint; to consider whether our interest is general or individual; whether we are anxious to acquaint ourselves with a matter as to which we have our responsibilities, about which many of our fellow-creatures are interested, and which is a recognised influence on at least a section of the thought of the day; or whether we are merely seeking selfishly to discover or develop, for selfish ends, some possibly latent powers of our own.

Little as we know of the conditions of psychic powers, it is tolerably safe to say that they have never yet been developed under the influence of greed—greed of vanity, of money, or of fame. The true psychic is born, not made; the condition of development is "Live the life." Though, no doubt, there may be many worthy representatives of the professional medium type, yet there is a ghastly likeness in their history of moral deterioration. The story of "Sludge" is but too often a portrait. Many and many a wretched creature exposed, hunted, disgraced, had, to begin with, and perhaps at intervals all through, some trace of genuine psychic gifts, vulgarised by mere

exhibition of physical phenomena, soiled and degraded by imposture, and hypocrisy, and greed. To the mere egoist, the mere seeker after personal advantage, such gifts are a source of positive danger, and the study of Spiritualism is a study to be avoided. Students of human nature who look on at the men and women who play this part in the game of life must often be reminded of one among the many Bible stories which furnish valuable "Cases" to the student of Psychical Research—the story of an encounter between a true Psychic and Elymas the Sorcerer, who, for his own ends, withstood the desire of a "prudent man" to know the truth. "Then Saul . . . *filled with the Holy Ghost, set his eyes on him*, and said, 'O, full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon thee, and *thou shalt be blind*, not seeing the sun for a season.' And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand." There is matter for the student of several lines of Psychical Research in such a story as this. Truly a mist and a darkness to right and wrong, a blindness to the Light that lighteth every man is a "horror of great darkness," indeed!

In "A Gentleman of France," a charming story fresh in the minds of many, we are told that "fortune may be conquered in three ways—by gold, by steel, and by love."

CONQUERING BY LOVE.

The conquest over the difficulties of our subject by love, I take to be such help as a few may get, here and there, by natural affinity, sympathy, intuitive powers: those, for example, who are happy in having less to struggle with in this connection than other men, who have some inherent psychic power of their own, which, however small in itself, serves at least as premiss to the argument, makes demonstration unimportant and faith comparatively easy. Such are the privileged few; but the privilege is one upon which they may not presume. Their responsibility to their fellows is all the greater that the proposition is easy of statement for themselves. They, and perhaps they alone, may not be included among those who need not have an opinion, who need not study to solve the problem of the potentialities of the present, the possibilities of the future. The love by which they have conquered for themselves, must strengthen the hands wherewith they wield the steel for others.

CONQUERING BY STEEL.

For most of us the attack must be purely intellectual; the vigorous, individual, hand to hand struggle with doubt and difficulty and question. Though thought on such problems as the Unseen, the Future, the Beyond, is personal to the brain that thinks it, we may profit by the experience of others, the testimony of history, the statistics of evidence. These may help us to an intellectual faith, to the confidence which shall enable us to accept the emotional faith which realises the nearness of the Beyond. The mere reading of books, mere experiment and observation, mere analysis of the experience of others, will not suffice to break for us the awful silence of separation, to realise the companionship and sympathy which may await us in the Unseen; but should that realisation come, an intellectual appreciation of evidence will help us to a reason for the faith that is in us, which in turn becomes evidence for others.

THE CONQUEST BY GOLD.

The Buddhist teaching of Yoga has many a lesson for us. Our BORDERLAND motto of Inquire Within, with all its commonplace associations is, after all, the key to the position. Our effort must be individual, personal. Such conviction as comes from the outside is but poor conquest after all. The craving for phenomena may be satisfied from without, but the gift that is bought with money will never satisfy hunger of the soul. The satisfaction that is based on one successful séance (whatever is accounted such) may be destroyed by the failure of the next. Even the best and most fortunate of those who have, either in public or in private, produced phenomena, have been liable to failure and disappointment. Premonitions are not always fulfilled—clairvoyance is not always veridical—the alleged "Control" cannot always prove his identity. The conquest by gold is the method frequently of superstition, prejudice, and credulity.

SOME BOOKS TO BEGIN UPON.

Let us then suppose a person of average education and intelligence, willing to devote a few hours of leisure every week to the study of Spiritualism, with no invincible prejudice, but who is, on the whole, inclined to think "there may be something in it in spite of all the nonsense"—tolerably clear-headed, observant, reasonable, not measuring the possibilities of others by his own limitations.

If he has access to a first-class library, or is at home in the reading-room of the British Museum, he may indefinitely extend the range of reading which I am about to suggest. He can read Kerner and Hornung, and Gorres and Gasparin, and Iamblichus and Wodrow, and Dee and Aubrey, and fifty or five hundred others.

But to many, such luxuries are unattainable. Our Circle Members, for example, many of them, live not only in remote parts of England, Scotland, and Ireland, but in far countries and islands. To all of these the BORDERLAND library is accessible, and the careful study of about a dozen books will suffice to familiarise the reader with the outlines of the history of Spiritualism, and the results, so far as it has gone, of investigation.

A general view of the subject may be obtained, and one's interest stimulated, by such books as Dale Owen's *Debatable Land* and *Footfalls on the Boundary of Another World*, Howitt's *History of the Supernatural*, and Mrs. Crowe's *Nightside of Nature*. These will accustom you to "tall" stories and "hair-lifting" sensations. They are all well-written books, and have a certain standing in the literature of the subject, and though not recent nor scientific, contain no theorising which will prejudice your mind against a more modern or less credulous point of view.

THE TESTIMONY OF OBSERVERS.

Moreover, they prepare one to assume the receptive attitude, more or less passive according to one's temperament, which probably suggested the spirit of inquiry to which we are indebted for the next group of works which demand the attention of the student. He may read, though it is not imperative, Dr. Carpenter's *Report on Spiritualism*, in which the phenomena were all shown to be "unconscious cerebration," a phrase which somehow still survives, though no one seems better informed of its meaning than as to that of "animal magnetism," or "odic force," or "mesmerism," which are now the exclusive property of the people "after-date." *The Report of the Dialectical Society* should certainly not be omitted, not because the Report amounted to much, but because it did not. It is a book that we read for the same reason that

we ask at times the opinions of our friends, not because we always value the opinions, but because we occasionally elicit facts.

The facts, if facts they are, herein submitted, are of the most extraordinary nature, and so the Dialectical Society apparently found them. Six sub-committees were appointed to inquire into the alleged facts of Spiritualism. Two failed to find anything worthy of report, and three experimented among themselves without the presence of paid mediums, and in full light, with results which seem to have entirely convinced all the sitters, though most were previously prejudiced against the reality of the phenomena. The sixth committee undertook the investigation of the phenomena produced by D. D. Home, and this chapter of the history of Spiritualism should be carefully read. In conjunction with this the student should procure *Incidents in my Life*, by D. D. Home, and especially *D. D. Home: His Life and Mission*, by his widow.

Few would deny that a book of immense importance to the student is Mr. Crookes' *Spiritualism in the Light of Modern Science*, as also is his slighter work, *Researches in Spiritualism*. These works are of supreme importance for many reasons—obviously, of course, on account of the scientific eminence of their author, but also because they have a special educational value at this particular stage of the reader's studies. They contain facts, they assume nothing, they offer no positive deductions, they present certain statements with the elaborate attention to detail and precision which we naturally expect from an observer trained from childhood to exact observation, living in the very atmosphere of the laboratory, and discriminating minute fractions of matter, and time, and space.

One's first impression, after reading such a work as this, is that there is no more to say or do—the facts are established, the position is maintained; what need is there of further questioning on these lines?—let us open a new chapter in the inquiry.

A curious fact, however, and one thoroughly characteristic of the attitude in which we approach the subject is, that we *don't* turn to a new chapter, and that here and now we are all congratulating each other that Professor Lodge, and other distinguished members of the S. P. R., have lately repeated, not in our midst, but far away on the shores of the Mediterranean, partially and imperfectly, the same experiences established beyond doubt a quarter of a century ago by Mr. Crookes, absolutely at our own doors.

We of the present generation have every cause for gratitude to Professor Lodge for once more restating for us, as he of all later English men of science is perhaps best fitted to state, the observations which convinced *some* of our fathers, and which will perhaps have to be again restated in another twenty-five years for the satisfaction of *some* of our children. The student must, of course, in this connection study (see BORDERLAND VII) the *Report on Eusapia Paladino*. The main interest of this lies in the quality of the evidence, not in the nature of the phenomena, which neither in kind nor in degree can approach to those reported to occur in the presence of D. D. Home.

One would not for one moment suggest that such experienced and able investigators as Professor Lodge, Professor Sidgwick, Mr. Myers, or M. Richet left anything undone or failed to apply all necessary tests; but in minuteness of observation even they cannot have surpassed Mr. Crookes' elaboration of appliance and the exactitude of his tests, which, unlike those of the Eusapia experiments, were applied in full light. On the Florence Cook series of experiments I do not insist, but the student who neglects carefully to consider the evidence relating to Home does himself and his subject an injustice.

Dr. Wallace's *Miracles and Modern Spiritualism* is also an essential book at this stage of our reading. This is a work less experimental and more didactic in character than that of Mr. Crookes. It is a book which gains immensely from the personality of the writer, whom to praise is, for those who know, an impertinence; for those who do not, a futility. Every student of natural science must inevitably reverence alike the quality of his scientific opinions and the true greatness of the modesty of their enunciation.

THE TESTIMONY OF THE OBSERVED.

Finally, if we limit our reading to those lines of inquiry of which the books quoted are examples (for, of course, each class might be considerably extended), we have yet to consider the phenomena from the experimental side.

It is unfortunate, though perhaps inevitable, that the literature of this side of the question should be very scantily represented. Of course, every spiritualistic journal that is ever published contains what purports to be first-hand testimony in the form of personal communications, but as we are at present discussing the question of *evidence*, which requires intelligent observation, and testimony which can be relied upon, contributions of this class may be, for the most part, ignored.

We have little else to depend upon but the testimony of *D. D. Home*, already referred to (and c. p. Mr. Crookes' article in *Society for Psychical Research Proceedings*, Vol. VIII.), and the very important works of Mr. Stainton Moses, of which at least two, *Spirit Teachings* and *Psycography*, should be studied with critical care. In conjunction with these, the reader should procure the *Character Sketch of Mr. S. Moses* (M.A., Oxon.), in BORDERLAND IV., or Mr. Lillie's *Modern Mystics and Modern Magic*. Later, the very important articles on the same subject by Mr. Myers, in *The Proceedings of the Society for Psychical Research*, Vols. X. and XI., will add very much to his information upon the subject. The present writer's article on the *Sources of Messages*, in the last number of *Proceedings*, also deals with the question of the Subject's point of view.

THE EDUCATION OF THE CRITIC.

At what period of the inquiry into Spiritualism one may come to definite conclusions and dogmatise about them, I have not yet (experimentally) discovered, but it is certainly not at the stage arrived at by our hypothetical reader. So far, his reading has tended merely to establish the existence of the phenomena, he has yet to consider whether they may be regarded as having any connection with Spiritualism.

He has heard of raps, and intelligent messages, and levitations, and apports, and the passage of matter through matter, and materialisations, and the like; but it has yet to be demonstrated that "spirits" are inevitably to be regarded as the final cause.

At this point we have positively but one source of help and guidance, *The Proceedings of the Society for Psychical Research*, but their value to the real student is absolutely priceless. They are emphatically for the student, not for the careless or casual reader, a person, by the way, very unlikely to proceed far in their perusal. The authors of the papers they contain are for the most part men and women of culture, trained to habits of scientific precision, and of careful literary expression, investigating, philosophising, theorising without prejudice, and with all the care and discrimination which the importance of their subject exacts.

The student might well begin with Vol. IV., in which he

will find some articles of great interest and importance. The *Accounts of some so-called "Spiritualistic" Séances*, contain a careful examination by Professor Carvill Lewis, M.A., F.G.S., and others, of the phenomena produced by the noted medium, Eglinton. In *The Possibilities of Malobservation and Lapse of Memory from a Practical Point of View* he will find a highly instructive and, at the same time, very entertaining account of how Mr. Davey, a member of the Society for Psychical Research, experimented on the amount of deception which it was possible to practise on intelligent observers. The story of his success, and the means by which he produced it, is intensely interesting.

The same volume contains also *The Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some Critical Remarks on the Evidence for the Genuineness of such Phenomena*, by Mrs. Sidgwick, whose name is a guarantee for cool, impersonal, clear-headed observation, and the desire for truth and justice. There are also valuable articles on Spiritualistic phenomena by Mr. Myers in Vols. II. and VII., and there is the account, which must by no means be omitted, of Mrs. Piper, a distinguished American medium, whose séances with Mr. Myers, Professor Oliver Lodge, the present writer, and other members of the Society for Psychical Research, are very important contributions to the problem before us. Some of this is "stiff" reading, but I have in view, as at the outset, the student who desires to educate himself up to the point of having an opinion worth offering on the subject of Spiritualism.

THE QUESTION OF OTHER HYPOTHESES.

Many of the phenomena alleged to be Spiritualistic are susceptible, according to some critics, of quite other interpretations. With a view to familiarise himself with these, the student should read the evidence collected by the Society for Psychical Research on such subjects as Thought-Transference, Hypnotism, Clairvoyance, Automatic Writing, Crystal-Gazing, Apparitions and Hauntings, &c., &c. The Society for Psychical Research literature on these subjects is immense, and it will perhaps be convenient for the present to confine himself to the articles on these subjects published in BORDERLAND, and to Mr. Podmore's convenient little volume, *Apparitions and Thought-Transference: An Examination of the Evidence for Telepathy*. On the historical side, though, so far, we have unfortunately been obliged to postpone this very important aspect of the case, Mr. Lang's *Cock Lane and Common Sense* is a valuable and lively summary of evidence for which the reader is now prepared by his previous reading.

WHAT NEXT?

The state of mind at which the student now arrives probably leads him in considering phenomena to apply the exhaustive method of inquiry, which is longer or shorter according to his temperament. He takes the various phenomena separately, and asks—Can this have been an hallucination? Were the witnesses hypnotised? Will the working of the Sub-Conscious Self account for it? or Expectation, or Thought-Transference? or Automatic action of this kind or that? Having arrived, as in certain cases is almost inevitable, at the end of his list with a carefully-considered negative after every note of interrogation, one of two things will happen, according to his predisposition and training. He will place his affirmative to one of two final questions, either, "Is this the effect of some unknown force?" and remain still an inquirer; or "Is this the work of Spirits?" and so declare himself a Spiritualist!

EXPERIENCES AND EXPERIMENTS.

Earlier or later in the course of his inquiry, the student will naturally seek to experiment for himself. He will say, "If others can receive messages from distant friends, or from unknown sources, be visited by apparitions strange or familiar, suspend the laws of gravitation, sit in showers of pearls and rose-water, have communication with the great men of Imperial Rome or Elizabethan England, see visions of events distant in time and space—why not I?"

True, "there is no knowing what you can do if you try," as the Irishman said when asked to play the violin; but if you have felt no yearning to handle the prince of musical instruments, if you have lived your life without awakening its sweetness, it seems unlikely (though it would be presumptuous to say impossible) that it should have any personal message for you. By all means, however, experiment in any direction which takes your fancy. Personally, speaking merely from experience, I have absolutely no faith in the creation of "psychic" powers. However, we may define their conditions—they are a state to live in, not an art to acquire. If you have no faculty of clairvoyance, for example, neither crystals, nor appliances for automatic writing, not anything else will create it; and surely if you possessed such a power, some of the crises of life which reveal us to ourselves, would before now have brought it into play?

Granted the power, however, it may be possible to develop it by some empirical method. In some of the books quoted, notably in the *Report of the Dialectical Society*, you will find full details of such conditions as seemed useful in experiments. All that is essential, is the maintenance of a spirit of calm receptivenesss, keeping the head clear and the judgment cool, but not obtruding an aggressive criticism.

The particular direction of your experiment must, of course, be decided by your natural bent of mind. If you have the habit of visualisation you can get a crystal. (For full directions see BORDERLAND VI.). If your habits of thought are verbal, not visual, try Automatic Writing. You can get any of the various appliances, Ouija, Pytho, Chrao, Planchette, &c., &c., or you can even get a pencil and paper, which is, on the whole, simpler and more convenient. The only real test of automatism in the matter, is that you should be able to write down facts (facts that can be proved) which are consciously, or unconsciously, unknown to you, and, to exclude Thought-Transference from incarnate minds, they should be unknown even to those about you.

Messages by raps and tiltings are analogous to those by automatic writing. As an experiment, table-tilting has the advantage of furnishing amusement to your friends as well as yourself. Of course, when you achieve any results you have still, from our present point of view, to inquire: "Am I, or my friends, in any way responsible for these results, or are the communications I have received by visions, writings, drawings, tiltings, &c., &c., such as no human mind or body could have produced—and, therefore, the work of spirits?"

THE PROFESSIONAL MEDIUM.

Of the question of seeking help from mediums I have not ventured to speak. Home and Stainton Moses are, unhappily, no longer with us, nor were they, of course, at the service of the general public. Mrs. Piper is in America, and Eusapia Paladino in Italy. If there are any public mediums in England who can produce physical phenomena worth recording I am not so fortunate as to have met with them; and of those whose séances are private, I have

of course, no right to speak. Various powers of trance-utterance, clairvoyance, clairaudience, and the like, are professed by "mediums" all over the country. We have, indeed, been at some pains to compile a list of their addresses in BORDERLAND, but their friends have hitherto been somewhat over-modest in the assertion of their claims, the signatures of at least one independent witness being, in all cases, required; or possibly the experiences of Mrs. Mellon and Mrs. Williams have had a depressing influence upon the profession.

Mrs. Russell Davies, of whose powers I have had interesting experience, can hardly be described as a public medium, as she requires, in all cases, an introduction, and declines to grant consultations in relation to frivolous or unsuitable questions.

THE TEACHINGS OF SPIRITUALISM.

The subject of Spiritualism has become associated, as many other important subjects have become associated, with much that is degrading and unworthy. But such an association is by no means essential, and the unprejudiced observer can easily bring himself to realise that much which the adherents of Spiritualism deplore, is no more representative of the faith and teaching they maintain, than are the vulgarities of a third-rate music-hall representative of the English drama, or the platitudes of Little Bethel representative of the English Church.

We must divest our minds of the recollection of the flippant ignorance of its critics, of the ill-recorded, ill-attested, so-called "evidence," presented by the illiterate, and still worse, the sentimental and hysterical among its friends. We must rejoice at all honest and unprejudiced "exposures" as helping to clear the way for truth, not as revealing and emphasizing falsehood. While frankly acknowledging what we feel to be the incongruities and inadequacies of Spiritualism, we may be thankful for that in its teaching which has combated materialism, encouraged the sorrowful, given hope to the lonely, and, by no means least, inculcated kindness to the so-called "lower" animals.

To some among us the teaching to be derived from belief in Spiritualism may appear insufficient and incomplete. But those who await in hope the consummation of all things, who feel that life in its reality is the life of the Unseen, for whom the "vanished hand" is within touch, and "the voice that is still" within hearing, can well afford to disregard differing methods in the presence of a common hope. We need fear no twilight but that which gathers gloom and leads to darkness and death of all things. For those who still stretch yearning hands for light the twilight is that of dawn and coming day. Be our standpoint here or there, we are looking towards the Morning and—

"God reveals himself in many ways."

X.

THE SOURCES OF MESSAGES, BY MISS X.

THE latest number of the *Proceedings* of the Society for Psychical Research, contains, in full, Miss X.'s address on *The Apparent Sources of Subliminal Messages*, a report of which has already appeared in these pages. Some additions have been made in producing the address in its present form, of which perhaps the most important is her tabulation in reference to quality and frequency of the (apparently) super-normal impressions recorded in one year.

Miss X. says:—For about five years I have tried to keep a diary of such things. I have aimed at writing down premonitions before their coincidence was known—noting cases of thought transference, retrorecognition, psychometry, intuition of all kinds. I am conscious, as most people are who attempt to keep diaries, of unlimited omissions; so far as the entries go, I think they have been kept with exactness, and I may point out, as I have exercised no selection as to the entries, as I have omitted cases because I forgot them, or because the book was not at hand, or the occasion was not convenient for writing—not because they were not good—that such omissions tell against me, and not in my favour, which I note with satisfaction.

I am certainly within the mark in saying that I have noted less than one-third of the total of experiences of this kind. I ought to say, too, that I never note pictures which spring from fancy and recrudescent memory, which I recognise as such at the time, nor pictures which I *put in* the crystal, unless they develop in some unexpected direction. Such things are, obviously, not worth recording, as anyone capable of visualisation can create them indefinitely at will. They are like half the novels one reads, amusing for the moment, occasionally suggestive, but mere pastime, and not worth remembering.

I have omitted, too, certain cases which, for various reasons, have found record elsewhere, as, for instance, when any friend concerned in the experience has asked for a written account of it, and it has not seemed to me worth while to repeat the memorandum. Further, I ought to explain that an entry may include half-a-dozen pictures or impressions, provided they relate to the same subject, and occur on the same or a not distant occasion. For example, the whole story of Mrs. Z. and the Admiral is recorded under one heading, and comes in, first as "Number 31," and then as "31, continued, see above."

Perhaps one year's records may be taken as typical; 1894 has given, as far as I can judge, a good average; better, I think, than 1893, not so good as the two previous.

All the above details being allowed for, I classify my record for 1894 as follows:—

(*a*)	19	cases good;
(*b*)	5	„ bad;
(*c*)	27	„ imperfect;
(*d*)	7	„ unexplained;
(*e*)	5	„ incomplete.

(*a.*) The classification "good" does not refer to the quality of the message, but only to its accuracy. The "little red man," for example, is very trivial, but, as far as it goes, it is correct; this, and "Clara Stimpson," and "Frances at Eastbourne," and "The Admiral" series, though differing in quality, I should classify alike as "good," because they contain no element of doubt.

(*b.*) I classify as "bad" such impressions as seem to have no foundation in fact; as, for instance, when I picture a friend as in trouble who, in point of fact, is in average spirits, and the like. I am inclined to believe that nearly all such cases are due to the irruption into an imperfect, or imperfectly understood, experience of the ordinary consciousness.

(*c.*) I classify as *imperfect* all such cases as are only partly good—like the "plum-pudding" and the "grandmother" stories, the necklace detail being the faulty one in the latter. It occasionally happens that a case at first *imperfect* becomes *good* in process of time.

(*d.*) The class *unexplained* includes such stories as the Hindoo and Mr. H., which is neither right nor wrong, but, as far as we know, meaningless. I was, at first, disposed to classify these as *subjective*, but I am inclined now to think that inadequate, perhaps unfair.

(*e.*) The cases classified as *incomplete* are those as to which the evidence is too imperfect to admit of any conclusion being drawn, which it would be unjust to relegate to the *bad*, but which, for lack of precise information, I am unable to classify more precisely.

V.—SPIRITUALISM AS A WORKING HYPOTHESIS.

THE EXPERIENCES OF STAINTON MOSES. BY MR. MYERS.

IN the *Proceedings* of the Psychical Research Society, published last month, Mr. Myers gives us the second part of the result of the experiences of Mr. Stainton Moses. A good deal of the ground traversed by Mr. Myers has already been covered in Miss X.'s sketch of Mr. Moses, which appeared in our "Gallery of Borderlanders" last year, but some extracts from Mr. Myers' paper can be quoted with advantage. I do not refer to the detailed statement which he publishes as to the physical phenomena, which at present seem to have fascinated many members of the Psychical Research Society. Physical phenomena belong to the infancy of the study, and stand in the same relation to its later developments that the miracles of the gospels do to the teaching of Christianity. They are like sandwich men, or flaming placards on the hoardings, calling the attention of the ignorant or the indifferent; but possessing no other significance. They are reclame, nothing more, nothing less. They have their uses, no doubt, and I am very glad that Mr. Myers and others should be exercising their minds seriously about Eusapia Palladino and the physical phenomena of mediumship. Of this phenomena Mr. Stainton Moses had more than his fair share. Showers of scent, a whole band of invisible musicians, occasional sprinkling of pearls, rubies, and amethysts, concerning all these things those who are curious may read in Mr. Myers' narrative in the *Proceedings*. I remember Mr. Stainton Moses telling me, when we were gossipping in my office at Mowbray House, that, on one occasion, he was levitated, and wrote his name on the ceiling with the pencil that he held in his mouth, his body being borne upwards, and invisibly supported, while he lay close to the ceiling, writing his name, where it remained. Mr. Myers does not give us any story quite as startling as that in the way of levitation, but there is no lack of wonders in his pages.

A SPIRIT ORCHESTRA.

Mr. Moses had a band of spirits, who used to attend the séances, and supply him with music such as we read of in *The Tempest*. He was able to distinguish the different notes of his various friends, and then describes them.

September 3rd and 4th.—Same circle. Manifestations similar to those above, but intensified. The musical sounds have reached seven, the new one being like the noise made by striking fine porcelain, but with a very decided ring in it. It is a very singular sound, and is made with great intensity. The three-stringed lyre is also very beautiful, more like the dropping of liquid on a metallic surface than anything else. But the sounds are all indescribable.

1. *Grocyn.*—Since the séance, when he made such violent manifestations, he has been much quieter. The sounds are very pure, and express feeling most wonderfully. They are most like a thick harp string.

2. *Chom* makes the sound of an old Egyptian harp with four strings. There is little similarity to a stringed sound.

3. *Said* makes a noise somewhat similar to Chom's, but the lyre has only three strings. It is an old Egyptian instrument, and the sound is like dropping water on a steel plate—a sort of liquid sound, very intense. I am told it is very like the sound of a harmonium reed.

4. *Roophal* makes a sound of a seven-stringed lyre—very pretty, rippling sound—but the strings do not seem to me to be arranged in harmonial progression.

5. *Kabbila* makes a sound like a drum; very deep; a sort of prolonged roll.

6. —— makes a sound like the ringing of fine porcelain, only that the ring is very much more pronounced. This is a very intense sound.

7. The Welsh Harper makes a sound as of the highest strings of a harp, sharp and ringing.

In addition, there is the sound of a tambourine, and a sort of flapping sound, like large wings. These can scarcely be called musical in any sense, though they are but exaggerations of others in the same way. The *modus operandi* is similar.

Leaving the physical phenomena, we come to the much more interesting question of Spirit identity. Mr. Myers summarises the writings of Mr. Moses on this subject. I quote elsewhere, on account of the communications said to have been made by Bishop Wilberforce, but I cannot enter into the evidence as to the identity of the thirty or forty communicating spirits, of whom we read in the record of his experiences.

THE SHADE OF NAPOLEON III.

The following extract, however, describes how Mr. Moses believed he had met the shadow of Napoleon the Third.

January 5th, 1874.

All this time I had seen a veiled figure standing by Dr. S. Mrs. S. could see the light, but could not distinguish the figure. It did not seem to move, and was apparently outside the circle, near the window curtains. It did not move. Presently distinctive raps came on the table, and "Charles Louis Napoleon Bonaparte, I salute you," was rapped out. Dr. S. questioned the spirit in French, and answers were returned correctly. A curious instance of this was as follows:—Dr. S. intended to ask the name of Napoleon's mother, but by mistake asked for the wife's name. This was given, a response not to the mental intent, but to the spoken question. After some other unimportant questions, I asked for something unknown to any of us, and the date of his birth, April 20th, 1808, was given. This we have verified and found correct. Dr. S. asked for some direct writing on one of the two marked papers, and assent was given, "J'écrirai. Taisez-vous." Mentor controlled, and said that it was really the spirit of Napoleon, late Emperor of the French. They would write on the paper near Dr. Speer's foot, that being nearest to where the figure had been standing. After his control passed I was, as is frequently the case, clairvoyant, and described the face of the Emperor, his waxed imperial and moustache, his impassive marble face, and wound up by saying he was a "regular Mephistopheles." The form was just in the same place, and apparently could not come within the circle. Mentor was at my right hand, and rapped clearly at request with his double knock. All this time our hands were joined, and remained so until the séance closed, and we found on the paper close by Dr. Speer's foot writing of the initials C. L. N. B.—p. 33.

Among those identified spirits there were not many of ancient date. This is natural, although Benjamin Franklin was mentioned once or twice, especially in connection with the communication which informed Mr. Moses of the death of Professor Garfield before the news reached this country by the ordinary newspaper agency.

THE DIFFICULTY OF IDENTIFICATION.

The evidence as to identity is, as Mr. Myers points out, very difficult to obtain, and it is rendered still more difficult by the evidence which Mr. Stainton Moses himself provided of the ability of his invisible visitors to

increase their stock of intelligence by reading books on the library shelves. There is obviously no limit to the acquisition of information of this kind. The medium himself may never have read a book, but if the controlling spirit has access to a convenient encyclopædia, he can possess himself, without taking the books from the shelves, of all the information required to furnish the sceptic with evidence as to his identity. The story, as Mr. Moses told it, is very interesting, and although it increases the difficulty of proving the identity of intelligences, it reveals enormous possibilities as to the acquisition of information, and the communication of intelligences.

It is notable, however, that this was given as a test, and there was no hope held out that similar methods can be relied upon as a normal incident of every-day life. Madame Blavatsky, it will be remembered, said she verified all her quotations and confirmed all her references by the access which she had to the astral library. What with telepathy on one side, and with the ability of invisible intelligences to communicate the contents of any book on the book-shelves, without opening the covers, it would seem that the possibility of identifying any communicating intelligences is limited to persons about whom nothing is known by anyone now living on the earth, and about whom nothing has ever been printed or written. But if this be the case, how is identification possible? The spirit which has access to any page of any book in a library may also be assumed to have access to any kind of record, written or inscribed, that exists in any part of the world, and no subsequent discovery of information in the grave, or at the bottom of the sea, would supply conclusive proof as to identity, because if the thing exists, or if the record could ever be produced hereafter, it must, at the time of the spirit communication, have been in existence somewhere in the world, and, therefore, presumably, must have been accessible to the communicating intelligences.

SUGGESTED SPECIAL TESTS.

Mr. Myers points out this difficulty, but he is not daunted by it.

In view of this admitted difficulty, Mr. Myers urges all interested researchers to arrange some special test in the shape of experimental messages or posthumous letters. Of these he says:—

We have as yet only one good (although rather remote) example; where the departed person has before death arranged some special test—some fact or sentence known only to himself, which he is to transmit after death, if possible, as a token of his return. Every serious student of these problems, I think, should do this—should write down, for instance, some sentence, so significant to himself that he may hope to remember it after the shock of death; should seal the letter and entrust it to safe keeping, and then should seek in the next world any method open to him of communicating the test sentence to survivors.

THE INFLUENCE OF SPIRITS.

Speaking of Mr. Stainton Moses' intercourse with spirits good and bad, Mr. Myers says:—

It is of importance to note that on the whole the occasional inconveniences of his sensitivity to spirit-influence were as nothing in his own view compared with its *benefits;* the sense of uplifting and strengthening which the communion of higher souls often brought to him, and even their every-day help (as he believed) in getting through his heavy work without breaking down. When he spoke to me of these benefits during his lifetime, I supposed them to be merely subjective; but I confess that the study of all this intimate matter has brought me nearer to his point of view; presenting me with a picture of a character originally somewhat lacking in width and suavity, but essentially honest, resolute and manly, and controlled and disciplined into progress by spirits higher and wiser than himself.

PROOF OF IDENTITY.

After quoting the evidence as to identity in the case of spirits recently deceased, Mr. Myers says:—

It is in these recent cases that the evidence is simplest and strongest; and it will be observed that they closely resemble similar proofs of identity given in a long series through Mrs. Piper, and recorded in more sporadic fashion elsewhere. The communicating spirit seems to be little changed, and to retain its characteristic interest in survivors and in the things of earth. . . . In Mr. Moses' case almost all the figures which he saw brought with them some corroboration by writing, trance-utterance, gesture-messages (as where a figure makes signs of assent or dissent), or raps.

A BISHOP OF LAST CENTURY.

Here is a case in which minute details unknown to the Medium were communicated by the Spirit:—

January 25th.—Douglas House. Dr. and Mrs. S. and self.—The whole séance was occupied by a series of messages from Thomas Wilson, Bishop of Sodor and Man, who has lately written in my book. He gave the most minute details. He was born at Burton, in Cheshire, December 20th, 1663; died March 7th, 1755, aged ninety-one. Mother's name, Sherlock, born at Oxton, in Cheshire; schoolmaster, Mr. Harper, of Chester; ordained by Dr. Morton, Bishop of Kildare, to curacy of his uncle, Dr. Sherlock. He was made Bishop of Sodor and Man in 1697, and married Mary Patten, of Warrington, 1698. He had four children—Mary, died aged thirteen; Thomas, aged one year; Alice, aged two; and Thomas, who survived. All this was rapped out in answer to questions, without a particle of hesitation, and with clearness and precision.

He also gave Imperator's name. The light was very strong in the room, and we had one shower of scent. This is the most curious descriptive account we have had through the table, though many such have been written out in my book. The Bishop said that the writing in my book was in his own hand. I have sent for a letter of his, if one can be had, and I propose to verify all the above details, if possible. [Note added later: The handwriting is a *fac-simile*. I obtained a letter from the Isle of Man.]

February 1st.—I have succeeded in verifying all the above particulars. I can find no record of the death of his infant children.

[I have verified these facts, except names and age at death of two children, from Stowell's *Life of Wilson*, published 1819. This easily accessible work contains no specimen of handwriting. Mr. Moses showed me, in 1886, the letter in Bishop Wilson's handwriting, which much resembled that of the automatic script. It is noticeable that, in this case and Grocyn's, details as to historic personages, such as are usually written automatically, are flashed or wrapped out at séances.—F.W.H.M.]

A CONFESSION OF FAITH.

Mr. Myers concludes this second paper by promising a third. He says:—

In these two papers I have given, I think, a sufficiently full account of Mr. Moses' physical phenomena, explaining my reasons for believing in their genuineness; and also a sufficiently full account of communications professing to proceed—and, as I believe, for the most part really proceeding—from spirits who have recently quitted this earthly life. Much more matter remains; matter which seems to me to help us towards a more coherent view as to the nature of relations between disembodied spirits and spirits still inhabiting this

tabernacle of flesh. At some future date, should my readers desire it, I shall hope to recount some more of Mr. Moses' phenomena, and to discuss the directions in which, taken in connection with other phenomena of like nature, they seem, however dimly and obscurely, to direct our onward view.

BEETHOVEN'S TENTH SYMPHONY.

AN ALLEGED CONTROL BY THE GREAT COMPOSER.

THE announcement that, on April 30th at St. James's Hall, *Beethoven's Tenth Symphony* will be performed, will mean merely, to a large portion of society, that there is to be yet one more classical concert. To the musician, however, such an announcement will seem strange, seeing that the great master left behind him but nine symphonies, though a tenth was projected.

Its accomplishment will rank with the completion of Dickens' *Edwin Drood*, seeing that we owe its existence to a like alleged process of communication by the "spirit" of the deceased author. The medium, Miss H. L. Green, to whom we owe the tenth symphony, gives the following account of its reception :—

I have been told by spirit controls that Beethoven came to me at the age of eighteen; and about that time I experienced a strong impulse to compose. I wrote sundry small things; I contemplated a symphony, and finished several numbers of an opera; but I was dissatisfied with it, and laid it aside. By degrees, as I made my way, teaching crowded out composition, and for years I wrote nothing. In the year 1881 incidents occurred which re-awakened the impulse to compose, though I did not put pen to paper till 1882.

Even then, though musical ideas came to me pretty fast, I did not know whence they came till 1889, when it was made known to me that Beethoven desired to write through me, in fact had already done so. Especially was he desirous of producing that symphony for which he had begun to make sketches before he left earth.

But I was by no means the first person whom he tried to use. In a communication I received from him early in 1892, he told me that for many years he had been trying to find some one on earth through whom he might express himself musically. He sought out one and another who possessed musical genius, but all failed him. No one would take his ideas. And if they began to do so, the ideas were so entirely altered that, though the writers seemed as if inspired to give out what was not themselves, it was not Beethoven. He gave some ideas to one composer living on earth, and they were promptly rejected as too old-fashioned. He went to another even greater, but this one was so conscious of his own genius that he wished to express his own thoughts, not those of another, even of Beethoven. A third was more manageable, and really did write more or less under Beethoven's direction for some time; but as he felt his own wings grow stronger, he by degrees emancipated himself from Beethoven's control.

I cannot, of course, say that in my own case there is no admixture. I have tried to make them all of him and none of me, and as regards the musical ideas I have succeeded. I have ruthlessly rejected any idea, however good, of which I could not feel sure that it was his, and not mine. But the manner of expressing these ideas has been, to some extent, a matter of partnership. As he said once, he provides the liquor, I the vase which contains it.

Without being acquainted with musical theory and construction, and to some extent with orchestration, I could not have done the work at all, for I doubt whether music could be written automatically. Automatic writing, at any rate my own, is not sufficiently straight and accurate in form, nor was there in the communication anything of trance mediumship. It was steady, conscious work, more resembling dictation than anything else. Sometimes it came easily and flowingly, sometimes, especially if I were interrupted or worried, it would hardly flow at all. I remember one day that I wanted the completion of a certain passage, and I could not get Beethoven's idea. I saw several ways of doing it, but they were my own and not his, and therefore had to be rejected. So I put it away and went for a walk. While out of doors I saw the passage written and heard it played. On returning home I wrote it down, and found that it was just what was required. Several others of the best passages have been given me out of doors, notably the trio to the "Scherzo" in the Sonata in D.

But the most troublesome feature of the work was the constant alteration which I found necessary. The whole thing has been an object-lesson on the way that habits acquired on earth cling afterwards. It is well known how Beethoven was never satisfied with any composition till he had altered and corrected and retouched it continually. And it has been the same with all the work I have done with him. When I thought a passage was finished, I found it was no such thing; it had to be re-written, perhaps several times. It was very wearing sometimes.

One of the compositions I have received is an Anglican Communion Service. I wrote the symphony and sonatas to please him; he gave me the musical ideas for the mass and anthems to please me.

So far as I know this is the first attempt consciously to write music communicated from the other world, therefore I suppose most people will receive the idea with ridicule; but I believe that now there are a fair number of persons who in their own experience can find what will enable them to accept the truth of mine.

[Here, at all events, is a trial case upon which the musician can easily decide. There are not two Beethovens. It is even a common-place to say further, that the great master is one of our few composers who never repeated himself.—X.]

THE EVIDENCE AS TO MATERIALISATION.

MR. J. SLATER, superintendent of York Post Office, sends me the following interesting report of a materialising séance on February 10th, 1895 :—

After the recent suspicions and exposures of materialising mediums, I determined to take the first opportunity of applying further and more stringent tests which should absolutely preclude the possibility of deception. For this purpose I wrote to the Middlesborough Materialising Medium, asking for a test sitting and stating the conditions, which he readily accepted.

From previous experiences of the phenomena occurring in this man's presence, I knew that the tests applied to other mediums, such as electrical appliances, rings, bags, cages, and ropes, were perfectly unnecessary, as I have always been allowed to see the medium at the same time as the forms—there has never been any attempt at personation. The question to be decided was whether the forms were dressed up with boiled muslin, masks, and wigs, and whether the brilliant lights were produced by electric or phosphoric appliances. If the phenomena were fraudulent the appliances must be secreted about his person, or of accomplices, or in the room. If the appliances were not so secreted, then the man should be considered a genuine medium. Having had experience in detective work, I undertook the task, knowing full well that I could and would do it thoroughly.

The conditions were that he should strip to the skin, "naked as he was born," and in the presence of witnesses dress in clothes to be supplied by me. Having borrowed clothes that were somewhat short for him, I proceeded from York to Middlesborough on the 9th inst., and in the evening had a wonderful meeting without tests. On Sunday, the 10th inst.,

I met him at his place of worship, and, on walking to his house, I made him understand that, after he had dressed in the clothes supplied by me, he must consider himself in my charge, and must not attempt to do or touch anything or go anywhere, except to the chair provided for him. He readily agreed to this, and imposed upon himself a still further test, viz., that as soon as the phenomena had ceased, he would instantly place himself in our charge to be held fast until a light was turned up and the company had retired to the next room, the same process of undressing being gone through.

On reaching the house, I examined the curtained corner of the room, chair, wall, ceiling, floor, and small pantry, the door of which I sealed with adhesive papers, thoroughly marked and signed. I then left the corner in charge of a friend until Messrs. Brown, Roeder, and myself examined the pockets and linings of the clothes I had brought. He then undressed as arranged, and put on fresh stockings, singlet, shirt, drawers, trousers, vest, coat, and slippers, as handed to him, after which we followed him straight into the next room, where the company were seated. He then sat down, and I made my final examination of the corner, curtains, chair, floor, &c. I then collected a white wool shawl from a lady and the white handkerchiefs from all sitters near the corner, and had them removed. The light was then lowered so that we could just see each other, the company sang a hymn, a prayer was offered, and then came the crisis—to be or not to be?

In less than a minute a form of exceeding whiteness appeared at the opening of the curtain. I should judge the height to be 3 ft. 6 in., or a little more. We could not distinguish the face. The form appeared twice. Then a small child form appeared, its raiment white and luminous and very distinct. Then came the well-known and lively black child, opening the curtains with her small arms, and bowing repeatedly to us. This child would be about 2½ ft. in height. The folds of shining drapery hung from her head in gipsy fashion, which she opened for us to see her round black face. I was quite close to her, but did not pat her face and woolly head, as I have before. She climbed upon the medium's knee, and then came close to us again, and then disappeared. We were then informed that the power was exhausted, and that this test séance was a slight introduction to what would be given when the conditions surrounding the medium were improved.

The meeting then concluded with prayer and doxology. We then seized hold of the medium's hands and held him until the company retired, and then went through the undressing process as before, every article of clothing being rigidly examined as removed. We then searched the corner as before, and found all intact, and not a sign anywhere of the abundance of drapery we had seen.

Considering his serious illness, being out of work, depressing troubles, and not having sat regularly, it is wonderful we obtained so much. Those who have seen the phenomena through this medium may take heart and be assured that it is not a matter of handkerchiefs and coat-sleeves. If any conjurers are anxious to produce similar phenomena under similar conditions I shall be glad to undertake to expose them. I am open to be questioned on the scientific nature of the tests I applied to this medium.

I am thoroughly satisfied with him and solemnly declare him to be an honest man and a genuine medium.

The following persons present at the meeting desire their names to be published in testimony of the above facts. Ladies: E. Johnson, M. Roeder, H. Peacock, E. MacNay, C. Tennant, M. Brown, A. Springall, B. Stewart, M. Kenvin. Gentlemen: W. Johnson, T. Morgan, C. H. Roeder, R. Levitt, J. H. Stewart, W. Morgan, H. Brown.

GENERAL CONFERENCE OF SPIRITUALISTS.

LONDON, MAY, 1895.

The following is the proposed Programme of the Conference :—

A Religious Service will be held on Sunday evening, May 12th, in St. Andrew's Hall, Newman Street, Oxford Street, conducted by the Rev. J. Page Hopps. Subject of the discourse: —"Spiritualism, the Key that Unlocks all Doors." Service to commence at 7 o'clock. A collection will be made in aid of the expenses.

PUBLIC MEETINGS.

Public meetings will be held on the afternoons and evenings of Monday and Tuesday, May 13th and 14th, in the Portman Rooms (entrance in Dorset Street, near Baker Street Station).

Subjects for Consideration and Discussion.

MONDAY AFTERNOON.—Chairman, Mr. E. Dawson Rogers, President of the London Spiritualist Alliance and Editor of *Light*. At 3 o'clock. Public Exhibitions of Spiritual Phenomena. Introduced by Mr. James Robertson (Glasgow). At 4.15. An Ideal Religious Service for Spiritualists and Inquirers. Introduced by Mr. E. W. Wallis (Manchester), Editor of *The Two Worlds*.

MONDAY EVENING.— Chairman, the Rev. J. Page Hopps. At 7 o'clock. A Popular Misconception of the Relation between Science and Spiritualism. Introduced by Mr. Thos. Shorter (London). At 8.30. Are Spirit Photographs necessarily the Photographs of Spirits? Introduced by Mr. Trail Taylor (London).

TUESDAY AFTERNOON.—Chairman, Mr. W. T. Stead, Editor of BORDERLAND and *Review of Reviews*. At 3 o'clock. The Duty of Spiritualists to Young People. Introduced by Mr. A. Kitson (Hanging Heaton), Secretary of the Lyceum Union. At 4.15. Organization for Combined Action and Work. Introduced by Mr. S. S. Chiswell (Liverpool), President of the National Spiritualists' Federation.

TUESDAY EVENING.—Chairman, Mr. John Lamont (Liverpool). At 7 o'clock. Our Duty with regard to acting upon Information given, Advice offered, or Requests made, in Spirit Messages. Introduced by J. J. Morse (London), Editor of *The Lyceum Banner*. At 8.30. Answers to written questions from the audience on Spiritualism, Religion, and Reform. By Mrs. Hardinge Britten (Manchester).

CONVERSAZIONE.

A Conversazione will be held in the Portman Rooms (entrance in Baker Street, near Baker Street Station) on Wednesday evening, May 15th. Music, refreshments, objects of interest to spiritualists and inquirers, social intercourse, and short addresses. Doors open at 7 o'clock. Admission by tickets, to be obtained from the secretary, office of the London Spiritualist Alliance, 2, Duke Street, Adelphi, London, W.C.; or at the Monday and Tuesday meetings. The tickets will be free, but those applicants will have the preference who are members of Spiritualist societies, or who are contributors to the conference expenses fund, or who are otherwise known as active promoters of the cause.

CONFERENCE EXPENSES FUND.

Contributions to the fund for defraying the expenses of the conference are earnestly solicited, and may be forwarded to the Treasurer, London Spiritualist Alliance, 2, Duke Street, Adelphi, London, W.C.

VI.—SPIRITUALISM: SOME ALTERNATIVE THEORIES.

THE SEARCH FOR ANOTHER HYPOTHESIS.

OUR business in BORDERLAND is to collect facts. We leave it to others to spin theories. But we cannot avoid noticing from time to time the ingenious desperation of those who, recoiling from the hypotheses of spiritism, construct alternative theories which are indeed fearfully and wonderfully made. We have no prejudice against any theory. The theory that will fit most of the facts is the theory we like best, if only because it will probably help us most speedily and surely to more facts. But so far the hypotheses put forward as alternatives hardly repay examination. And some of them, notably the astonishing lucubration of Mr. Zangwill, simply change the label on the unknown realm and imagine that they have settled the question. Borderland, or the astral plane, or the spirit sphere, or whatever other name we please to give to the Invisible World, does not suddenly cease to be a *terra incognita* because it is proclaimed to be the domain of our sub-consciousness. The need for investigation is still as great, and we are as far as ever from any working hypothesis to account for the facts.

THE TELEKINETIC THEORY.

BY PROFESSOR ELLIOTT COUES.

IN the *Metaphysical Magazine* for January, Mr. Elliott Coues propounds a theory as to table-turning. Such a theory has long been wanted, though whether his is quite adequate to the need is perhaps an open question.

That tables do move when no one (consciously) pushes them is undoubted by all who know anything whatever of the subject, but the unconscious liberation of energy is as unsatisfactory an explanation on the one hand, as covering too little ground, as are spirits on the other, as, in many cases, covering too much.

"Levitation" is a phenomenon the existence of which has been recognised for some hundreds of years, and is one which rests on good, though not very abundant, evidence. The power of levitating has been a familiar attribute of saints in all the Christian ages, and, less valuable examples apart, the levitations of D. D. Home leave little to be desired in the matter of evidence.

The levitation of bodies is, Mr. Coues thinks, simply an extreme example of the more familiar phenomenon of table-turning, and both are to be regarded as the exhibition of a force quite as definite and *sui generis* as gravitation—a force as yet unrecognised by science merely because its law has never been successfully formulated.

IS LEVITATION CONTRARY TO NATURE?

Mr. Coues meets the objection that such things contravene a law of nature by reminding us that the law of gravitation is not contravened when an arrow is shot into the air. The law remains in full force during the course of the arrow, and is the cause of its final descent. How is levitation produced? The underlying law of gravitation is the law of attraction; so, Mr. Coues argues, the underlying law of levitation is the law of repulsion. Under the influence of mind or will the force of levitation comes into operation and counteracts or overcomes for the time the law of gravitation. This is Mr. Coues' "telekinetic" theory, which he thus further illustrates:—

LEVITATION AND GRAVITATION.

Cases of levitation no more contravene the law of gravitation than the flight of the arrow does. The main difference is, that in the one case we understand, or at any rate can measure, the mechanical force exerted to make the arrow fly, while in the other case, the kind of force that is exerted, and the manner in which it is exerted, are an unsolved problem.

LEVITATION IS CENTRIFUGAL FORCE.

Recurring to the scientific aspects of the case, I may point out that, just as gravitation in some of its aspects is identical with centripetal force, so is levitation in some of its manifestations identifiable with centrifugal force. Both of these are generally recognised by scientific men to be necessary to the integrity of our solar system; for the planets hold to their orbits by the adjustment of these two equal and opposite energies. Should the one prevail over the other, our planet would fall into the sun, and that such a catastrophe will occur in an estimable period of time is believed by many scientists. Should the other force prevail, our planet would fly off at a tangent in space. The term "centrifugal force" has been in use since 1673, and I am aware that some of the senses in which it has been employed by high authorities are fictitious; but it is a real force, in the sense of the reaction of a moving body against whatever tends to make its motion curvilinear. Thus, in the familiar instance of water flying off a revolving grindstone, or of the stone itself flying to pieces if the motion be sufficiently accelerated, the particles are held together in rotation by attraction (identical with gravitation, as we have seen) only until their reaction against the curved path, in which they are forced to move, equals or exceeds this attraction. This is a case of levitational force, as I use the term, called into effective operation by curvilinear motion; and I think it is properly to be regarded as levitational, because it lifts, or tends to lift, all particles away from their common centre.

LEVITATION AT A DISTANCE.

At this point in the discussion the question arises, at what, if any, distance may the energy of levitation be effected? We are taught in the schools that action at a distance is impossible; that no body can act where it is not. This is doubtless true in a certain narrow sense: for the sphere of influence of attraction or repulsion which any body exerts upon another, must be presumed to have its initial point, or *punctum saliens*, at the centre of that sphere, where the influencing body is situated. But energy necessarily works away from that point toward some other before any result is effected, or any work done; all action, therefore, is logically and necessarily action at a distance, and the contrary proposition is a fallacy.

HOW IS THE FORCE EXERCISED?

From considerations of direction and of distance, let us turn to consider means or media of the transfer of energy in any direction and at any distance. It does not seem to me that any ponderable, tangible, and objectively real media of the transfer of energy have ever been discovered. The forces of gravitation and of levitation act with uniform energy upon all objects in every direction at every distance, without the intervention of any known vehicle for their conveyance. The intervention of material objects seems rather to interfere with their operation, and retard this by friction. It is certain that gravitation acts in a vacuum as well as it does in a plenum, if not better, as there is no friction. This is illustrated by the common schoolroom experiment, in which, in the nearest approach to a vacuum we can make by artificial means, a stone

and a feather, released in a jar, fall to the bottom in equal times. On a cosmic scale, the attraction of the sun upon the earth, and—what comes to the same thing—the repulsion of the sun upon the earth, are examples of the transfer of energy in space without the intervention of any material means; for the luminiferous ether which is supposed to be the medium of this transfer is not a material substance.

TABLE-LIFTING BY MIND.

No one doubts or disputes the power of mind over matter—at least the power of one's mind to affect for better or worse those particles of matter of which one's own body is composed. Health and disease often turn upon states of mind—did they not, the science of metaphysics would be a myth; and it does not explain away the influence of the mind upon the body to call it "imaginary"; because, for aught we know to the contrary, the imagination may be that very one of our mental powers most concerned in effecting the observed result. The telekinetic theory goes a step further, by extending the sphere of influence of the mind to other masses of matter than those which compose our bodies.

Thus, it is within my personal knowledge—unless I am a victim of chronic hallucination in this matter—that a person's mind may cause movements of inanimate objects to take place without any application of mechanical force, and without any contact of the physical body. Moreover, that these movements may be invested with a sort of intelligence, as it were an echo of the thoughts, or a phantom of the mind, of the person who causes them.

Mr. Coues proceeds to illustrate his argument by a circumstance within his own observation. Mrs. Coues and a lady friend are in the habit of causing the levitation of a table of about 100 lbs. weight. They sit in low chairs in such position that it would be equally impossible for either of them to tilt or for either or both to lift the table in any degree.

Under the circumstances thus described, in the full light of several gas-jets, the table usually began first to creak, and make various noises, unlike such as could be heard from it by intentional pressing and wrenching. These noises soon seemed to take on a certain method in their madness, so to speak, and thereafter turned to some definite knockings or rappings, by means of which "yes" or "no" was conveyed, according to a pre-arranged code of signals. In this way an intelligible conversation could be carried on between the sitters and some unknown person or other entity. This phantom individual would generally comply with requests which were preferred. One side of the table or the other would tilt up, as desired; a lurch to the right or left would be made, as requested. The table having become animated to this extent, by some semblance of an intelligent personality, further contact of the hands was not necessary to the manifestation. Both ladies take their hands off, push back their chairs, and continue to sit at a little distance, with no part of their persons or dress in contact with the table at any point. The separation is absolute, and easily perceived by me to be such. The distance apart is a foot or more. Under these conditions, the table spontaneously (as would be said were the furniture alive), lifts one foot off the floor, and then comes down with a thump; it lifts two feet at once and lets them down with a bang, heavy enough to jar the floor and make the glass globes overhead rattle. With such violent demonstrations as these, the table keeps its own mind, or spook, or whatever possesses it, and continues to converse by raps, or tilts, or both. Its affirmations and denials seem rational, sometimes coinciding with views expressed by the sitters, sometimes obstinately opposing them. Now the table asserts itself to be a particular individual, and maintains such a character during the interview; again, this individuality retires, or is replaced by another, with different opinions, and a different way of expressing them in noises and movements. In fine, a senseless piece of wood becomes for the time, to all intents and purposes, an animate object or individual, possessing will-power and willing to convey intelligence.

I could easily elaborate this description, with a multitude of additional particulars. But all would be to the same purport, let one case stand as the type of all. No mechanical explanation of such an occurrence seems to me possible, for no known mechanical force is applied to the table. The alternative appears to be, the spiritualistic or the telekinetic explanation. I incline to the latter, believing that, in some way which I do not understand, and therefore do not attempt to explain, motion was conveyed to and set up in the table by the sitters. That this was done without physical contact, and was therefore action at a distance; and that this action originated in the minds of the sitters. Such is my telekinetic theory of levitation.

"THE MAN WHO KNOWS ALL ABOUT IT."

To wit: Mr. Zangwill.

Mr. I. Zangwill, writing in the *Pall Mall Magazine* for February, is good enough to explain all the phenomena of Borderland by attributing it all to our sub-consciousness! Mr. Zangwill is a smart man; but this is surely a trifle too thin and stale withal. Here, however, is the gist of what he says:—

WHAT MOVES THE TABLE.

First of all, what moves the table? A celebrated thought-reading professor, with whom I may deal in a future gossip, informs me that there is a mediumistic girl in Calcutta who, by merely placing her hands on top of a heavy piano, can lift it. Till I see the piano, to say nothing of the girl, my scientific theory about this statement is that it is a lie. But, granted that the piano is unusually light and the girl unusually strong, I can quite understand the feat, and a little consideration of it will lead us on to understand table-turning. For let the hands be laid on a polished mahogany surface, what happens? The skin, which, as all physiologists know, is one of our chief excretory organs, is always exuding moisture. This moisture gradually displaces the minute amount of air between the hand and the smooth surface, thus converting the skin, when the air is entirely exhausted, into a schoolboy's "sucker." On every square inch of the hand there is an atmospheric pressure of about 15 lbs., and thus on a pair of large hands there may easily be a pressure of 1,000 lbs. and more. And so, with your hands placed flat upon anything, in an apparently impossible position for lifting, you could lift anything that you would have the strength to lift were your hands placed underneath in the usual manner. Even a heavy piano, if not absolutely lifted, could be easily tilted, which to the ordinary observer means "lifted." So long as the object is not heavier than the atmospheric pressure, your hands will not become detached from it. The flatter and bigger the hands, the more successful the sucker.

Now, when a number of persons place their hands flat upon a table, sooner or later their hands become wholly or partially suckers, and, union being strength, it were nothing remarkable if even a heavy table rose bodily in the air in defiance of gravity. Even when people impose only the tips of their fingers there is sufficient suction-power; for each ten finger tips gives at least an area of four square inches—that is, a cohesive force of 60 lbs. per person. But for most movements it is not even necessary to seek an explanation so elaborate, for they are simply horizontal movements or slight tiltings. And the slightest exercise of the finger or wrist muscles is sufficient to move the small light round table, which is usually the subject of experiment; and when once the slightest movement is established—by the involuntary contraction of a single muscle—all the other persons' muscles in accommodating themselves to the movement of the table cannot help helping it, either by pulling or pushing in the direction in which it is going.

HOW ABOUT THE RAPS?

So much for the movements. But how about the raps? How about those mysterious tappings which come from the very heart of the table, as eloquent of the preternatural as those immortal taps heard by Poe ere the raven stepped into his chamber? I should be more impressed by these taps if I were not capable of manufacturing them myself *ad lib.* without detection, by secretly manipulating the ball of my thumb. One is therefore justified in assuming that, where these raps are not produced by conscious fraud, they are the involuntary result of the same motions that produce them voluntarily. Even wood has a certain elasticity, and an imperceptible increase followed by an imperceptible relaxation of pressure on the surface of the table will alter the tension of the wood, the molecules of which in springing back to their prior position will emit a creak or a tap, just as a piece of extended elastic will when let go again. Both the raps and the movements, then, are in essence phenomena of the same order; simple results of muscular pressure, conscious, sub-conscious or unconscious.

It now only remains to explain the answers themselves, to account not only for their almost invariably logical form, but also for their occasionally astonishing content. For the table is not infrequently wiser than anybody in the room; also it knows the past and is ready to predict the future.

The whole thing is really an excellent object-lesson in Psychology. For, the solution is obvious. The table being unconscious, *you answer yourself*—you not only produce the raps and movements, but you regulate them.

The connection between mind and body is, it seems to me, admirably illustrated by table-turning. To clear up this most remarkable aspect of the whole matter we must go still deeper into psychology.

THE OCEAN OF SUB-CONSCIOUSNESS.

What we are pleased to call our mind is made up of two parts—our consciousness and our sub-consciousness. The latter is immeasurably the vaster portion. It is a tossing ocean of thoughts which feeds the narrow little fountain of consciousness. It holds all our memories. We cannot be conscious of all ourselves and all our past at once—that way madness or divinity lies. We may know ten languages, but we can only think in the mould of one at a time. Our thoughts and memories can only come up into clear consciousness by ones or twos—to be dealt with and then dismissed. They spirt from the great deep of sub-consciousness into the thin fountain-stream of consciousness and fall back again into the great deep. And this great deep is never still, though we know nothing of its churning save by its tossing up through the fountain some new mental combination of which it had only received the elements—as when the mathematician has the solution of a problem flashed upon him at the moment of waking, or as the author has the development of his plot thrust upon him when he is playing billiards, or as the wit finds repartees invented for him by his brilliant, but unknown, collaborator. This is what the crowd calls "inspiration," the late Mr. Stevenson "Brownies," and the scientist "unconscious cerebration." A man of talent has a good working consciousness, a man of genius a good working sub-consciousness. Hence the frequent mental instability of genius. The infant prodigy's feats are done by his sub-consciousness. Instinct is racial genius, genius is individual instinct. The highest genius is sane. A Shakespeare or a Goethe has both a good working consciousness and a good working sub-consciousness, with the former so self-balanced that it regulates the products of the latter. The cultivation of the working consciousness may either improve or impair the products of its bigger brother. Education, the cultivation of the critical faculty, would be fatal to some writers, actors, painters, and musicians; it would not spoil the working sub-consciousness. Others—more sanely balanced—would gain in art more than they lost in nature.

WHAT IT CONTAINS.

Now, what are the elements with which our sub-consciousness works?—what does this ocean contain? It would be easier to discover what it does not contain. Wrecks and argosies and dead faces, mermaidens and subterranean palaces, and the traces of vanished generations; these are but a millionth part of its treasures: the sub-consciousness were perhaps better likened to the property-room and scene-dock of the Great Cosmic Theatre, holding infinite wardrobes and scenes ready-painted, parks and seas and libraries, and ruined cottages and whitewashed attics, to say naught of an army of supers ready to put on all the faces we have ever seen. In our sub-consciousness, moreover, are stored up all the voices and sounds and scents we have ever perceived, and to all these reminiscences of our own sensations are perhaps added the shadows of our ancestors' sensations—episodes that perchance we only re-experience in dreamland—so that part of the vivid vision of genius, of the poet's eye bodying forth the shapes of things unknown, may be inherited memory. And imagination, when it is not a mere fresh combination of elements experienced, may be only a peculiar variety of atavism.

From this boundless reservoir, then, which holds our heredity and our experience, go forth the battalions of dreams—the infinitely possible permutations and combinations of its elements, wrought by the working sub-consciousness when the poor working consciousness cannot get sound asleep, but must watch perforce with half an eye the procession of thoughts and images over which it has lost control. For it is the duty of consciousness to control the stream sent up by sub-consciousness. When it is awake but unable to do this, we have insanity; when asleep, dreams. In somnambulism the working sub-consciousness is seen in an accentuated phase. It does all the work of its little brother, even to exercising its owner's muscles. To be "possessed" by a popular song is a species of insanity—consciousness ridden by a singing sub-consciousness.

WHAT IT KNOWS.

Between our consciousness and our sub-consciousness there is more or less easy communication. It is not perfect. You cannot draw up what you will from the ocean; you cannot always directly remember a name or a date that you know—you can only set an indirect train of thought at work. *Per contra*, it is not easy to transfer certain conscious states to the storehouse of the sub-consciousness—to learn a page of prose, or deposit the memory of a piece of music, which you are forced to play slowly and thoughtfully before the digital dexterity is added to the treasures of your sub-consciousness. Under exceptional conditions, exceptional flotsam and jetsam is tossed up into consciousness, as in the case of that servant girl who spoke Latin, Greek, and Hebrew in her delirium, having unconsciously absorbed the same from overhearing the studies of her learned master many years before.

Now, just as a conscious thought has an accompaniment of physical motion, so has a sub-conscious thought. Thus, then, a thought which does not pass through the thin fountain-stream of consciousness may yet produce the same muscular twitches as if it were clearly present to the presiding Ego. We are indeed wiser than we know. Our sub-consciousness knows all we know, and all we have forgotten, and all that our mental sponge sucked in without spirting it through consciousness. In fact, attention or inattention often determines whether a thought or a feeling shall come up into clear consciousness or not. You can feel a pain in your big toe if you want to. Conversely, in the excitement of battle soldiers do not always feel their wounds.

THE ORIGIN OF MESSAGES.

When the table prophesies or delivers "a message from the other world," the result is a compound of fluke with expectation or with apprehension. Fears or hopes dimly in the mind get accentuated, or transmuted, or distorted as in dreams; and when the "spirits" are proved wrong, the spiritualists tell you that you have got hold of a "lying spirit." Verily a cheap explanation. "They play tricks sometimes," say their apologists. In truth, your sub-consciousness was ignorant of the reply your consciousness asked for. Endless as its contents seem, there are limits; and when it does not know, your sub-consciousness will rarely confess it. It makes a brazen guess,

keeping the logical form of the answer, because your sub-consciousness knows that, but blundering deplorably in the matter. Sometimes it will not speak at all, but when it does it is cocksure to the last degree. Its humour is the humour of the stock joke, the old humour—as when it will not tell a woman's age. Its sulkiness and eccentricity and occasional indecency are just what one would expect from a sub-consciousness, whose thoughts have no central I to keep them in order. (Compare Goethe's explanation of the obscenities of Ophelia.) Sometimes, too, there are obstructive associations, which account for its inability to make up its want of mind; and as there are usually several persons at table, the result is complicated by their separate sub-consciousnesses.

THE TABLE THE KEY TO THE SUB-CONSCIOUS.

In brief, table-turning is a method of interrogating your sub-consciousness. It is, so to speak, objective introspection. The table enables you to peep at your sub-consciousness, to know your larger self. It is an external medium, on which you may see registered visibly and audibly (through the vibrations you sub-consciously communicate to it) that sub-consciousness which *ex hypothesi* you cannot peep at directly. The moving table may be considered the objectification of sub-consciousness, or a mirror in which sub-consciousness is reflected to the gaze of consciousness (to the great benefit of the science of psychology, which may be revolutionised by table-turning). By humouring your sub-consciousness, by addressing it as though it were a separate identity utterly unconnected with you, by asking a "spirit" to answer you, you help to break your mind in two, to detach the sub-consciousness from the consciousness, and so to get results which astonish yourself. So divided is mind against itself, that (as when I thought "The Pro—" was to be "The Professor's Love Story") even a conscious expectation of something different does not turn the sub-consciousness from its first dogged determination; or it may be that somebody else's sub-consciousness was in the ascendant. The "mediums" who excuse the "spirits" on the ground of their mendacity are not necessarily frauds: they are themselves deceived; they do not know that if the "spirits" lie, it is because a true reply was not latent in any one of the *human* consciousnesses or sub-consciousnesses present. But the conclusion of the whole matter seems to be this: there is a germ of scientific truth, which the professional spiritualists doctor and wrap round with complex trickery, in order to extract backsheesh from poor old women of both sexes, anxious for information about deceased relatives. "I can call spirits from the vasty deep" myself, and they will come when I call them, but the "vasty deep" is in the deep of my own sub-consciousness.

HOW IT MIGHT BE USED.

Tables might be "turned" to various purposes. Criminals might be compelled to yield up their secrets to them in uncontrollable muscular vibrations, their sub-consciousness being tapped. For students under examination table-turning would be very useful for recalling forgotten knowledge. The planchette would be the most convenient form. For obviously the *modus operandi* of the planchette is exactly the same as the table's. The medium's sub-consciousness arrives at an answer by guesswork, reminiscence, &c., and produces the muscular movements of writing without first passing the message through the writer's consciousness. Mr. Stead has, I believe, a familiar spirit called Julia. This is merely a projection of his own sub-consciousness, the planchette* being the artificial instrument for enabling him to give pseudo-objectivity to his thought, to detach a shred of his mind. Even so, many a dramatist marshals toy figures on a mimic stage. The external image is a help to weak imaginations. The process of novel-writing involves breaking up your mind into bits—one for each character. And when the characters are said to take the reins into their own hands, it means that the bits are developing an independent existence. If Mr. Stead is not careful, Julia will get the upper hand of him, his sub-consciousness will dominate his consciousness, and then he will be mad. This detachment of bits of mind is dangerous; the monster may overpower Frankenstein. Julia is literally a child of Mr. Stead's brain, a physical daughter embodied in a planchette! Double consciousness, double identity, are well-known forms of insanity. In a mild degree they consist with sanity. Landseer could paint different heads simultaneously with both hands.

* Mr. Stead never uses the planchette.

WHAT IS SUB-CONSCIOUSNESS?

Hypnotism, on this theory, would be the lulling of the patient's consciousness, the closing of his central I, and the setting of his sub-consciousness to work in accordance with suggestions. Thought-transference seems a superfluous hypothesis here. Death is the cessation of both consciousness and sub-consciousness; and when a drowned man is resuscitated his sub-consciousness can never have ceased. Do you fail to understand sub-consciousness? So do I—as much as that our digestion operates and our blood circulates without asking our permission. It is not unreasonable to suppose that sub-consciousness is simply the psychical side of all the molecular changes that are going on in our nervous system. There is more than "metaphysical conceit" in that elegy of Donne's:—

> "Her pure and eloquent blood
> Spoke in her cheeks, and so distinctly wrought
> That one might almost say her body thought."

CAN IT SEE THROUGH FINGER-TIPS?

Two things alone remain to be considered. One is how the planchette or the table is able to read cards placed face downwards upon it; the second is, is telepathy or thought-transference a possibility? As to the first point I have never yet been able to satisfy myself whether the results are more than chance would account for; for chance has strange vagaries—themselves part of the doctrine of chances—and in order to decide, one would have to make a far more extended induction than I have had time for. But if the mathematical probabilities are really exceeded, one would be driven to the suspicion that there resides in the sub-consciousness a sense of which we are unaware, perhaps an extra way of perceiving by the tips of the fingers, which may be either a new embryonic sense, not yet developed by the struggle for existence, or the rudimentary survival of an old sense eliminated in the struggle, perhaps a relic from those primeval homogeneous organisms in which every part of the body did every kind of work. After all, the senses are all developments of the sense of touch. This suspicion is strengthened by the fact that the correct card is often given at the first trial, and not after, as if this unused sense were soon exhausted. By the way, though the "spirits" mostly failed to tell a card placed face down, and unknown to any one in the room, they were invariably successful when it was placed face up: a sufficient proof—is it not?—that there could be nothing in the replies which was not already in some one's consciousness.

THE TEMPTATION OF TELEPATHY.

With regard to the question of telepathy, though I am tempted to believe in it, I have not yet met with any convincing instance of it. Thought-reading *à la* Stuart Cumberland almost any one could do who practised it. The thought-reader merely takes the place of the table as a receiver of muscular vibrations. What tempts me to believe in the transfer of thought without physical connection is that, given telepathy, all the mysterious phenomena that have persisted in popular belief through the centuries could be swept away at one fell swoop. By telepathy, working mainly through the sub-consciousness, I will explain you clairvoyance (that is, not the mere seeing of pictures, which is a phenomenon akin to dreaming, but the vision of other people's sub-consciousnesses), ghosts, witchcraft, possession, wraiths, Mahatmas, astral bodies, &c., &c. But it is rather absurd to call in a new mystery to explain what may not even be facts. And so, till I am convinced either of ghosts or of telepathy, I must accord an impartial incredulousness to both. *Credat Christianus*, F. W. Myers! For I gather that the Psychical Society asserts that they *must* exist. But as yet—*je n'en vois pas la nécessité.*

INTUITION OR SPIRIT CONTROL?

An Australian Discussion.

An exceedingly interesting correspondence has been lately carried on in the *Sydney Sunday Times*, between a certain "A. G. E." and Dr. MacCarthy, whose name has become familiar to us in connection with the Mellon exposure, as to the nature and sources of psychic phenomena.

Dr. MacCarthy's arguments are precisely on the lines so often repeated in these pages and in papers by Miss X., published in the *Proceedings* of the Society for Psychical Research—namely, that we are bound to test the possible fitness of such simpler theories as the workings of the subconscious self, thought transference, &c., before resorting to the more extreme hypothesis of spirit control, but that having exhausted these there is still a residuum of phenomena which they are powerless to explain.

WHERE DOES THE INTELLIGENCE COME FROM?

"A. G. E." cannot deny the power of sympathy. In its absence—I say this without fear of contradiction—no psychical, or, as he will call it, spiritualistic result, whatever can be obtained. Through its sole agency there is effected, as we have seen, the conveyance of an intelligence from mind to mind in telepathy. He will, no doubt, call this the temporary flight of the spirits of the living; and I agree with him. If this same sympathy be present in all the phenomena of séances, why not also the same living intelligence with whose projection in telepathy it is inseparably connected? And why, therefore, rake up the spirits of the departed in explanation of such trivialities as table-tilting or door-opening without contact, when manifestly we ourselves, through supernormal—not supernatural—agency, can perform these feats? It is to me as plain as noonday that if our intelligence can take flight to the other end of the world and manifest itself there, it can, with at least equal facility, manifest itself at a door-opening test or in the séance room.

THE WAY THE TELEPATHIST WORKS.

"A. G. E." is sceptical as to the possibilities of the sub-conscious mind. Even in my limited experience I have had many instances of its curious working. I possess, to a limited extent, the power of visualising—that is to say, of vividly picturing mental impressions until clothed in apparent reality and present before my eyes. More often these visions arise spontaneously than at will. Will-power, notwithstanding theosophical statements to the contrary, is, as I have repeatedly found, a retarding factor in occult manifestations. One night, in waking moments, I had a vision of a man standing at the foot of my bed, and, out of curiosity, I went next day to a professional and powerful clairvoyante, or, rather, telepathist. She spoke of the presence of "a spirit" beside me, and her description tallied with that of my nightly visitant. Raps—genuine raps, produced by invisible agency—came instantly, and, by repeating the alphabet, we discovered that the name was "James Burns," that when in the flesh he was a miner, that he was killed at Hill End eleven months before, and came to impress me to invest in a certain mine, the value of which two friends had urged a couple of days previously. This latter information was perfectly correct. I had been urged a couple of days before to go in for this particular mine, and the fact was unfolded from my sub-conscious mind by the telepathist. But now for proof of the identity of my supposed spirit friend. I wrote to Hill End mine. No such person as James Burns was killed there eleven months before, or at any time within recollection. On referring, a day or two subsequently, to a certain book which I had previously been reading, behold! I found the name of "James Burns" in a prominent advertisement, which I then remembered having seen before going to the clairvoyante, but had forgotten all about it at that time. The mental impression, however, had, like myriads of forgotten impressions of a lifetime, gone into the recesses of my sub-conscious mind, and remained stored up there until, with other impressions, including the subjective image of the man, it was pumped out by the telepathist. This is one of many instances I can record.

AN ARGUMENT BASED ON MISS X.'S EXPERIMENTS.

Now, here is also another important point:—"Miss X." a clever writer in Mr. Stead's Borderland, is a famous visualiser, her special phase being crystal-gazing. She speaks of an experiment lately tried with her, which would tend to show that certain images thus seen by her had objective reality, this arising, no doubt, through her psychic capacity for subconsciously throwing off impalpable material with which to clothe these primarily subjective images. This projection of images and objectivation of them by, so to speak, an attenuated materialisation of thought, is a stumbling-block to the theory of materialisation of spirit forms, which, after all, may be mere thought forms, arising either spontaneously or by suggestion, or telepathically through sympathetic vibration, but in any case, materialised and vitalised through the capacity of the psychic for the projection of material force and intelligence. The special point I would insist upon is this—There is only one step forward between the phase of visualising and that of clothing the visualised object with material, whether vaporous, attenuated, impalpable, or condensed and tangible.

THE MESSAGE COLOURED BY THE MIND OF THE MEDIUM.

Our own psychic, Maggie Power, has received limited education, hence we get very crude results in the intellectual line at our séances. For instance, messages by rapping are of a very unintellectual nature, and the spelling is execrable. Any attempt at direct writing by a materialised hand results in mere unintelligible scribbling, Maggie's writing capacity being limited. She has, however, a musical ear, and keeps excellent time to music. Consequently (and this is significant), the table — without contact, of course — keeps absolutely correct time to music, and even an occasional materialised hand will strum rhythmically and sometimes tunefully the strings of my auto-harp. By-the-bye, these facts would throw grave doubt on Mrs. Besant's theosophical theory of "elementals" producing such physical manifestations. I have no doubt whatever that if we developed Maggie's other faculties we would get proportionate results at our séances, which would indicate that her supposed "controls" are but a reflex of herself; in reality, projected multiples manifesting automatically through her forces, including her intelligence.

WHY SHOULD THE SPIRIT USE THE PSYCHIC'S BRAIN?

The following train of reasoning would now suggest itself:—1. If a disembodied spirit possesses a distinct intelligence, why, in order to manifest intellectually, should it be necessary for it to do more than use the psychic's brain, which has in it at least the material to be acted upon by an outside intelligence, the brain's normal functioning in this direction being kept absolutely quiescent? Is there, therefore, a need for it to get mixed up with the psychic's intelligence? Ought not, in fact, the spirit intelligence to be manifested pure and unadulterated, no matter through what medium it passes? 2. If, as Spiritualists say, in being filtered through a medium it receives a colouring therefrom, why should we then not get, say a half and half result—at least *some* writing capacity where none exists, or *some* attempt at grammatical speaking where the psychic is in this respect deficient, and so on? 3. If, as no doubt "A. G. E." will offer in explanation, "like attracts like," and consequently the illiterate and ill-refined cannot attract high influences, how will this fit in with the other evidence, which, no doubt he will bring forward, of illiterate people "under control" delivering learned addresses or speaking in a foreign tongue unknown to them, unless he falls back upon my explanation telepathy, in which case he abandons his spirit theory? I have no doubt that if Maggie, our psychic, were a telepathist, we should get such results. As, however, she does not receive this external aid, her own mentality is exactly mirrored in her supposed "controls."

VII.—THE CRUELTY OF SUPERSTITION.

A PLEA FOR TOLERATING WITCHES AND PALMISTS.

THE last quarter witnessed two instances of the inveterate cruelty which is still the characteristic of popular superstition. One occurred in the City of London, the centre of civilisation, while the other happened in the wilds of Ireland. Both, however, had their root in the same motive, the desire to extirpate what was believed to be a noxious or fraudulent practice of the occult.

THE PERSECUTION OF PALMISTS.

It will, no doubt, surprise Mr. Alderman Green, who inflicted the monstrous fine of £25 on Madame Minerva for practising palmistry in the City, that he should be classed with the Irish savage who roasted his daughter alive over a fire in the belief that he was thereby punishing a witch, but the alderman was much to blame. He at least had ample opportunity of knowing better. The other, from one point of view, did not add to his cruelty the pharisaism of a judicial condemnation. The two cases are well deserving of more than passing notice.

WHO IS MADAME MINERVA?

Madame Minerva is a person who, for several years past, has practised the calling of palmist in Manchester in a very business-like fashion, no one daring to make her afraid. She recently sold her business in the northern capital, and came to the City, where she hoped to establish a connection among those who are interested in the study of chiromancy. Of course, any one with an ordinary education who has taken the least trouble to understand the A B C of this so-called science is perfectly well aware that, however it may be explained, the fact is unmistakable that it is possible for an expert student to describe the character of the person to whom the hand belongs, and in many instances to locate the dates of important events in his career both in the past and in the future.

WILL THE ALDERMAN BEST THE QUESTION?

I have little doubt that if the worthy alderman in question were to allow me to have a cast of his hands or even a good photograph of their palms, from the cast or photograph, without any clue being given to the palmist, it would be possible for any competent professor of this art, or indeed for any good intuitionist or psychometrist, to describe Mr. Green's character as accurately as if he had known him all his life, and in all probability to mention facts concerning the worthy alderman which he believed to be only known to his most intimate friends. The readers of BORDERLAND will remember that we have twice tried this experiment. The first experiment that was made was with my hands, and the second with those of Mark Twain. In neither case was any clue given as to the personality of the owner of the hands, photographs of which were printed in these pages. But in both cases palmists entirely unknown either to me or to Mr. Clemens described with minute detail the salient features of our characters, and mentioned many facts in our history which they had no possibility of knowing.

WHAT HE DID.

But, instead of inquiring into these things, instead of taking the smallest trouble to test the accuracy of the premiss upon which his superstition was based, this magistrate clothed in a little brief authority inflicted a heavy fine upon a practitioner of an interesting study, and Madame Minerva was actually carted off to Holloway jail, and was on the point of being stripped and bathed as a common criminal; and all for what? Not because what she did was contrary to the law of the land. Upon this point the Home Secretary, Mr. Asquith, has given us a very clear and definite ruling. Not because any fraud was practised or attempted to be practised; but apparently because this magistrate, in his superstitious ignorance, had a prejudice against those who study a thing which he cannot understand. It is a very sorry story, and one of which, let us hope, the alderman will live to be thoroughly ashamed.

THE WITCH OF CLONMEL.

Now let us turn to the other case. At Clonmel a certain Mrs. Bridget O'Cleary was suspected by her father and neighbours of being a witch. In many quarters it is believed that witchcraft is extinct, but in all probability many human beings believe as firmly in witches as they did in the Middle Ages.

For some reason which is not quite clear, a suspicion had gained ground among neighbours that Mrs. Bridget O'Cleary was a witch; or rather, for the evidence is not explicit, that the real Mrs. O'Cleary had been spirited away, and her place had been taken by a witch who was personating the absent woman. In order to put the supposed personator to the test, her father and the neighbours first gave her a concoction of herbs, which caused her to cry out in great agony, and then deliberately roasted her to death upon a fire of hot coals. That was their way of dealing with a person whom they believed practised an art which was as objectionable to them as palmistry was to the worthy alderman of the City of London. Not being authorised by the law to impose a fine, or to clap the object of their dislike into prison, they took the law into their own hands, and roasted her to death. The poor woman seems to have been as innocent of witchcraft as Madame Minerva was of fraud, but, innocent or guilty, it was all the same; her life was forfeit to the baneful and malignant superstition of her neighbours.

THE INTOLERANCE OF SUPERSTITION.

It is a happy coincidence that the two cases should have occurred in the same quarter, and therefore can be studied together. It is an intolerant world, and the intolerance is just as hateful when manifested in a London police-court as in a Clonmel cabin. What these bigoted and superstitious persons should learn is to keep their hands off innocent people, even if they should follow studies which are regarded by the superstitious and vulgar as no canny. It is intolerable that the mere practise of palmistry should expose honest people to the penalties of police prosecution, and even of actual imprisonment. It is unworthy of an enlightened century that those who study an obscure and mysterious branch of human knowledge should be treated as if they were thieves and swindlers. What makes the injustice all the more flagrant is the total absence of all equality or consistency in the administration of the law. Madame Minerva's services have been in great request in all parts of the country, and her representative on one occasion was

the chief attraction of a popular fête held in Mr. Gladstone's grounds at Hawarden. There are several palmists at the present moment practising regularly in the West End of London and elsewhere throughout the country.

WANTED A PROTECTION SOCIETY.

No one interferes with them, but every now and then the law is put in motion either from spite or by the meddlesomeness of some busybody, and as a result aldermen, such as Mr. Green, have an opportunity of enrolling their names in the long bede-roll, at the head of which stand the honoured names of Dogberry and Verges, officers of the law, with Mr. Justice Shallow to keep them company. It would be well if all students of the occult were to form a Mutual Protection Society for the purpose of defending all such actions, and for paying all fines which may be imposed upon any of its members, until they succeed in amending a law which is capable of being so grossly abused. Meanwhile it would be well if all persons who wish to study palmistry or astrology for the sake of experimental research were to join BORDERLAND circles. By this means they would be in no danger of exposing innocent practitioners to prosecution.

THE ALDERMAN'S PRETEXT.

Commenting on Mr. Alderman Green's sapient decision *Light* says—

Boiled down, the worthy magistrate's decision comes to this —that the law should step in and protect people who want half-a-crown's worth of nonsense; for that was the amount paid. The poor man admitted that not only ignorant people but "people with some amount of intelligence and educati n had a great fondness" for this particular way of spending two-and-six; just as some other people have a great fondness for half-a-crown's worth of Empire or Alhambra, or half-a-crown's worth of cigars, or half-a-crown's worth of feathers for an Old Kent Road bonnet, all of which many reasonable people, and some of which even Mr. Alderman Green, might regard as "sheer nonsense." Are we to understand, then, that Mr. Alderman Green proposes to go on the rampage against all the ignorant or fairly-educated and intelligent people who occasionally play the fool with, or experiment with, half-a-crown? Are all these people to have the law "step in" for their "protection"? If so, his will be a busy life, and his court will have to be considerably enlarged.

The worst of it is that not only "nonsense" but injustice taints this judgment. It is notorious that what is called "Palmistry" is a fashionable amusement, and an amusement fast blossoming into a profession. At fancy fairs, bazaars, and the like, practisers of Palmistry are the rage, and thousands of half-crowns pass every week during the season. As Sophia Robson (Madame Minerva) said, and very naturally said, "I did not know Palmistry was illegal. It is practised in Bond Street and Albert Gate"; and, very naturally too, she quoted Mr. Asquith, who holds that Palmistry is not illegal, but that imposition should be guarded against. The whole thing may be only amusing pastime, quite worth two-and-six in the opinion of some people. Why "step in" to "protect" the people who ask *not* to be protected—who, in fact, like such things, whether in fashionable Bond Street or more matter-of-fact Cheapside?

But what if it is not all "sheer nonsense"? What if there is some curious subtile connection between the lines of the hand and the character and life? People used to say, and do say still, that there is also some subtile connection between the bumps on the head and the character and one's chances in life: and some other people think *that* is "sheer nonsense." Would Mr. Alderman Green fine the phrenologist who took half-a-crown for a "chart" and a delineation and advice?

We submit to the worthy Alderman that he does not know everything; that what is "sheer nonsense" to him may be a very curious study to others; and that, though the Mansion House is a very important place, it is hardly the arena to which we should take a question which was much more subtile than a disputed fare.

ANOTHER PROSECUTION.

Writing on a subsequent issue our contemporary remarks—

A Salford magistrate has rather improved on the Mansion House magistrate. He also had a wicked palmer before him, guilty of amusing two women by telling their fortunes by hand lines. They paid a shilling each, and probably got a fair shilling's worth of fun out of the transaction. The magistrate wisely used our own illustration (we do not say *borrowed*), and said that it was quite as lawful to read characters by the lines of the hand as by the bumps of the head: but he scented crime in fortune-telling, and convicted the palmer, fining him 10s. as against the Mansion House £25. But what nonsense it is, not only to have these unequal judgments, but to use the steam-hammer of the law to crack such a ridiculously tiny nut!

VIII.—DREAMS AND DREAMING.

RACING PROPHECIES IN DREAMS.—A RECORD OF PERSONAL EXPERIENCE.

RIGHTLY or wrongly, from time immemorial, all matters relative to Psychological Phenomena have, by the majority, been considered either as the trickery of charlatans, the outcome of imagination, or the offspring of a disordered brain.

Whether a brain is disordered because it receives impressions which the majority do not receive, I leave to more scientific minds than mine to determine. It is not my intention to theorise here on any physical matter, but simply to relate a series of events which have been so extraordinary and so astonishingly true, that the most credulous of individuals may well be excused for being sceptical. Whatever the criticism may be, the whole of the occurrences are true, and can be authenticated.

HEARING THE VOICE OF THE DEAD.

It was in the year 1887, when travelling abroad for my health, that I made the acquaintance of a celebrated physician. During one of the many visits which I paid him, he somewhat surprised me by suddenly asking whether I had ever heard voices, adding at the same time another question: "Have you ever been hypnotised?" To the latter I replied in the negative. To the former question I admitted that I had once only heard, or imagined I heard, the voice of a person who had died some time previously, and I, therefore, related to him the following incident, which happened one day in April, 1885.

On the day in question, feeling very tired, and not particularly well, thinking I should be all the better for resting, I went to my rooms, lying down on the bed in my clothes.

I might have slept about an hour, when I was suddenly awakened by the voice of a near relative (a Mr. B.), calling me by my Christian name. This gentleman had died a few months previous, but the voice was so real that I sprang from the bed at once, looking round the room in bewilderment, seeing no one, though it was clear daylight.

I may mention that the death of this relative had caused me great grief, as we were much attached to each other. He had died suddenly, leaving a wife who had been devotedly attached to him.

The day following this occurrence was a Wednesday. About 9 A.M. I received a telegram from the residence of the wife, urging me to come at once, Mrs. B. being dangerously ill. I hastened to the house to find Mrs. B. lying unconscious, dying shortly after my arrival. It appeared she had the night previous been seized with a stroke, and never regained consciousness.

Though this incident has nothing in common with what occurred subsequently, I mention it as being the first of a series of incidents which then I attributed to coincidence and nothing more.

MY FIRST DREAM "TIP."

Four years must have passed, when one night I dreamt that I was on a course witnessing a race, and hearing a shouting of "Blue Isle wins," I dreamed I had placed 5s. on this horse, and was paid 45s. by the bookmaker, the horse having started at 8 to 1.

Now at this particular time I took no interest whatever in racing matters; in fact, was most antagonistic to gambling, and, until my dream, had never heard or read of such a horse.

The day following, on looking through the daily paper, I glanced at the racing news, and there discovered that a horse named Blue Isle was entered that day. This dream was so vivid that I determined to invest a small amount upon this horse, and it was no small surprise to me to learn it had started at 10 to 1, therefore a slight deviation from my dream. I believe that horse had never won a race previously that season, I believe it never won since, but it won that day.

A DOUBLE EVENT.

Some time after this another of these dreams occurred, but differently. I seemed in a semi-sleeping condition. Standing in the room wherein I was sleeping, was a man dressed as a Beefeater from the Tower. Immediately above his head was written in yellowish letters, "The Warren"; and a few feet above that was written in similar coloured letters, "The Admiral."

On the next morning, which I believe was that of a Friday, looking through the papers I discovered two horses of those identical names entered in races for that day (I believe it was at Sandown Park in the year 1889). Investing a small amount on each of these horses, I told the bookmaker it was owing to a peculiar dream that I did so. These won, at the respective odds of 9 to 1 and 11 to 8. There is one peculiar thing about this dream which has always puzzled me. What affinity could there exist between the Warren and a Beefeater? and I should be pleased if any reader of these incidents could enlighten me.

A RUN OF STRAIGHT TIPS.

Another of these dreams occurred whilst dozing in an easy-chair in the middle of the day. Like a flash there seemed to form across my eyes the word Easington, and I was again surprised, on reading the evening paper, a horse of that name had won a race at the time I was sleeping. Similar dreams occurred concerning two horses named Beekeeper and Alec, with this difference, the latter horses won two or three days after the dream, not at the time I was dreaming.

These dreams then began to develop in a different manner. The first change came whilst living in the neighbourhood of the Strand.

I had risen very early one morning, having about three hours' work to do before breakfast; after this meal, I sat down in a steamer-chair and fell asleep. Sleeping, I dreamt that I was reading the evening paper, seeing there the words El Diablo, 1, and two other horses second and third; but these latter were so indistinct, that I was unable to read them. Then, upon awakening, the dream was so fresh that I called for the morning paper, exclaiming, "I have had another of those dreams." In the paper I found El Diablo was in an important race that day (I think it was for

two-year-olds), upon which I remarked, "El Diablo will win this race." This dream occurred about 10 A.M.; feeling very tired, I did not leave the house till 2, and then had some important business fully occupying my time; upon a friend coming into my office, I learnt El Diablo had won.

Two nights later I dreamt Sword Sling would win. This information seemed to be given me whilst in a conversation with a stranger.

Next day I noticed this horse in a race, and called an acquaintance to me. I said to him, "Sword Sling will win this race"; saying, "You observe the time after the race is over. I will tell you then why I have told you how this horse will win." Some time after he informed me it had won, starting at 7 to 1. Whereupon I related to him my dream.

A WHISPER FROM THE INVISIBLE.

Another of these incidents occurred in a very different manner, whether previous to those before mentioned I am not sure.

One Monday morning, whilst dressing, I heard the word "Quartus" whispered in my ear. This was so distinct, that I gazed around the room, thoroughly puzzled, knowing no one could have spoken, no other person being near. The following day I saw a horse, Quartus, in a race. Investing a small amount upon it, I persuaded a friend to do the same, saying, "Ask me nothing; back it." This horse won, starting at 5 to 2.

Again, in a dream, I was reading the evening paper, and I saw there printed College Boy first, and two other horses second and third, but whose names were indistinct. This horse ran about three weeks after the dream, winning.

I was staying on the east coast at the time, and wired to town, investing a small amount on it. I, happening to be at Norwich station that evening, purchased a paper and saw the result, remarking to my companion, who had hitherto laughed at my dreams, "What can be the meaning of this?"

SOME SUNDAY VISIONS.

Another remarkable dream occurred one Sunday afternoon, in the month of August (1890 or 1891).

Indulging in my usual Sunday afternoon nap, I dreamt that I went into the room of a large building. Seeing a person seated there, I said to him, "What has won?" to which he said nothing, but pointed with his finger to the wall, upon which I saw, written in large letters, "War Dance."

In the dream the scene changed, and I seem to be witnessing the Leicestershire Handicap, hearing a shouting "Amphion beaten," but I could not tell what had won. The scene changed, and again I heard a shouting of "Ben Hur wins." This occurred one Sunday in August, 1891.

The following day, Monday, looking through the paper, I find War Dance had won a race in France the previous day, about the time I was sleeping. Shortly after, meeting an acquaintance, the conversation turned upon the Leicestershire Handicap, he mentioning that he had backed Amphion heavily for it. Saying to him it will not win, I related the dream, adding, "I wish I could tell you the winner, but I cannot. However, Ben Hur will win shortly." This gentleman is still living, and will no doubt recollect this incident, as Amphion was fourth, and Ben Hur won two or three times.

Another occurred also on a Sunday; I believe in May, 1892.

Falling asleep whilst reading, I saw, written in large letters, "Wimram." On awakening, I concluded it was only a rambling dream, as by this time I was conversant with the names of a number of horses, but this was strange to me. However, shortly after this, I saw a horse of that name entered in a race. Having travelled all night, it was about 9 A.M. when I arrived at my hotel. Reading the paper, I noticed this horse, which up to this time I did not know existed. Being tired, I resolved to lie down for a few hours, asking the porter not to let me sleep too long, saying, "Back Wimram to-day," adding, "I shall." However, that day I slept till nearly five o'clock. Coming downstairs, I was met by the porter, who informed me Wimram had won, starting at 10 to 1 in a small field of five.

A CORRECT TIP BY THE DEAD.

Another dream occurred, different to the others. I believe this was the end of the year 1891.

I dreamt that I was staying in the village wherein I was born, trying to buy a morning paper. Attempting this, there appeared at my side the figure of a man who had been dead some years, whom I had not seen since I was a boy, saying, "You don't want a paper; Lamb's Wool will win a race."

Shortly after, I noticed this horse in a race. My other dreams having come true, I invested a larger sum upon this animal, remarking to the layer of odds, "This bet stands for the next fortnight the first time it runs."

It might have been the third or fourth week after this that Lamb's Wool was entered in a race, not having run in the meantime, and I again backed it, though I was told it had no chance against the horses it was running with. I think Brink, Lady Cashier, and Ecuador were amongst them. The race in question, I believe, was run on a Friday, and Lamb's Wool won. The peculiarity of this dream, and coming to me in so strange a manner, mystified me more than ever, and I well recollect sitting, paper in hand, asking the question, "What is this thing I have developed?"

Another dream occurred when La Flèche was running. Dreaming I was on the course, I heard the cry, "Go up, La Flèche wins!" and saw the mare come away and win.

A PREVISION OF A PROPHESY.

Another occurred on an Easter Sunday, 1892 or 1893. I had not been very well the preceding week, being confined to my house.

In this dream I went to a strange house, seeing a boy who was employed as messenger at an hotel not far from Charing Cross, he saying to me, "Certain horses are no good, sir"; but it appeared that he gave me the winner of a big race, though he did not mention the name. The next day, Easter Monday, feeling better, I walked as far as this hotel, at which I was well known, having previously resided there for some time. During my conversation with two ladies I mentioned this dream. Whilst doing so the boy came into the room. I called out to him, "What will win to-day?" Without hesitation he answers, "Red Prince, sir." This horse won that day, and these ladies can authenticate this particular occurrence.

MY LATEST SPORTING DREAMS.

Last year, 1894, I only recollect one of these dreams occurring to me concerning horses, though I had others on different matters, which also were true.

About September last, dreaming I was reading the evening paper, I saw there Bondswoman second, but could not tell what had won, as the name of the first was too indistinct. I mentioned this to a friend, and asked if there was a horse of that name running that day. He at first said no, but on looking at the paper again said there was. I related the dream to him, and this horse run second in the race that day. The last dream concerning horses occurred on Christmas Eve. I was again reading the evening paper, and there saw King's Birthday had won the second race of the day, and two others were second and third, but too indistinct to read clearly. Further down the paper I saw Demetrius second in a small field, but could not tell what had won, as the name of the winner was indistinct. On the 26th December, Demetrius run second in a field of four, and two days after King's Birthday won at 4 to 1. I had told this dream to a number of people who can vouch for its truth.

A CLAIRVOYANT VISION.

My last dream had nothing to do with horses, but was unhappily connected with loss of life.

I dreamt that I gazed on a vessel whose deck was bursting open, and saw there a corpse. Gazing, the figure of a man stood beside me, dressed in blue guernsey and wearing a peaked cap (the other part of his apparel was indistinct). I spoke to him, saying, "No one will believe I have seen you. Give me something to show that I have." Upon which he took from his pocket an old leathern purse, handing it to me, disappearing instantly. The vessel slowly sank, but I saw plainly written upon her *The Stormy Petrel*, London. Before leaving the house next morning I related this dream, saying, "See if anything occurs strange to-day." The afternoon papers that day contained news of a barge, *The Petrel*, being blown up off Woolwich at the time I was sleeping, and the loss of the captain.

Had not these three last incidents occurred it is possible this remarkable story would never have been written, as I considered this mysterious power had left me. The majority of experiences here relate to horses, which I have endeavoured to place as they occurred; but, having made no memorandum at the time, I have only my memory to depend upon; and as these events extend back a number of years I have been unable to give the correct dates. I might have done so had I chosen to consult the racing calendars, but I preferred not to do so, simply relating the fact.

SOME UNSOLVED PUZZLES.

Besides the incidents mentioned, over a score of these dreams occurred relative to other matters, and all came true, with the exception of the following, of which I have never fathomed the meaning. Sleeping, I saw before me a large placard similar to that used by the daily papers, upon which was written, "Dr. Hofman denies he ever assisted Keats"; this has always puzzled me, as, though I know who Keats was, I was, and am, totally ignorant of Dr. Hofman, and what relationship existed between him and Keats. I shall esteem it a great favour if some one can throw any light upon this dream.

Another of this kind was, whilst sleeping, seeing upon the wall, in large letters, these words: "As the man is to the woman so shalt the woman be to thee." This also has completely mystified me. Often I read the papers in my sleep, but on awakening everything has gone from me. A similar thing occurs when reading poetry.

Whatever may be the opinions concerning these dreams, there is one that I stand by; that is, they were neither hallucinations or illusions, as in every case they worked out true. And he would be a bold individual who asserted they were coincidences, or caused by studying racing matters beforehand. That argument would not hold for one moment, for two reasons. Firstly, in the first dreams I knew nothing of racing matters, and, secondly, assuming that as time went by I did read the racing intelligence, who would credit me with the power of imagining, or wishing a certain horse to win, and in all cases it should do so?

Have I stumbled across some law of nature hitherto unsolved by scientists? And is it possible to develop this law, and to what end? Under certain conditions I believe it is possible to develop this singular power, but at what cost to the subject I leave to the scientific world to determine.

H. SINGLETON.

THE PROPHETIC FACULTY IN DREAM.

A BURGLAR IDENTIFIED BY A DREAM.

MR. B. O. FLOWER, writing in the *Arena* for March, says there are dreams which cannot be dismissed as the phantasms of the brain running riot while reason sleeps; dreams which give us glimpses of the occult power of the soul.

In this paper I wish to give the details of a most remarkable dream which belongs to the important group that points to the prophetic power of the soul. The gentleman who relates this dream enjoys the confidence of his townsmen, being regarded as strictly truthful and as having a character which for integrity of purpose is above question.

From the communication published in the Fresno *Republican*, of November 17th, 1894, I quote the following, in which the dream and its sequel are given :—

In the city of Chicago, at 26, Cottage Grove Avenue, in 1870, while sleeping soundly, I saw a man enter my bedroom through the window, and while looking in my face with a murderous knife clutched in his right hand, he took from under my pillow my watch and valuables and departed down the stairs and out into the street. This in brief is the substance, but the sequel will be told further on.

While bending over me to watch for any evidences of wakefulness, his face within six inches of my own and the devil gleaming out of his eyes, he proceeded in the vernacular of the cult "to go through me." He was engaged about ten minutes, I should judge, but to me it seemed an hour, while horrible thoughts were flitting through my brain, intently watching his every move and noticing every peculiarity of his person and dress. After satisfying himself that nothing was omitted, he turned his demoniacal face towards me to make sure I was not feigning, and stealthily departed. I followed him to the door and saw him spring the night-latch.

I at once awoke, and to my agreeable surprise found that all I had supposed lost was undisturbed, and my vision was but the fantasy of a dream. I pondered over it, dwelt upon the vividness of the scene, racking my brain for an interpretation of so evil an omen, believing that it portended the enactment of a future scene in my life. The rest of the night found me in a condition of restlessness, but I was convinced that the future would bring me face to face with the object of my vision. In the morning I related my experience to the landlord, who made light of my credulity, but it was of short duration, for on the third night I was robbed.

About this time an attempt at robbery and murder had been committed in another part of the city, and in the struggle between the murderer and his victim a portion of the murderer's thumb nail was torn off by contact with the hammer of the pistol and was found on the floor the following morning. To this incident and my dream, the apprehension and conviction of the criminal was due.

It happened in this way. I had read in the papers of the crime and the episode of the thumb nail, and I had a strong belief that it would be the light which would lead justice to the lair of the midnight assassin. And so it did. I was always on the alert for the face I had seen in my dream, for the fierceness of those demoniacal eyes had burned their likeness into my very soul, and the hot breath of the would-be murderer bathed my face in perspiration while bending over me on the night referred to. I was beginning to fear that the thief would elude detection, and yet instinctively I could not divorce the thought that I would yet meet him—which I did under peculiar circumstances.

Some two months had elapsed and no tidings of discovery, when, by a fortuitous circumstance, I attended a sensational trial in the police court, the defendant and plaintiff being no less personages than Lydia Thompson and Wilbur F. Story, editor of *The Times*. To my astonishment, I encountered the evil eye with the face I had seen in my dream, and for which I had been so anxiously looking. He was sitting among the spectators, watching the proceedings anxiously. I drew near him where he sat, and saw that one side of his thumb nail had been chipped out, exactly as if done by the hammer of a pistol. I informed the police; the stranger was interviewed, and became so excited and showed such evidences of guilt that he was arrested. His trial followed. The piece of broken thumb-nail was in evidence, and he was held.

In response to a letter of inquiry, I received the following communication, December 21st, from Mr. Bates, giving further details of this remarkable dream :—

It was about the hour of midnight when the burglar entered my room through the window. I seemed to be conscious of his coming, for when he entered the room I appeared to be *double;* that is, there were *two of me*—the sleeping one, whom I recognised as myself, and the one who awaited the coming of the burglar. I saw myself in deep slumber, and it all appeared quite natural that "the other one of me" should be free; yet the thought of looking at myself as a different body, and being outside of myself I could not comprehend, though, as I said, it seemed to be all right. I noted the breathing, the colour of the skin and hair of my sleeping self, and knew that it was myself I was looking at; but how I got outside of myself was a mystery.

The burglar pushed one hand under the pillow and withdrew my vest containing my watch and money, never removing his eyes from my sleeping face.

This was Thursday midnight, and the following Sunday morning my room was entered, and my valuables were stolen while I was asleep. Here is an interval of fifty-six hours concerning incidents that are to be a part of my future life revealed to me in a picture of startling impressiveness, every detail of which I am led to believe was subsequently fulfilled.

PREMONITIONS IN DREAM.

In *Harper's Monthly Magazine* for April, Lucy C. Lillie has a cheerful paper upon "Ghostly Premonitions." She tells several stories, some of which relate to dreams. She says that she received the stories from the people directly concerned or from their friends, and she has the permission of the narrator to repeat them in every case.

Here is one of her stories :—

Few dreams ever did any one any good. Their vague suggestion seem only to injure people's peace of mind, increase superstition, and make the breakfast talk uncomfortable; but I know of one dream that had a very good result. A member of my own family, who was accustomed during a certain very severe winter to attend church—early service—every morning, dreamed that when he came to the river which had to be crossed (then frozen over), he beheld his own figure ahead of him in the gray dawn, and stood still on the bank to watch it. The figure walked on; suddenly the ice gave way, and in an instant this shadowy self was drowned.

The next morning he started on his usual walk, and on nearing the bank saw a man already on the ice some feet ahead of him. Though it was a stout old farmer, entirely unlike himself, my relative was impelled to stand still, as he had done in his dream. I don't know that he did so with any idea that the luckless farmer would presently go under, but, at all events, that is what followed; the ice broke, and before my uncle could get to the poor man's rescue, he was drowned.

This story, which I am sure is true in every particular, has afforded a great deal of hard-hearted scoffing and jesting, and also some partial analysis as to just how far the mind of a reasonable being is affected by superstition—consciously or unconsciously. "*If*," said one idler, "he *really* believed in his dream, why didn't he shout out to the old boy he'd be drowned if he went a step farther? If he *didn't* believe, why didn't he go boldly on?"

Appended to this she tells the story of a clairvoyant prediction, not in dream, which had less fortunate results. This incident is as follows :—

In my relative's native town there lived during her girlhood a very interesting elderly gentleman of wealth and rank and other desirable things, but he was full of superstitions of all kinds, and a clairvoyant had made the future very burdensome to him by predicting that he would die from drowning on a certain birthday. Before the day came round he made every preparation to avoid such a catastrophe, but as he lived by a river which divided the residence part of the town from its business side (this the clairvoyant knew), he determined to transact no business on the day in question, but keep himself quietly within his own door. Fate or circumstance, however, designed that he should have to go into the town, which he did on horseback, riding most carefully over the firm bridge. All went well. His business attended to, he started to return, when it was discovered that—on this day of all others—repairs were going on on the bridge, and passengers were warned away from it. Our good gentleman at once became alarmed; but some friends who had a fine boat, and were about to cross in it, urged that he should join them. But in fancy he beheld himself thereby a drowning man, and he determined to do what he had often before accomplished in safety—to swim across the river on his good old horse. Now my relative's house looked out upon the water, and from her window she beheld what followed—the safe passage of the little boat, and midway in his progress the fright of the horse, the falling of some beam from the bridge, and in an instant, all too quickly for help to come, the drowning of the unhappy rider. There was no doubt whatever that his superstition had caused his death, since had he not been overawed by his dread, he would have sensibly rowed across the river, landed safely, and lived at least to scoff at the clairvoyant.

These two stories show the difficulty there is of utilising premonitions. Whichever way they turn up, they always seem to turn up wrong for the dream. If we believe them, take warning, and avoid the danger, then the dream is declared to be a mere illusion. If, on the other hand, we scout them, take no precautions, and suffer the disaster which is foreseen, we obviously do not profit by the warning received, and people say dreams are of no use.

IX.—A CHRISTIAN THEORY OF INCARNATION.

BASED ON AUTOMATIC WRITING.

THE ideas, given in the following pages as the tenets of a fictitious character, were produced in the course of a series of experiments in automatic writing, and are here offered for what their intrinsic interest may be worth. The writer, though generally disposed to agree with them, does not feel that he has any ground to vouch for their truth. They profess to be the communications of a disembodied spirit, but he has no reason to believe that they are more than the unconscious work of the subliminal self. No tests have been successful involving facts known to the soi-disant disembodied spirit and not to the writer. He does not know that even if tests had been successful as to the identity of the disembodied spirit it would have added any great certainty as to the probability of the truth of many of the theories given, since the amount of knowledge possessed by the dead is still an unknown quantity.

The original writings came in the form of information imparted by a superior, mixed with moral and religious exhortations on the private difficulties of the writer. The advice has always been admirable and really helpful; in one case a thought here suggested has solved a harrowing problem of life. In fact the value of the substance of the automatic writing seems to vary according to the subject dealt with, thus:

When dealing with moral and religious subjects it is invariably good, always taking the highest ground, courageous and cheering.

When dealing with the moral or spiritual condition of people the writer has to deal with, generally very good, and in one case at least, proved to have had a meaning later on which the writer had not suspected at the time.

When giving advice for practical action on the writer's own part, generally coinciding with the dictates of his unassisted common sense.

When dealing with material facts unknown to the writer, *absolutely* untrustworthy; giving exactly the sort of romantic explanations which the writer would expect to find in a dream, when dreaming on a subject which interested him, and as to which he had no certain data.

For clearer comprehension of the theories of Henry Bedruthan, it may be pointed out that he is supposed to hold, with the writer, that space and time are only conditions of evolution, and to hold the orthodox dogmas, which might seem at first sight to be contradicted here, as true if space and time are put out of count.

AMBROSE ZAIL MARTYN.

THE THOUGHTS OF HENRY BEDRUTHAN.

CHAPTER I.—EVOLUTION THROUGH RE-INCARNATION.

The following conversations were held on Sunday afternoons by three people, who enjoyed meeting together at that time to discuss various subjects of interest to themselves. The speakers were myself, Edward Bryant; my wife, Alice Sophia Bryant; and our neighbour, Henry Bedruthan, who lived next door to us with an imbecile sister, and who appeared to live his life in unusual calm and quietude, though great sorrows had darkened it, for he had lost by death his three children and his wife.

THE SUFFERINGS OF ANIMALS.

He was rather a reserved man, and it was some time before he opened out to us his real thoughts. The occasion which broke through the surface of his reserve was this:—My wife had a dog which was more than a dog to her, as he had been her constant friend—I might almost say confidant—through a lonely and troubled girlhood. One Sunday morning poor Max breathed his last, after a week of illness, which was not so hopeless as to warrant our putting an end to his sufferings, but which was none the less distressing and painful, both to us and to him. Bedruthan came to sit in the garden that afternoon, as was his wont in the summer-time, and when he asked after Max, poor Alice nearly broke down, as she told of our old friend's end. "I can't think," she said almost passionately, "why animals should suffer as they do. It seems so horribly useless. Even if they have another life, they are not capable of education like human beings, and it does seem so meaningless that they should suffer. Sometimes when I'm in London, and see all the overdriven horses, and know they will be overdriven till they die, and no respite given them, I feel as if I could hardly believe in any gospel for ourselves even. They suffer for us, no doubt, but is it just that they should suffer for no good at all to themselves?"

Bedruthan stood up and looked down upon her with a curious and very beautiful expression—partly compassion, partly better knowledge. "Mrs. Bryant," he said earnestly, "I'm sure you are mistaken. Our suffering is not meaningless, nor is theirs."

"What is the meaning, then?" she said; but I could see that his very look and tone had inspired her with such confidence in his assertion that perplexity had already given place to hope.

A THEORY OF RE-INCARNATION.

"I am one of those," he said, with a little hesitation, "who hold the theory of reincarnation."

"Oh, then you are a Buddhist!" said Alice, with the light dying out of her face.

"Indeed I am not, Mrs. Bryant. I am a Christian, out and out, thank God!"

Now Alice looked thoroughly puzzled. "But I thought it was only Buddhists or Theosophists, who held that. I have a great friend who believes all that sort of thing. But I never can believe it, it seems so tiring. I want to be quiet for a little when I am dead, and not to turn into somebody else and have it all to do over again." Bedruthan half smiled, as one does at a child. "And," she went on, "I don't see how it helps the suffering animals, even supposing that they are expiating the sins they did when they were men."

"But I assure you that is not my belief in any way, Mrs. Bryant," said Bedruthan.

"Well, Bedruthan," I said, "give us your views, then. What is your theory about the animals?"

"This," he said, "seems to me a believable and consistent theory, looked at quite apart from any relationship it may have with Oriental mysticism, and I don't think myself it has so much unreality as one is inclined to think at first. Something—we are more or less ignorant what—is sent

out from the Divine Spirit which we call God, into what we call matter, in order to work itself upward through successive incarnations in matter of varying density, gifted with the choice of good and evil which we call free-will, in order that it too may at length become divine. It begins in the mineral, thence it works out through rudimentary forms of animal life, each becoming more and more organised."

"I suppose you put vegetable life between the mineral and the animal, don't you?" said I.

"No," said Bedruthan; "they say the vegetable creation is a point in another series of development; and indeed the development of the rudimentary animal and the rudimentary vegetable seem parallel rather than serial."

"But, my good fellow," I said, "do you mean to say that every fly and woodlouse and beetle in creation contains a soul in process of development into a man?"

"No," said Bedruthan, "not exactly. They say all living creatures have the potentiality of developing, but they don't all develop. They have a certain blind kind of choice given them, even at that stage, whether they will go forward or go back in the scale of creation. Those that go back choose ease rather than development, and become parasites in some form or other—in which case, as you know, the organism always deteriorates—and the spirit at last disintegrates and gets locked up in the mineral world as mere potential force."

"But suppose I were a good woodlouse," said I, "what would then happen to me?"

"Exactly as you deserved," said Bedruthan. "If you had shown yourself fit for a step upwards you would be reincarnated in a more highly organised creature next time. The stages are very short, and their importance is comparatively trifling in that region of life, though. The only really important thing with the spirit of the woodlouse—as with our own—is whether its tendency is up or down."

"I shall be quite afraid to tread on any creature and kill it by accident in future," said Alice, rather anxiously.

Bedruthan laughed. "You need not be afraid, Mrs. Bryant, the incarnations of insects are so ephemeral that it really does not matter whether they come to an end a little sooner or later; and with the wretched parasites, the sooner they come to an end the better."

"According to your theories, then," said I, "supposing I was once a woodlouse, is there any *woodlouseness* about me now?"

"Yes," said Bedruthan, "we are all made up of threads of spirit-matter, which are the result of past incarnation, and there would be a woodlouse-thread somewhere in your being; but it would have no more appreciable effect upon you than the presence or absence of one of Frauenhofer's lines would have upon a ray of summer sunshine."

"And how do you bring in evolution?"

A THEORY OF EVOLUTION.

"My theory seems to me to provide for the difficulties that are to be found in the doctrine of material evolution, which has never yet bridged over the chasms between different species. I believe evolution to be produced by the adaptations of organisms, not to their environment (this does take place of course, but only to a limited extent), but to the needs of the developing spirits which inhabit them. You see when any spirit is reincarnated it has necessarily grown, so it needs a new body adapted to its growth, and the physical evolution had to keep pace with the spiritual in order to supply these, but with longer or shorter strides. When there were enough species in the world to supply the stages for the developing spirits, no more were needed."

"But we have not got yet to the suffering of animals," said Alice.

THE EDUCATION OF ANIMAL LIFE.

"No, for woodlice and beetles can hardly be said to suffer. Well, on the way up, the spirits which inhabit the bodies of animals are trained in two ways: one through their own social instincts, as with ants and bees among the insects, rooks among the birds, and among the beasts, all kinds that live or hunt in packs or herds: the other through domestication by man, which is the more advanced stage. In both they learn to control their more imperious animal instincts by the sense of *service*, either to their own kind or to us."

"Then," said I, "what do you consider the difference between ourselves and the animals? You seem to put them very nearly on our level."

"This," said Bedruthan. "We have in us a divine spark, which is what makes it possible for us to hold conscious communion with God, and the animals have not, as yet, attained to this. It has to be born in them, and is, of course, a most mysterious and important development of the spirit. All the training of the spirit through the animal creation leads up to this. When animals are domesticated, and brought into close contact with man, there is given to them a sort of human spark, which prepares them for the divine spark which is to follow, and helps them greatly in the task of controlling the animal impulses and subordinating them to service."

"But about their suffering?" repeated Alice.

"Don't you see it now, Mrs. Bryant? No new accession of life—no fresh stage of it even—is reached without suffering. Pain accompanies birth and death, and even any rapid development of the soul during ordinary human life. The suffering of animals is the beginning of the birth of the divine spark in the spirits which inhabit them—or at least the preparation for it. We must not pity them for what is really a stage in their development. Of course I don't mean that we have any right to brutalise ourselves by brutality to them; but they are earning their ascent in the scale of creation by their labour and service, and it is right that we should let them do it, and not allow our sympathy to overcome us when we see a horse dragging a load up a steep hill, even if he requires a touch of the whip now and then; he is only earning his salvation."

"You don't approve of the treatment old Mrs. M.'s pug gets from his mistress, I suppose?" I said, remembering the blue-ribboned and ill-tempered little lap-dog, which went out for an airing with its mistress, seated on a cushion by her side in the carriage, while her bullied companion sat opposite with her back to the horses.

"Not exactly. It is much more cruel than good ladies think to spoil pet dogs. They should be kept in order for their own sake as well as for that of their mistress's friends. Otherwise they enter their next world with a heritage of pampered weakness of mind."

"I see," said Alice. "Thank you, Mr. Bedruthan. Of course I don't know if it is all true, but it seems to me a beautiful idea, and at least it quite takes away my bugbear of injustice—it opens a possible way out. But you have only spoken about the good animals—how about the bad? cobras, for instance, and centipedes and man-eating tigers?"

"That would lead us a long way further," said Bedruthan. "Suppose we talk about them another day."

"But, Bedruthan," I said, "you tell us all this with so much conviction we can't help being carried away by it; but how on earth do you know it is true?"

"I don't *know* it is true," said Bedruthan, "but it commends itself to my mind as a coherent theory of the

problems of life, and seems to me to hang together with the facts of nature and our highest conception of the universe."

Here tea appeared and we changed the subject.

CHAPTER II.—THE DIVINE SECRET OF ASCENT.

"Mr. Bedruthan," said Alice, at our next meeting, "I have been thinking so much about your theories about animals and their training, and I want very much to hear some more. Do tell us what happens when the divine spark is given them, and what the divine spark is."

"Yes," I chimed in, "we are really most anxious to hear some more of your views, Bedruthan, be they romance or fact. Treat us as if we were rather ignorant people that you want to convert to your theories, and explain it from the beginning."

"So long as you fully realise that I don't want to convert anybody to my theories," said Bedruthan, "unless conviction finds its way into their minds independently."

"Well, then, first tell us what you hold about matter. Do you think, like the early mystics, that it is evil in itself, and has to be combated in all its forms by spirit?"

"No, I don't, and yet it is intelligible how that theory arose. Matter, I believe, is an emanation from God like spirit; but it is less living, at least in its aspect to our spirits. Of course, if all were on one uniform level, it would be impossible for us to have that choice of the better which is the clue to all the enigmas of life and liberty. It is the choice of the worse that is sin, all the way up in creation—from the crab that turns out the whelk to live in its shell, and loses its own power of defence thereby—to the man who refuses to live in the spirit that he may fulfil the desires of the flesh. So far as matter is the worse choice it represents evil to us; but it is not evil in itself, and some day we shall see that it is not. As St. Paul says, 'the creation shall some day be delivered from the bondage of corruption into the glorious liberty of the sons of God.'"

He paused as if to follow out his own thoughts, and Alice said, "Then the divine spark you speak of is put into matter, like a seed into the ground, to grow up?"

"No, that does not altogether express it. The divine spark is God dwelling in us—and as He is not bound like us by conditions of time and space, He is, so to speak, entirely there in every part. What does vary in our capacity of manifesting Him? Spiritual growth is the effect of the gradual clearing and thinning of matter about the divine spark, so that its light shines through more and more clearly, and in the normal career of the spirit it ought to become clearer and brighter in every incarnation. It does not always, of course, because we too often turn our backs upon development."

"But when it does," said Alice, "what do we come to in the end?"

"I don't suppose any of us could possibly tell, or understand if we were told. But they say that first the body becomes, so to speak, translucent—so as to allow the light of the Divine spark to be manifested through it, then the spirit is transformed, and at last we are to God as the coloured flame of a candle to its light. Symbols, of course our intelligence is too limited to get beyond such."

HOW THE ANIMAL BECOMES MAN.

"When a spirit that has been in an animal receives the divine spark," said Alice, "what happens?"

"In the most rudimentary form of man," said Bedruthan, "the divine spark does not show much; but even the rudest savage has the power of development in a way which animals have not. Still, the training he has to undergo is much on the same lines on which animals are trained; like them, he is urged by the three great instincts of hunger, of self-defence, and of reproduction. Without the first two he would let his development stop for love of ease, and become a sort of human parasite—I believe that the Fantee tribe, taken under British protection, and deprived too soon of the spur of the second, have almost done so already, poor wretches. Without the third, of course, his race would drop out, and the stage for the growth of spirits it presents would be lost."

"You don't allow anything for the training of the domestic affections then?" said Alice.

"I put that to a later stage. Out of these three elementary instincts, which man shares with animals, develop the virtues of industry, of patriotism, and of domestic love, as out of their perversion come the three scourges of the world: greed, hatred, and sensuality. But you must remember that the affections lie chiefly on animal lines in the lowest races of man, and they live so completely in the present that out of sight is with them out of mind, more than in the more advanced domesticated animals."

"But how did the first human spirits get through their upward stages before anyone was there to tame the animals?"

HOW RELIGION BEGINS.

"They passed through the stages of the various social beasts—including the monkeys, which are very human in some of their instincts. So I imagine they do now, and the spirits of the dogs and horses who are more on the level of dumb children than of brute beasts, would not incarnate in the lowest races of human beings. Their religious instincts are already formed, though only directed towards their human deities. But the vague dread of unseen powers, among savages, is that which most quickens the divine spark in the rudimentary races."

"Then do you approve of religion of fear?" said Alice.

"A religion of fear is better than no religion at all, and I am only speaking of the very earliest stages of mankind. Of course, what is suitable at one stage is most unsuitable at another, and if you preserve the religion of fear into later stages it is simply a case of the choice of the worse, and the refusal of development."

"But how can you prevent its surviving?"

"Of course there are beneficent as well as apparently cruel forces in nature, and the 'gladness' St. Paul spoke of to the people of Lystra is a gift of God to man. But the bad spirits who desire to prevent all that is good are at work to pervert the natural sense of the goodness of God into slavish fear, at a period of development when this is out of date."

"I suppose," said Alice, "if those are your views, that you don't think missions are of any use to these lower races?"

"Indeed, Mrs. Bryant, I think they are of the greatest use. Once bring a person of any race, high or low, in contact with the personality of Christ, and any individual who enters into a vital union with Him is raised quite surprisingly in the scale of creation."

"But I suppose satisfactory converts are few," said I.

"Yes, because so many of these lower races have not yet reached the standard at which their spirits can touch His. But no other great teacher of the world can reach and transform spirits as low down as He can."

"Yet I thought Mohammedanism got hold of them low down."

"It does, and it disciplines them into a far more conscious choice of right and wrong than they could have without it; but it does not lift up the individual into high spiritual development, as Christianity does. Of course, I am now only speaking of those who have attained a vital

union with Christ. Christians who have not reached to this are in much the same condition as non-Christians. They will all be judged by the highest standard they accepted as the law of right and wrong, and their next incarnation will be at a stage corresponding to the result."

"The result of their attainment, or of the standard they owned?"

THE POWER OF CHOICE.

"Both, I imagine, combined. *The* great point of a life is whether a man leaves it with his will fixed on good as far as he sees it; but the height of good his conscience recognises also counts, or Gavroche would be as high in the scale of creation as Jean Valjean."

"And all the evil you recognise is the failure to choose the better of two choices?"

"I can hardly say that; I think that constitutes sin, but there seems to be much more than that in evil. There is perversion of good, which I attribute to powers of evil, not invariably human."

"Do you believe in the devil, then?"

"Not as a kind of anti-God, as many Christian teachers represent him. But I believe there are evil spirits, with power infinitely superior to ours, which have perverted what are really instincts good for the race into morbid and destructive ones, and so brought into humanity something far worse than animalism. Think of the three animal instincts we spoke of just now. Each of them has pleasure attached to its gratification—pleasure which in an animal is healthy and normal, and so, no doubt, it is to a great extent in mankind too. The pleasure of supplied need is the reward of industry, the pleasure of mastery is the reward of bravery, and the praise of one's tribe of patriotism; and so of the other. But when these pleasures are sought after in other ways than by the legitimate methods of labour, fair combat, and lawful love, then come in all the real evils of the world—greed of acquisition, oppression and cruelty, and all the miseries which sensuality entails upon our race."

"But animals can be cruel too."

"They can. But mere destructiveness is not necessarily cruelty. It is their form of self-defence, and the victims are usually killed at once, and not left to suffer. Still, my authorities say that the really *wicked* animals, as we should call them, have another history."

"Let us hear it."

POSSESSION BY DEVILS.

"Well, it involves a whole theory of eschatology. I think myself that it is likely to be true, but it is, of course, possible that there may be a certain amount of romance mixed with it. The theory is this. When people die (and I gather that freedom from the shackles of the body is at first welcome to good and bad alike), three fates are open to their spirits. If their wills are set upon good, they are taken to a kind of purgatory that I will tell you about another time. If they are not bad, but simply frivolous, and caring more about material than spiritual things, they gradually drift down to live among the things where their interest lies, until their next incarnation. Sometimes they are seen as ghosts by those who have the requisite capacities. They find it very unsatisfactory, because they, being spirits, can have no real contact with the material things they love; and if they choose to make a great effort, and to undergo a really painful cleansing and purification, they can get out of this and rise higher; but it entirely depends on themselves. If they are positively bad, slaves to greed, hatred, or sensuality, their one desire is to gratify these 'lusts of the flesh' by getting into the bodies of living beings, and using them as they would use their own. This is what the Bible calls possession."

"Do you mean that the phenomena we read of in the Gospels still exist?"

"I mean that, *pace* Professor Huxley. Such spirits feel, like those that drift down to the material sphere, that it is miserable to desire to gratify their hatred or sensuality, and to have no body to execute their desires; and when they possess another body, they feel as if it was their own. They can desire then without sensibly exposing their spiritual incapabilities to themselves."

"Do you consider, then, that all lunatics are possessed?"

"Not by any means. There may be brain disease quite apart from possession, and there may be possession apart from brain disease. There is sure, however, to be a screw loose of some sort about the victims of possession, and physical treatment may set that right, and prevent the opening for the spiritual enemy; but spiritual treatment often succeeds where physical means fail. Perhaps the most frequent form of possession we see here is alcoholic mania, which is amenable, as you know, both to religious influence and to hypnotism, but is very difficult to cure by purely physical treatment. But drink is not its only form. Vanity, hatred, self-importance, self-pity, all open the door to possessing spirits; and there are many cases which are not suitable to lunatic asylums where possession occurs. It often coincides with brain-disturbance, and when all outside irritation is removed and wise medical treatment given, it may sometimes happen that the possessing spirit leaves the person. If he can get no alcohol through his victim this is generally the case; but spiritual healing is needed to make the sufferer safe from a relapse. Well, these bad spirits, as they go on, sink instead of rising in the scale of creation, and finally they possess animals instead of men (unless they change their ways when reincarnation gives them a fresh chance), and the divine spark is withdrawn from them. Hydrophobia is said to be the possession of an animal by a degraded or wicked spirit, still strong enough to communicate the possession to those who are susceptible of it among men, though near enough to an animal to enter its body. Happily, it kills, and the victim is none the worse for it after death. But the possessing spirit goes on sinking in the plane of organisation—not inhabiting the bodies of the good beasts who are trained through social discipline or domestication, but such as the man-eating tiger of solitary habits, or the sacred crocodile or serpent that is fed on human flesh and worshipped as the totem of the tribe—through noxious reptiles and insects, till at last the spirit is disintegrated, and imprisoned in the mineral kingdom as potential force only, and has altogether lost its individuality, when it goes upon its upward evolution again."

WHAT MAKES HELL.

"Then are these the only devils you recognise?"

"No, they are demons, not devils. The theory about devils is this. Some of these wicked demons have more ability than others, and are able to prevent themselves from sinking in the scale of organisation, which is a frightful humiliation to them. Then, by their own choice, they remove themselves to what we call Hell. It is said to be a sphere wholly removed from our world (though we are subject to influences from it), and it is more like the Domdaniel in Thalaba—a home of magicians, few but intensely powerful—than the hell of mediæval divines

or modern romance. All my authorities can tell me of it is the awful spiritual wretchedness of its inhabitants."

"And is that absolutely without hope?" said Alice.

"It must come to an end some day, though it will need the united force of worlds of redeemed spirits to cure it. But even there a devil may work out his salvation. If he will agree to go down at once to the lowest animal life and begin again, and so work up afresh from the lowest depths, he may be saved. It is said that some have accepted this; they can't endure the sense of eternity of misery without the respite of reincarnation, and they can't die."

"But then they don't get any disadvantage over those who have gone down in the scale of creation without becoming devils."

"Yes, they do, for these may at any moment work their way up again. Even a beast of prey may be tamed—though not often. I have heard of a boa constrictor which died of grief when its master left it."

"Life as a probation seems to be only one of a great many chances, according to you. Don't you think that minimises its value?" I said.

"On the contrary, from what I gather, each human incarnation is of simply inestimable value. Any one whose will is not set on good before he dies is under a tremendous disadvantage, so much so that the old theory that the present life was one's only chance, though exaggerated, has some truth in it. As a rule, unless a man's will is converted before death, he does go unconverted till the next incarnation, when he has a fresh chance in new circumstances. But it has put him a very long way back in his race."

"The point of this theory," said Bedruthan, "is that our salvation is always possible, if only we choose rightly; and that it is never possible until we do. God has given man free will that he may attain to His own likeness, and Christ cannot redeem a person whose will is set against it. But no wills can stand against Him for ever, and there lies the eternal hope for the universe."

CHAPTER III.—DEATH AND AFTERWARDS.

"To-day," said Alice, "I want you to tell us about what you called purgatory. I want very much to hear your views about that."

"Very well. Where shall we begin?" said Bedruthan.

"Let us begin with death," said Alice. "One longs to know sometimes whether death is a painful process."

WHAT DYING IS LIKE.

"I gather that the physical pain is often not so acute as it seems, as the nerves of sensation are dulled by the decay of the brain. But there is sometimes a moment of awful discomfort, when the nervous attachments between spirit and body give way—a sense of absolute dissolution, when the sufferer feels as if all were at an end with him—but finds it is only the end of the bodily sensations. Endurance is the only thing for this, and the prayer of others will help, though the brain appears to be useless; there is still consciousness through what is called the spirit brain, though the material brain can no longer master the nerves of the body. Then there has been a curious theory presented to me, but whether truth or romance I have no certainty. Do you know the assertion which seems to have been made by many people who have nearly died in trances, to the effect that there is a kind of string which connects soul and body, which must be severed before death finally takes place? This theory asserts that the vital power which enabled a man's food to nourish him is somehow carried with us into the spirit life in this form, analogous to the ante-natal string, through which the unborn infant is nourished. If any one dies suddenly the string is not formed at all, and there is danger of waste of the vital power; this can be averted by the care of over-spirits, but is left to take its course in cases of suicide. The result is that the spiritual substance, which has to clothe their ego, is abnormally thin, and this makes them too sensitive to the influences of other spirits upon them, and less active and strong than they would be otherwise. When a person dies, in the normal way, of natural decay, whether from disease or old age, the over-spirits can do the severing gently, and avoid this spiritual waste. You see spiritual matter must be subject to its own laws, like ours."

"And after the final separation?"

WHEN DYING IS OVER.

"After the last struggle is over you seem apparently to sleep for a while, and when you wake you feel perfectly well and free from fatigue. You said, Mrs. Bryant, that you wanted to rest when you were dead; but, as far as I understand, when one is once free from the body one does not wish for rest at all. Rest is the desire of the tired body and brain and nerves, and you have got rid of them. You are ready to be gone 'once more on your adventure brave and new,' and are fresh for the new life."

"And you find yourself with those you love?" said Alice.

"I believe generally you do, and they take you with them to a place where you enter into the presence of Christ and see Him face to face. That is the first stage in the process of purification. They say that when they see Him they begin to know what they have missed in the former life, what they might have done for others, and what harm they often did without intending it. But with a kind and encouraging word He dismisses them in charge of the angels—the over-spirits as they say—who take them to what is at once the place of purification and of learning their work in the new sphere."

"And what is that?"

"When they have been long enough in the new life to become accustomed to it, this is apparently what happens. A sheath seems to peel off the spirit, and what they are morally is made plain to others and to themselves—this is the judgment that comes to every one after death. They have the standard of Christ to judge themselves by then in a clearer way than has ever been shown to them in the body, and as He is the highest development of humanity, every one, Christian or non-Christian, must come to this some time. If He were not there with them it would be unbearable, but his healing touch enables them to endure it. Then those who are willing are taken to further purifying and teaching. The stripping off of this sheath makes their spirits sensitive to an extent which is almost unimaginable to us on this side. They feel all the different currents of thoughts from other spirits—some are kept away by the care of the over-spirits or angels who are in charge of them, which would otherwise be intolerable—but the sensation is said to be at first like standing out of doors with a strong wind blowing hard from all sides at once upon them."

"The wind is made up of these currents of thought, I suppose?" said Alice.

HOW THE LIVING MAY AFFECT THE DEAD.

"Yes, and the work that has to be done then is to learn to analyse the various currents of thought and to know how they are produced, so as to deal with them in others

and in themselves. Those which have to be dealt with and recognised first are those which come from other spirits and refer to themselves, I mean to the spirits undergoing purification. Any unkind feeling from those on earth to such spirits, arising from bad conduct of their own, causes acute suffering in this sensitive state: and the rule 'De mortuis nil nisi bonum' has a really imperative meaning in this connection. It is the instinct of kind-hearted people to forgive the dead, even where great wrong has been done, and it is quite right that it should be so."

"Then are they equally sensitive to kind thoughts?" said Alice.

"Yes, quite. In this condition they are far more sensitive to love than they have ever been before, and the love which comes after death from friends on earth—what they call after love—is often far more deeply felt than anything they felt on this side. So love is never really too late, as we are apt to think. They feel neglect, too, when it comes from faults of their own—neglect from those they have neglected. But unkindness or neglect which have been undeserved do not trouble them—they are sheltered from these by the care of the over-spirits."

"And can we help them by prayer?"

"Very much. They say that after they have been for awhile in this wind all of them pine for a loving prayer—that it rests them and makes them happy, and indeed that some can't bear it, or go through with it to the end unless they get it. It is all voluntary, no one need endure it unless they choose, but if they don't go through with it their development is checked and they are thrown back in their progress."

"Then are they all unhappy, poor things?" said Alice.

"No, some are not unhappy at all. They have seen the face of Christ, and that makes them willing to bear anything he sets them."

"And how long does it go on?"

"Perhaps for a year, perhaps for ten or more, as the spirits need it."

"Time and space hold there, then?"

"In the development people like ourselves are likely to reach for some time, since one cannot, as at present constituted, conceive of evolution without them. Further on, of course, things may be very different."

"And when they come not," said Alice, "they are quite happy?"

"Quite. They say that older spirits who can remember their previous experiences after former incarnations say that each time the happiness increases, as more and more spirits are redeemed. By that time they have learnt their work, too—to understand what brings about the current of thoughts, and why they come to some and not to others, and to send out the thoughts people need."

"But there seems to be so little about the reunion of those who have loved here," said Alice, wistfully.

"They say that though they may not be together in space, they are always quite close in spirit. One can imagine this, if they are so sensitive to currents of thought as this theory asserts, all they need is to be able to distinguish the currents from every separate person, as I gather they do, and to send out their own to anyone they love."

"And do they know when those on earth grieve very bitterly for them?"

"Yes, they do, and any rebelliousness of ours in letting them go is very bad for them. They say that when those who love them in spirit refuse to let them go, their love burns instead of refreshing them, and sometimes they are really kept back from the fullest development they might have, till the lost ground is regained in another life. The spirits on the other side try to put comforting thoughts into the mourner's minds, but sometimes they will not let them enter."

RE-INCARNATION BY CHOICE.

"And those who have passed through their purification are uniformly happy till they come to the beginning of the next period of reincarnation?"

"I fancy there are certain variations. They say, for instance, that when they are unable for a short time to make progress with the work they are set to do, as now and then happens, they are shown pictures out of their earlier lives as if in a dream, and that gives a spur to their wills. They feel then what they have to save other spirits out of, and set to work with fresh energy. When they look back they can hardly believe they could have lived content in an atmosphere so stifled with selfishness, and with the animal instincts so strong which they have been saved from—and then they know to some extent what Christ underwent when He faced this atmosphere to save them."

"But how they must dread another incarnation!"

"No. I don't think they do. For one thing, they are never reincarnated unless they wish it themselves; and they can't rise another step in the scale of creation without a fresh incarnation."

"Why not?"

"Because no spirit could face the full power of evil in the world in the sensitive unsheathed condition in which they live in Paradise, and to face and conquer the powers of evil is a necessity if we are to rise in the scale. Christ himself had to be incarnated to fight them. In Paradise they are sheltered, but here they want the full protection of a body. You see we have not only to face the simple animal instincts and subordinate them to the spirit, but also all the currents of perverted will and unlawful pleasure-seeking which are the curse of the world. Every wicked person in the world makes the fight harder for everyone else by the currents of evil thought he sends out; but our bodies are a kind of shield to our spirits, and the more effectual, the more healthy and normal they are. You know how a person of healthy tastes turns against evil, and is either indifferent to its attractions or is sickened by it."

"And so they submit to their doom when the time comes? I should have thought it was terrible to go back from that pure sheltered life into temptation again."

"They say," said Bedruthan, in an abstracted sort of tone, "that they are quite ready when the time comes. They know that Christ will be with them throughout it, and turn even their falls to their profit; and that when they know what He is like, His likeness is too lovely not to aim at any cost to themselves."

"We were all silent after this for some time. Just as Bedruthan was going, Alice said, "Do you think there is any truth in those motions Oliphant wrote about complementary spirits? I have always felt it a disagreeable idea, not very likely, I hope, to be true."

"Well," said Bedruthan, "I fancy there is a truth at the bottom, only so much exaggerated as to be false. The truth is that the whole of humanity will one day be undivided by anything but individuality, and every part of it will find its true complement in the other parts, but those theories lay far too much weight on sex, which I believe to be not an unalterable essence of the nature of each of us, but a mere episode in every incarnation of the individual. However, all our views of truth can only be partial, and are all coloured by one's condition of development, and I don't wish to dogmatize on mine."

CHAPTER IV.—REDEMPTION BY INCARNATION.

"When we had our last talk," I said, the next Sunday afternoon that we were together, "you said a great deal about Christ in a tone which seemed almost as if you must follow the most orthodox lines of theology; but I can't suppose you do, considering what you hold on the subject of reincarnation and the like."

"I don't see why not," said Bedruthan. "Augustine and Aquinas went against the theory of reincarnation, no doubt, and what is called orthodoxy has greatly taken its direction from them. But there are plenty of authorities to back me up if I felt I required it. Plato and Plotinus we can hardly call ecclesiastical authorities; but many of the Greek fathers believed in reincarnation as strongly as I do. However, I own that the theories I am expounding to you do seem to me really quite astonishingly orthodox in their main lines though not perhaps always in their detail. So much so, that I often feel I am a far more orthodox upholder of the creed of Nicœa, say, than most of those who take its statements for incontrovertible facts and refuse to examine them."

"Do you uphold the Athanasian Creed too?"

"Not altogether; putting aside the damnatory clauses, which of course are not of the essence of the creed, and which no one can honestly make his own in these days, I am inclined to think the statements of the creed misleading for the present day, because too sharply defined, and only to be accepted by excluding the notions of time and space, which I cannot think its framers intended to do."

"What do you think, then, Mr. Bedruthan, about the doctrines of the Church about Christ? How do you work them in with your other theories?" said Alice. "I have been thinking about it ever since our last talk, and I can't exactly see how they hold with yours. Do you think He was reincarnated again and again till at last He came to be what He was?"

THE DIVINITY OF CHRIST.

"Of course," said Bedruthan, "it is very different to express the truths about His being in any intelligible form, because our intellects are so limited, and our sense of the conditions of time and space so misleading. All logical deductions made from statements in this region seem to mislead one, and I have no doubt the conventional statements of Christian dogma convey more truth than anything else would until one's personal intuitions are sufficiently developed to grasp these truths directly. So please remember that I speak in language which can only approximate to the truth, even if it is true as far as it goes—as I incline to think."

"Well?"

"What I think is this. All that is not the Primal Cause is breathed out of the Primal Cause, and finally returns to it, developed by the exercise of the choice between good and evil into Divine personality—under what conditions I suppose we are quite incapable of even guessing. I think that Christ was developed according to this law, probably through successive incarnations on a much older sphere than ours—according to this theory the age of spirits is synonymous with their power—and so far we and He are exemplifications of the same law. But the difference in its degree is like the difference of degree in a falling apple or a circling world, which yet are both exemplifications of the law of gravitation."

"Yes; what then?"

WHY HE WAS INCARNATED.

"I feel you will perhaps accuse me of working up these theories out of Miltonic romance, but that seems to me less unlike the truth than most people think. Anyhow, the theories I am putting before you suggest that He had more than completed his spheric development, and had passed to the intraspheric stage which, I think, is expressed in the Epistle to the Hebrews, though connected, no doubt, with the Logos view—'By whom also He made the worlds.' But intraspheric activity had also been reached by evil spirits, whose fall is universally said to have taken place before our earth came into being, and they also had superhuman powers for evil, as He had for good. These specially infested our world, which they were trying systematically to make their home, by possessing such spirits as would allow them to do so, and preventing the normal desires for the gratification of the animal instincts into criminal ones. They set up currents of evil thought which were gradually tainting the spiritual atmosphere till it would have been unfit for wholesome development of any human spirits. To conquer them, the spirit we call Christ—who practically, as far as we are concerned, was to us as God, since who was so far above anything our race has attained that He was far nearer to the Primal Cause than to us—incarnated again as man in our world, diverting himself of all the superhuman attributes which were unattainable by the incarnation of man then known upon our planet, that He might fight evil under our own conditions, and so conquer for us, and then lead us on as our conquering Captain until evil is finally done away by the superior attraction of good."

"Go on," said both of us together, as he stopped.

"It is such a tremendous subject to go on with. Even supposing there were words to use for it, one needs to have an imagination that measures the succession of events by æons, and we think under two thousand years long enough to judge Christianity by! Up from pure matter to pure spirit—failing perhaps for a lifetime and sinking in the scale—rising to fall—falling to rise—till at last the Divine is fully attained, or else the divine spark, and individual existence lost by the spirit who once held it. And this not for one individual only but a world—and not for one world, but an illimitable universe. It is oppressive even to imagine it in detail; and yet it is this æonian battle in which we are fighting under Christ as our leader, both in this visible life and the invisible life beyond."

THE TRIUMPH OF THE CROSS.

"One seems to realise," said Alice, "what St. Paul meant when he talked of Christ's conquering principalities and powers and leading them in triumph, and about our fighting not with flesh and blood, but with the rulers of the darkness of this world, and with wicked spirits in heavenly places. But I should like to know what you think on this point, Mr. Bedruthan. People talk now as if Christ's life redeemed the world as much as His death; we used to be taught that His death was the chief thing. What do your theories say to that?"

"I hold by the old view, I think, Mrs. Bryant, at least as far as the great victory over the evil powers is concerned. His life was the manifestation of God to man, and was in one aspect a perpetual victory over the powers of evil; but *the* victory which changed the aspect of the world spiritually was brought about by his death."

"But merely human heroes—I mean those in our stage of development, have died deaths of torture as heroically," I said.

"Yes, to the superficial view. But there was much more below the surface, as I seem to see it."

"Tell us," said Alice.

"Do you remember," said Bedruthan, after a pause, in his abstracted way, "the story of Winkelried gathering

the spears into his breast to make an opening for the Swiss to break the Austrian ranks? That is a not unapt symbol of what my view comes to. Think of the circumstances. The world was so far under the domination of the powers of evil that it was drifting on perhaps to one of the great cataclysms which from time to time clears the atmosphere when it becomes too foul for wholesome development—the normal instincts through which the human develops out of the animal perverted, as, for instance, the Assyrian empire developed the joy of mastery in fair combat for self-defence into the brutal bloodthirstiness and cruelty which are portrayed upon their bas-reliefs in the British Museum. Think of the suffering that one triumphant monster empire produced in hundreds of thousands of unknown lives, disposed of probably in one dispassionate statement of a historian—think of all that war involves now, when the moral feelings reprobate cold-blooded cruelty, and think of what it must have involved when they did not. And that is only one of the evils of humanity, and perhaps not the worst."

"Well?"

"Well, as far as these theories go, it seems as if the only way for Christ to save the world from these horrors was to let the currents of greed, hatred and sensuality, and the accompanying currents of the world's pain, do their worst upon Him and endure them victoriously without flinching or yielding to them. As to the way in which this was done—you remember what was said about the purification of the spirit by the currents of thought which played upon it and which it had to understand. I gather that, according to this theory, something of the sort occurred with Him—that His body, which had acted as a sort of sheath of the spirit, as bodies do, did so no longer at the commencement of the Passion, and that all the currents of the evil and misery of the world played upon His spirit, unprotected."

THE MYSTIC SECRET OF HIS DEATH.

"This, of course, you look upon as voluntary suffering."

"Entirely. Of course, in speaking of all this, I quite realise that the theories I put before you may not be altogether the truth; but at the same time, they seem to me to agree with the facts. According to this, it was not the cross which killed Him, or bodily exhaustion, or any other tangible cause, but it was the concentration of all these spiritual currents of humanity throbbing through a spirit attached to a bodily frame which could respond to their vibrations. This produced in His body an effect such as an electric current has upon various chemical agents, it gradually dissolved all of it that was transitory. The physical process, you remember, is marked by two symptoms in the gospels—the one at the beginning and the other soon after the spirit and body had parted. You remember that His death took place much sooner than in normal cases of crucifixion."

"And the 'Eloi' cry? how do you explain that?"

"When the dissolution caused by these currents affected the material brain, no sensation remained but that of the sin and misery of the world—no consciousness of the Father's presence. But He conquered there also. The process thus set up went on after the separation of soul and body, until all the transitory elements had been dissolved, and on His return from the completion of His victory in the underworld, He reassumed those which were not mortal and corruptible—having conquered the evil powers for the world in his own person. All this seems to you, perhaps, fanciful, Mrs. Bryant, but it means a great deal, to my thinking."

"No," said Alice, "but you seem to make very little of the actual physical pain of the crucifixion."

"Compared with the other, that does not seem to me so essential—more, as one might say, accidental."

"But physical pain is anything but light to us. I often think it is one of the greatest mysteries there is. I have known people whose lives have been one long pain with hardly any redress or respite. I can't think it is a thing to be slurred over in thinking of the sufferings of Christ."

THE MYSTERY OF PAIN.

"Perhaps you have a theory about pain, too, Bedruthan."

"This is what they say about such cases as Mrs. Bryant speaks of. Those who have misused the senses have to undergo purification through the senses, and where this has not been done before death, it cannot be done in a disembodied state. So it is put off to the next life on earth. They are forgiven and purified in spirit, when their wills have been set upon good, but the sense faculties have to be purified, too, before such spirits can rise to what they are then capable of; and this is the process which Buddhists call karma, and have built all the theories of their religion upon. But it is not mechanical as they make it, but definite spiritual treatment of the sufferer for his own development by loving and tender guidance, and sometimes the victim is conscious of this himself—you may have known, as I have, how, even in extremity of pain, some say they would not be without it or miss one pang. It is the light in which all pain should be welcomed: and when it is not a question of disabling for work, my authorities say we should not be too ready to alleviate it by opiates."

"Then your theories don't encourage faith-healing or that sort of thing?"

"On the contrary, they don't object to that. That is a kind of self-hypnotism, you know, called into action by religious considerations, and is a conquest of the senses by the spirit. But Christ, though He could have stopped His physical sufferings by self-hypnotization at any moment, willed to bear what humanity bore to the full, and thus he bore the physical pain inflicted by the cruelty of man, which is the process of purification of the senses, without the sin which it purifies. But the spiritual battle seems to have been fought and won on the spiritual ground."

THE CHURCH.

"Well, and according to your views, what came next?"

"Then He entered into possession of the kingdom He had from the powers of evil. But here, I think, the ordinary view is very inadequate, and seems only a sort of symbol of the truth—or what seems to me to be the truth."

"Tell us," said Alice.

"Well—you know the old hard views of the Church and the world, which men have now revolted from: how the world was said to be delivered over to 'uncovenanted mercies,' while Christians were taken into a wholly different relation to God. Put in a peculiarly repulsive way, that is a kind of parody of what, according to my theories, is really the case. Outside Christianity, the Father is guiding the race into a higher development as the centuries go on, and each individual is judged with absolute justice and love—which are one—and rises or falls in the scale of creation according to his choice of good or evil in his life on earth; and that, also, is the case with nominal Christians, who have no vital union with Christ and have not consciously accepted His standard. They are judged by what they have done, and especially by whether their wills

are or are not set firmly upon good. As He said Himself, in His Father's house are many abiding-places ; but for His own He has prepared a special place, where He trains them under special regulations, appoints to them special spiritual guides, and as His soldiers and servants, gives them the honour of fighting under His banner in the æonian fight against the powers of evil."

"Do you mean the Church?" said Alice.

"What I mean is something much higher and wider than the Church, as we generally understand it. The Church is the beginning of it, but the Church militant upon earth to the Church militant in Paradise is as the caterpillar to the butterfly—or rather, perhaps, as the baby to the man. On the other side He is with them in visible presence, directing and commanding his army of spirits—which will some day conquer all the evil powers that infest the universe. It may be æons first ; but there is no hurry nor haste on the other side."

"Then you put the Church triumphant out of the lists altogether?"

"The Church is not triumphant yet, either here or on the other side, except to the eye of faith. How can it be until evil is finally conquered? But it will be then."

"Faith, then, according to you, simply means the soul of man looking beyond time into the permanent realities?"

"Yes," he said.

"I like these ideas extremely," said Alice, "but some of them seem to me startlingly new. Do your teachers think the ordinary teaching very misleading?"

"The only protest I remember," said Bedruthan, "was against the popular conception of Christ's merit as taking the place of exertion in His people. They said that had done more harm than anything else, because we are all so apt to lean on anything that absolves us from exertion of any kind. Not that they denied his having veritably 'deserved' our redemption, or that any one but Himself could have conquered our enemy, but that any one making that the central point of their relation to Him was on the wrong tack."

SIN AND FORGIVENESS.

"But then," said Alice, "don't your theories leave out of sight the mysteries of guilt and forgiveness? How would you define them in a way to work in with what you have been saying?"

"To my mind," said Bedruthan, "the Father's welcome to the returning spirit is forgiveness. I can't imagine anything else. Guilt is the evil of the past wrong choices, sins which have depressed the spirit in the scale of creation. They can't be unchosen again, of course : but their effect can be annihilated by the ascent of the spirit to a higher plane through vital union with Christ. It is this spiritual ascent which comes to us when we offer our wills to Him, and when His vibrations work upon our spirits and assimilate them to His, which is the true washing away of guilt."

"And has confession any place in this process?"

"Well, of course, no one can make a new spiritual start without a voluntary unsheathing of the spirit to one's self—what is now called self-examination. The origin of confession as a church ordinance was that it was felt to be more honest, if one unsheathed to one's self, to unsheath also to the congregation, and get their prayers and healing influence : then the priest did it as representing the congregation, and so auricular confession grew up. The public unsheathing was perverted as the system of confession in the Roman Church has been, and both of these are undesirable as systems now."

"I see your authorities can protest against Roman errors," I said, with some amusement.

"Well, they protest on both sides now and then. But they seem to be very lenient in their judgment of human mistakes on the other side. They appear to hold no brief for one Church as against the other, but seem to consider them as schools of character ; some good for one kind of training, some for another, but all more or less mistaken in their proportionate estimation of the things of real importance."

"I can imagine that," Alice said, thoughtfully.

CHAPTER V.—THE EVOLUTION OF ETHICS.

"You have said nothing," I said to Bedruthan the next time we met, "about the new ethics which Christ brought into the world, but I suppose you would agree that that is one of the most important results of the incarnation How would you define them?"

"Following the lines we have taken already," said Bedruthan, "I should put it in this way. First come the animal impulses we have already talked about, each of which has a definite sense of gratification attached to it ; the supplying of bodily needs of existence, self-defence, and reproduction. As the animal becomes humanised, he works for those he loves as well as for himself, he fights in their defence as well as his own, and he cares for the welfare of his children as well as his own ; in other words he is trained by means of industry, patriotism, and the domestic affections. But for the human to become divinized, these virtues are gradually extended to all his fellow-creatures, not only to those with whom he has some close affectional or local bond. He is trained to work for the world's highest life, to right the wrongs of the world, and to love the world as himself. It seems to me that this is the new departure in ethics which Christianity brought in."

THE THREE STAGES OF VIRTUE.

"But not to do away with the human virtues," said Alice, rather anxiously.

"No, indeed. The human virtues are an enlargement of the animal virtues, and the divine virtues of the human virtues. After a certain stage is reached, I believe that the human virtues become instinctive, and do not have to be definitely cultivated, so we may hope that the divine virtues will be some day."

"You make it all so simple," said Alice, "but it does not feel simple at all."

"I don't think it is simple," said Bedruthan, "at any stage. It is not simple to the savage, who is developing the human virtues out of the animal ones, and who finds it hard to hold his hand from another man's yam patch when he is hungry, or not to knock him on the head if he takes a fancy to his squaw. I have no doubt he finds Christianity, or even Mohammedanism, a most complex system for interfering with his elementary instincts. And it is not simple to us, when we have to judge between the claims of humanity in general, and those who have a nearer claim upon us—for instance, to take personal details, whether an employer shall provide religious or intellectual luxuries for his workmen, or send his son to college, or whether he is bound to change his political convictions if his party acts as he thinks rightly on international, and wrongly on social questions. You see we must not *drop* the human virtues in our search for the divine ones, or our search will go astray. We must use them as a starting-point. The complexity comes in when they seem to conflict."

"And in the case of war, you would say that the human

virtue of patriotism required what the divine virtue of love to humanity forbade?"

"Yes, and the point in judging of the lawfulness of war seems to me to lie in the question whether the nations still require training in the human virtues, or are yet ready for the divine ones. I fear the great majority of people have not yet wholly risen to the human from the animal; and for the animal to try to attain the divine without the human training between is to attempt the impossible. For the same reason, the domestic affections are necessary to the training of most spirits, and to enforce celibacy, instead of leaving it to the choice of individuals ripe enough to replace them by the love of humanity, seems to be a deadly mistake."

THE NOTE OF CHRISTIAN ETHICS.

"But the desire for the welfare of the world is not confined to Christians," I said. "What you say would suggest that all non-Christians were content with industry, patriotism, and the domestic affections, and do not look beyond them. Facts don't bear that out."

"Indeed, it is the last thing I should wish to suggest," said Bedruthan. "The fact that Positivism makes the point of its religion the love of humanity, is quite enough to show up the falsehood of any such notion. But none the less I think there is a real and important difference between Christian and non-Christian ethics, where work for the welfare of the world is concerned. Most materialists who are moved by the love of humanity, work towards its material and social welfare, so that in a way one may say that they cultivate the human virtues in an extended sense rather than the divine ones. They wish to make it easy to supply the needs of existence, to do away with the fighting element in patriotism, and to enlarge its scope, and to give play to the domestic virtues; and that of course is naturally the first ideal which love for the world brings in, and one which cannot be dropped out of sight even for those who look further. But Christians feel that the work of the divinized human being, is to raise humanity not only materially, or even morally, but spiritually, by bringing individuals into a vital relation to Christ. You see the very essence of being in a vital relation to Him is, that in that condition a person can—or must—seek to divinize others by bringing them into the same. Each one thus vitalized is a centre of spreading and growing life."

"Yes, that must be," said Alice, reflectively.

"And how can you define exactly this vital relation?" I said. "I see that Alice understands, but I am not sure that I do."

VITAL UNION WITH CHRIST.

"Well," said Bedruthan, "that is of course the crux of the whole system, and it is one of those things that are much more difficult to explain than to understand by intuition. I think its nature is best expressed by the symbol so often used in scripture—that of grafting. It is analogous to the grafting of a cultivated plant upon a wild one—by a gradual change the grafted plant changes its character, and so do we, as we grow gradually into His likeness. We change, really and truly, just as the wild plant changes: the animal grows into the human, and the human into the divine."

"I understand that; but how are you to get the grafting done? What is the process which can produce such magnificent results? You mean something more than mere contemplation of Christ—or even attempt to imitate him, do you not?"

"The vital union we are speaking of," said Bedruthan, "implies, of course, the opening of our being to His spiritual influence. Well, it seems to me that there is only one means to do this. Clearly or dimly, we must have some kind of vision of what He is like—which may come to different people in different ways, according to their make—and then adjust our will to point the same way as His. This adjusting can only be done by distinct acts of sacrifice of the will, often repeated. We want Him to dwell in our will so that it desires the things that He desires, and this, as far as we are concerned, can only be done by voluntary acts, in which we yield up our own self-will. Then—when our will is once polarized as it were—a constant current of vibrations from Him is brought into contact with the part of our nature which is susceptible of vibrating in response."

"And like all vibrations brought into contact, they become identical, I suppose?" I said.

"The analogy does not hold exactly; it is ours that becomes attuned to His, for His cannot change."

"And how is the preliminary vision to be attained?"

"Only—so far as I know—by the grace of God," said Bedruthan. "There seems to be some equation in the matter that one can't account for, though I believe that any one who honestly seeks it will have it sooner or later. The further on any one has ascended in the scale of being, the more easily, no doubt, it is attained. But it comes sometimes to persons who, we should think, were not in the condition of honest seekers, nor, as far as appears, specially advanced. That, I think, can only be the result of special work on the part of those who are trying to bring them in, either on this side or the other."

PRAYER.

"Do you mean in answer to people's prayers?" said Alice.

"Prayer and loving labour—the attempt of a divinized nature to divinize others."

"I am glad you have spoken about prayer," said Alice. "Why can't we always pray when we wish? At least, I can't."

"I believe," said Bedruthan, "that when a prayer goes up from any spirit it is welcome to any good spirits that are about to come and help you. It is as much as saying: 'Here I open my soul to good influences,' and they come. But now and then a bad spiritual influence holds the prayers back by paralysing the will—that is their usual form of action on one's nature—and then you have to ask for help against what seems to be yourself. It is often a most painful experience, I know."

"And when you are praying for any one, and feel quite powerless and making no impression, is that an evil influence paralysing your will, too?" said Alice.

"It may be, but I think that is generally caused in another way. When you pray for any one you are opening the channel of communication between your spirit and his, by which your power can be used to start good vibrations in him. The sense of powerlessness may come because an evil spirit is trying to paralyse you, or because the recipient is not receptive of your influence. Very likely, with perseverance, this will yield."

"And if it does not?"

"Go on as if it did not exist. God is stronger than all demons that may try to paralyse you or to hold others in bondage, and is both about us and within us. It is the greatest mistake to let such evil influences have too much importance in our thoughts; what they dislike most is to be despised. The less fuss you make about them the less they will trouble you. Of course, it has sometimes been found needful to take special measures to release one's self or other people from their bondage; but this is a strong

remedy, and generally only required when there is morbidness of both spiritual and bodily conditions."

"But, Bedruthan," I said, "though your theory is very well rounded off, it seems to me to omit a great deal that is really very important in life. You seem to me to leave out the whole world of art, and science, and learning, and to expect the world in an ideal state to be exclusively occupied with religion and morals."

"What the world may be occupied with in an ideal state I leave to be decided by some one much further on than I am. But at present I think art, science, and learning are all most important factors in the scheme of things.

OTHER FACTORS.

Keeping to our original analogy, it is most important that the graft we have spoken of should be made on the stock with the fullest and most vigorous growth, and the better that is, the better the result will be. So from this point of view alone, it is right to encourage all natural good things and wholesome tastes in the young, that the stock which may hereafter be grafted with the Divine bud may be as sound and healthy as possible. That makes art and learning desirable in themselves, while, as for science, there is the whole difficult social question of how to arrange the community that the animal in man may be humanized by giving him scope for the human virtues, without forcing him down to live in the gratification of merely animal needs; and how that is to be managed seems as if it would give scope for science for a long time to come."

"And you would say, I suppose, that the present social and political difficulties under which we live are partly owing to the shifting of the organisation under which the animal in man is trained into humanity—that, for instance, the patriotism which once embraced the community in general, as that for which a man was bound if needful to sacrifice himself, is changed in many of the best of the working people to loyalty first to their own caste, and then to the labouring classes as a whole."

"Yes, and I fear many of them will have to learn by sad experience that a community can't exist for the masses alone any more than for the classes alone. But we have no business to despair about the world politically, socially, or ethically. What we have grown up to think necessary conditions of existence may go under for a time—we perhaps along with them—but still—as the carol says, 'There the bells are ringing, in Regis curia.' And if we work loyally and faithfully to make the coming time as good as we know how, our King is with us, and the chime of his palace bells will be ringing in our hearts."

GRAFTING INTO THE VINE.

"You go off upon such an interesting subject," said Alice, "that you have left what you were going to say about grafting. I wanted to ask you more about that. Do you think we ought always to try to get the grafting accomplished on those we care for as early as possible? I have an aunt who is an Evangelical—such a dear old lady—but when I was a girl her attempts to get me to understand spiritual feelings, which now I quite understand, and sympathise with, simply repelled me."

"No, Mrs. Bryant, I think we ought not to be too hasty to force the grafting. It may not be the right time in the stage of growth in the individual. All are not equally ready for the grafting even when they reach maturity; and, as in plants, when they are grafted too early or too late, the result is less successful. I don't mean that it is ever too late in a lifetime for that vital union to take place; but when it is done very late the growth of the original stock is so strong that it is easier to recognise the natural than the spiritual man."

"Going back to what you said about encouraging natural and wholesome tastes, I gather that you by no means accept the ascetic view of life."

"No, though of course asceticism has a very distinct use in the scheme of things. But there are other reasons why it is unwise to enforce mental asceticism on the young, any more than bodily. You see there is a part of our mind, independent of our will—what comes to light now as the subliminal self—where vibrations are set up by the currents that come from other spirits, both in and out of the body; and this is also the place where purely mental vibrations work themselves out, combine, and produce what we call works of the imagination. It is very desirable that the minds of the young in their early and unformed stage should be preoccupied by beautiful and wholesome vibrations, such as are produced by the study of art and literature especially; as then they are less likely to be disturbed by bad vibrations from other spirits."

"'FEAR NOT; BE UNDISMAYED.'"

"But how far are we answerable for our responsiveness to these vibrations that come to us through the avenues of sense you speak of? Are these the regions you say are not under the control of the will?"

"Heaven forbid," said Bedruthan; "we should be automata if they were. No, I was referring to the subliminal self, where the vibrations which form the imagination work and combine. That is not under the control of the will as far as the combination of the vibrations go, in the same way as mechanical combinations are under our will; but at the same time, if we refuse to encourage any special character of vibrations, we are not at their mercy. If we want to open our subliminal self to good spiritual influences, we must try to adjust our wills to good; and if we want to discourage evil ones we must occupy our minds with the good and wholesome vibrations which are reflected from 'whatsoever is true, whatsoever is lovely, &c.' But above all things, as I said a little while ago, we must not let ourselves get nervous and alarmed at anything we meet with in the spiritual combat—objectionable vibrations or anything else."

"Then you would not have people fear evil spirits even?"

"No, Mrs. Bryant, I don't think we ought to allow ourselves to fear anything at all. What becomes of the shield of faith if we do? I think we ought, as reasonable beings, to recognise the spiritual danger which may be in our path and that of others, and avoid them. A medical man knows that scarlatina germs will be flying about the air in a fever hospital, but he is not always imagining symptoms of it in himself; he orders plenty of Condy and troubles himself no more. Besides, no perceptive spirit is a likely prey to a demon. They like to take you at unawares, and if you see their plans for yourself and others you can counteract them as they are laid. This is what is meant by the 'watching' we are so often exhorted to in the New Testament; not the frightened nervous wakefulness of the invalid, but the fearless, self-controlled observant vigilance of the strong man."

After a pause he said again, "Not anxious or of doubtful mind, but with the Peace of God standing sentry in our hearts."

And something in his face, as he spoke, looked as if he had it there.

X.—CLAIRVOYANCE.

A SOUTH AFRICAN WITCH DOCTOR.

A CORRESPONDENT in Calcutta sends us the following interesting narrative, illustrating the clairvoyance of South African witch doctors :—

The circumstances about to be related occurred in the Transvaal, S. Africa, in the summer of 1885.

Myself and friend were out on a hunting and prospecting trip with a Boer, and travelling with a waggon and oxen, with, of course, our saddle horses for long-distance work.

We had "padded the hoof" for a long distance this particular day, and about two o'clock we had outspanned some little distance from a spruit. The boys had gone to the water with the oxen, the game stew was in the three-legged iron pot over the fire, and we had thrown ourselves down under the waggon to get a smoke and rest in the shade.

THE WITCH DOCTOR.

Nearly on the point of dozing off to sleep, I heard something moving in the grass, and not knowing what it might be (as we were far enough away from civilisation for it to be anything), I quietly got upon my knee to look over the grass, at the same time grasping my rifle ready for any emergency; but there was no necessity for that, as it was a Kafir coming to the waggon, and from his peculiar style of dress I knew him to be a "Witch Doctor."

I had often seen these fellows, and had heard a very great deal about what they could do in the way of telling past, present and future events; but, although the Boers employ and believe in them, I must say that up to this time I certainly had no faith in their powers, but I was fated to hear something this day which certainly was more than passing strange, and has made me many times ask myself the question heading this narrative, "What is it?"

HIS "DOL OSSEN."

This Doctor had a belt of skins around his loins, a skin cap upon his head, and two or three long feathers stuck in it, and attached to his loin belt were two or three small bags, made from kid or lambs' skin. Upon his coming up to the waggon, he saluted in Kafir style, and squatted upon his heels without further addressing us; and after a while my friend said, "Shall we get him to throw his 'dol ossen'?" meaning for him to throw out of one of these bags the different articles it contained on to the ground, and according as they laid to read things from them. They consisted of pieces of glass, crockery, bone, iron, stone, &c.; in fact, a medley of utter worthlessness, but from which they profess to tell past, present, and future.

WHAT HE SAW.

After asking him to throw them for us, he was agreeable on our consenting to give him sixpence each, and began to loosen his bag, and asked, "For which boss shall I throw first?" and my friend Bill was duly elected premier. After throwing the "ossen" out, he immediately began by saying that, "Two or three years previous the boss had been across the big waters to white man's country, and during the time he was there, he fell in love with a young lady, was going to be married to her, but that she died; that now he was engaged to another young lady in Pretoria, but, although they were very fond of one another, they would never marry, as her father would break the engagement, because he had not sufficient money to please him."

PAST.

During the time the "Doctor" was saying this, he did not raise his eyes from his "ossen," but it seemed as if he really was reading something from them; and Bill and I were looking at one another in astonishment, as it was perfectly true that he was in Europe at the time mentioned, and, touring on the Continent, fell in with a very nice jolly German family also travelling in the same direction, got to be very intimate with them, and eventually fell in love with the daughter, was engaged to be married to her in the following September, when, to her parents' and his great sorrow, she was taken ill in the June previous, and died. *Thus the past event told was correct.*

PRESENT.

It was also true that, at the present time, he was engaged to another young lady in Pretoria, and, being such great friends with them, I am satisfied that they were very, very fond of each other, and were looking forward to a happy married existence, which they both deserved. *The present was true.*

FUTURE.

And now comes the most curious part of the affair. About four months after this the young lady's father really did break the engagement, stating that he did not think Bill was in a good enough position to keep his daughter as she had been in the habit of living, and he would not sanction it. *The future came true.* Therefore again I ask, "What is it?"

After having finished with Bill, the "Doctor" then threw the "ossen" out for me, but immediately picked them up and replaced them in the bag, saying "they were too tired, they would not talk to him any more." Of course we knew there was something up, so I ordered him to throw them again, which he did, but only to gather them up as before; and upon using a great deal of pressure, he at last said he did not want to hurt my feelings, as what they had to say was not pleasant news; but upon my again commanding him to throw and read them, he did so, and you can easily imagine that under the circumstances our curiosity was raised to a great extent to know what was coming for me.

SEEING AND HEARING FOUR HUNDRED MILES AWAY.

Upon looking at them for some minutes he at last said: "The boss lives half an hour to foot, the other side of 'Proot Dorp'; he is a married man, and has two little daughters, and the youngest of them, about eighteen months old, is so very ill that the medicine doctors say she can't live, and her mother is walking about, with her in her arms, in a very excited state, and is *saying*: 'She will die, and her father will not get home in time to see her again.'"

Well, you can imagine that after the truths he had told about Bill, and knowing that what he was telling me about my residence, wife, and family was also perfectly true, it gave all of us a bit of a turn, myself especially; but I tried to look cheerful and laugh it off, but could not, so at last I took out my pocket-book and made a note of day, and time, and words used by the "Doctor," and Bill initialled it, and our Boer friend said: "Karels, it zal zeker de vaarhuit wes" (Men, it is certainly the truth).

The thing was forgotten during the next day or two, and it was some six weeks before we reached home (as we were some four hundred miles north of Pretoria at the time), and just as I jumped off the waggon to embrace my dear wife and children, she said: "Oh! Tom darling, I am so glad you have come, for our little Violet has been so ill that the doctors gave her up, and said she would certainly die." I then thought about the "Witch Doctor," and immediately hauled out my pocket-book, asking my wife what date the child was so ill, when she immediately gave me the same date as that in my book, and the time of day exactly corresponding.

When I asked her if she could recollect any particular thing she said, in her excitement of the child's serious state, she said: "Yes, dear, I could think or say nothing else, as I was carrying her about the bedroom; but, 'Oh! my little darling, I am afraid your dada will never see you again.'"

AN EXPLANATION WANTED.

Here is the whole thing, "What is it?"

A Kafir, you may say almost a savage, perfectly uneducated in any way or shape, did not understand a single word of English, had never in the whole course of his existence ever seen us before (at least not to our knowledge), comes out in the Bush, and for a shilling tells you most thrilling truths, both past, present, and future; in fact, what I consider most wonderful was, his telling me the very words my darling wife was saying, in her great agony of mind, at the very moment he was telling me, four hundred miles away.

This affair has always been a great mystery to myself and friend, many times we have talked together about it, many times told it to our friends, some believing, others doubting it, and we still remain in ignorance of what it could possibly be, therefore I have come to the determination at last, to ask some one to answer my question, "What is it?"

ANXIOUS ENQUIRER.

HOW TO CULTIVATE CLAIRVOYANCE.

IN a recent number of *Arena*, Mr. Paul Tyner has an article on the Sixth Sense and how to develop it. He says:—

"We shall develop the psychic sense most rapidly, not only in individuals but also in the race, by asking questions and knowing about it. More than that, I believe that the development of this faculty, as of all other faculties—beyond a certain initial, crude, and uncertain stage—must be conscious, and be thought about.

"I class what are called psychometry, clairvoyance, and clairaudience together as one faculty, because, for reasons which will appear in another part of this paper, I believe all these phenomena to be the manifestations of one and the same sense in various stages of development. It is more than possible that the phenomena of hypnotism, telepathy, and the projection of the astral belong also to this sixth sense, and with other 'phases,' as the Spiritualists call them, are combined in its fuller development.

WHAT COMES NEXT.

"If I may be permitted to speak from my own experience, under certain unusually favourable psychic conditions, a sensitiveness of the psychic perception to objective thought images or pictures, sometimes taking the form of flowers or other symbols, then of places, cities, houses, landscapes, is first developed. Then follows the seeing of faces and forms—of those aggregations of thought and feeling we call persons. Seeing these things conveys to the mind distinct and intelligent messages, much as did picture writing among the Aztecs. Describing as simply as possible what is thus seen, one seems to be thrown upon his own mental processes to interpret in words the meaning of these pictures.

HOW CLAIRAUDIENCE BEGINS.

"Soon it occurred to me that the persons who thus talked in symbols and pictures, must be quite capable of addressing me more easily and directly by speech, if I could only hear them. Why had I not heard them? Why is it that we often do not hear words distinctly addressed to us on the physical plane, from stage, platform, or pulpit, or in private conversation? It is because we do not *listen*. Listening is as active and positive a mental action as is speaking, sometimes. To hear the words spoken 'in the astral light,' to adopt the convenient Theosophical phraseology, listening with absolute concentration is all that is required. Listening so, the words must come with illumination and recognition to the brain. This I proved in subsequent experiences. Sitting quietly alone or with one or two sympathetic friends, my attention would suddenly be caught by hearing a new voice announcing an unseen visitor, or joining in the conversation. The words seemed to arouse the psychic sense more fully; the sense of presence would be followed by visual illumination, out of which appeared, vividly as in the flesh, the form and features of the ethereal visitor. Seeing, hearing, and 'sensing' (if I may use the word to indicate a mode of perception for which we have no name, but which many people mean to express when they say they 'feel it all over') seem to be combined in the marvellously rapid and easy interchange of thought which followed. Often words from the astral visitor would come quickly in response to uttered or unuttered questions of my own or of those sitting with me. At times these words reached me audibly, though their full meaning seemed to come slowly, as I endeavoured to repeat them. Later this comparatively slow process was reversed, and the thought of the spirit would be flashed upon my brain and instantly grasped, only becoming audible as I heard my own voice expressing the spirit's thought—not in my words, but in those of the spirit.

THE POSSIBILITIES OF THE SENSITIVE.

"Here, certainly, there was spirit communion in which were combined what is called clairvoyance, clairaudience, psychometry, telepathy, and hypnotic control, all merged in a single psychic sense, or rather sensitiveness, and all depending, evidently, on the degree of *rapport* established between the thought of individuals outside my personality, and the thought belonging to my own individuality. In none of these experiences am I unconscious, or entranced, for a moment. My own physical and mental consciousness is always held on to distinctly. Consciousness on the psychic plane is added to consciousness on the physical plane, not substituted for it.

DIFFERENCES OF TEMPERAMENTS.

"Experiences in regard to the development of the sixth sense, I find, vary with differences of character and temperament. Other sensitives tell me that with them hearing came first and seeing only long afterward. Others, very delicately organized, are at first exceedingly sensitive to 'impressions' or intuitions which plainly indicate the projection on their consciousness of thought from an intelligence quite outside their own, without coming through sight, touch, or hearing. Still others begin by acquiring remarkable sensitiveness to the psychical atmosphere of a room. For no material reason, their sleep is disturbed in one room, and all sorts of uncomfortable and disagreeable sensations are experienced; while in another room, perhaps in the same house, they will breathe freely and have a delightful feeling of serenity or cheerfulness. Still others begin by noticing peculiar sympathies or antipathies to the touch of certain objects. Comparing these various instances with my own experience, I cannot help thinking that the development of the sixth sense depends very much upon the side on which it is first recognised, and consequently to some extent restricted by force of habit. Development comes more quickly to the 'seeing' than to the 'hearing' sensitive, if I may judge from the cases familiar to me. Is it because form and colour suggest sound more quickly than sound suggests form and colour?

HOW TO CULTIVATE PSYCHOMETRY.

"I am led to believe that the key to the best development of the sixth sense is to be found in its 'psychometric'

side. 'If walls could talk!' 'If things could speak!' are exclamations often heard from people, who would scout the idea, if told that walls and other things *do* talk, if we would only listen.

"Various experiments led to varying results, but sufficient to indicate to me that the personality, the thought and emotions of individuals remain in the *aura* of articles closely associated with them. This is particularly the case with handwriting, especially in letters of an emotional character. Going beyond the perception of what might be called these photographs in the astral light, it is evident to me that there is a close connection between this *aura*, impression, reflection, or whatever one may please to call it, and the living, intelligent entity of which it is an emanation, and that through perception of the *aura* is attained the power of establishing *rapport*—and consequent communication face to face—with that entity. The ego whose astral principle is thus projected upon the psychic perception of the sensitive may be still living in the flesh, or may have passed from the body a hundred or a thousand years before.

"The important point, it seems to me, in connection with all this mode of perception, is a community of sensation between the perceived and the percipient. I have been able to describe with precision the emotions—whether of exaltation or depression, lightness or heaviness, health or disease—perceived by me, because I myself, in my own nervous and mental organization, *felt* those conditions.

"Psychometry itself seems to be a development on the psychic side of that physical sense, which is at once the finest, the most subtle, the most comprehensive, and the most neglected of all the five senses—the sense of *touch*. While distributed over the whole surface of the body, through the nervous system, this sense is more delicate and sensitive in some parts than in others.

THE SENSITIVENESS OF THE BLIND.

"It may not be so generally known that recent *post-mortem* examination of the bodies of the blind reveal the fact that in the nerves at the ends of the fingers, well-defined cells of grey matter had formed, identical in substance and in cell formation with the grey matter of the brain. What does this show? It proves that a man can think not alone in his head but all over his body, and especially in the great nerve centres like the *solar plexus*, and the nerve ends, on the palms of the hands and the soles of the feet. The coming man will assuredly perceive and think in every part, from his head down to his feet.

"Through the sense of physical touch, apparently, one is first brought, on 'psychometrizing' an object, into a vivid perception of an *aura* or atmosphere surrounding it. Every individual and every distinct object, animate or inanimate, is surrounded by an *aura* of its own, just as the earth and every other planet has its surrounding atmosphere. In this *aura*, as in a mirror, the sensitive sees reflected the history of the object, its significance in connection with the emotions, and such other associations with the personalities of its possessors—of the life and experience of which it formed a part—as he may bring himself *en rapport* with. As already noted, all this is not only perceived objectively, but is also 'sensed' subjectively. The sensitive seems to merge his own personality in the *aura* of the object, and in his own person feels the pains and pleasures he describes.

HOW THOUGHT WORKS.

"The fact of this community of sensation, and its general recognition as a leading feature in the phenomena of psychometry, mind reading, thought transference, and hypnotism, bring us to the consideration of the force or agent outside of the personalities of either percipient or perceived, which is of vast importance.

"Neither a universal ether, constant and pervading all space, nor a rare effluence, existing as an attribute of living, sentient beings, will alone account for thought transference, clairvoyance, psychometry, or hypnotism—to use many names for the one phenomenon of psychic perception. As has been shown, this perception depends more than aught else on that degree of *rapport*, which we can only designate by the entirely inadaquate term, 'community of sensation.' To my mind, it is plain that these phenomena depend absolutely on *both* the universal ether, as a *medium*, and the emanation from sentient, living beings as a *force*, working upon that medium—as the painter works in colours or the sculptor in stone. We have two good English and all-sufficient words for that personal force, and for its operation. These words are *mind* and *thought*.

"The next question is *how* individual thought operates on the universal ether. To answer this question completely will be to unlock the mystery of the ages. The mystery will be unlocked some day, as surely as the North Pole will be reached. Simply as the faintest suggestions, born out of the fleeting glimpses of illuminated teaching that have so far penetrated to my consciousness, I can only venture to present for the benefit of brother explorers some of the landmarks I have noted in pursuing this line of investigation."

XI.—PSYCHIC HEALING.

HOW TO CURE OURSELVES BY THINKING.

VERY few of the articles which have appeared in BORDERLAND have commanded so much attention and occasioned so much correspondence as those which havedealt with one or other of the phases of psychic healing. The suggestion that we have, each of us, within our own souls a latent power, which only needs to be exercised in order to make each man his own physician, so that he can exorcise, by mere thinking, the maladies which prey upon his mortal frame, is too fascinating a conception to be lightly abandoned even in the face of the most dismal and painful series of disappointments. While the ordinary man may be disposed to reject, as too fantastically absurd for belief, the fact that the mind can cure the body, there is not a single physician of repute, in the old world or the new, who will not admit the therapeutic value of suggestion, *i.e.*, of thought, while every doctor is perfectly well aware that he has seen patients die for no other reason than that they had not the will to live. At the same time, there is a provoking vagueness and a certain mystic ungraspable intangibility about many of the theories of the psychic healer, which, at present, stand in the way of their doctrine making as much progress in this country as it has undoubtedly done in America.

An article of much more practical nature than many of those which have appeared under this heading, was printed in the *Arena* of March last. It is entitled "Auto-Suggestion and Concentration." The writer, having established the proposition, which no one will seriously dispute, that thought-energy, however lightly regarded, is a tremendous power for good or evil, physically, mentally, and spiritually, goes on to discuss the practical question which immediately arises from the admission of this premiss. If thought be a power, how can we control our thinking? The problem is important, for, as the writer points out, not merely do our thoughts make our happiness or unhappiness, but they also very largely make our health or unhealth; and then he proceeds to lay down a very simple, practical series of suggestions, by which we may, as it were, use our minds for the healing of our bodies. I quote the article at some length, not committing myself to all that it says, but offering it to our readers as the best and latest expression of conclusions arrived at by American psychics. In doing so, I would beg such of our readers as are interested in the subject to try the experiment. There is no risk save that of failure, which will leave us exactly where we were to-day, whereas, if it be true that we can, by firmly grasping the sceptre of our minds, rule with absolute authority the realm of our bodies, we shall, indeed, have made conquest of a domain that all the Cæsars would not command.

SKELETONS OF THE MENTAL CLOSET.

Within the mental chambers of every person there linger, not only some of those emotions commonly classed as sinful, but also a host of indefinable fears, spectres, imaginings, forebodings and morbid depressions which we would fain dismiss if we could, but find it impossible. They are the "skeletons in our closets," of whose existence even our most intimate friends are unaware. We do not wish to give these intruders shelter, but are unable either to drive them out or to coax them to leave. They vary in every mind but none are entirely exempt. Sometimes they are so intolerable that almost any price would be paid for their removal. And now added to all this host of mental disturbances comes the positive knowledge that they are also working silent destruction in the physical organism. Well may one cry out, "What shall I do to be saved?" Saved from what? From my thoughts; from a mass of distorted mental pictures which seem to be myself; from the only thing in the universe that really can harm me.

THE WORKING VALUE OF OUR REAL HELL.

But before attempting to show the way of salvation, we may suggest that these seeming antagonists are in the deepest degree beneficent. What a paradox! They are in reality the kindly chastisements that come to drive us from our discordant materialism into a higher and spiritual self-consciousness. They make us uncomfortable until we learn their lesson. They are the "consuming fire" which burns up the "wood, hay and stubble," and leaves the divine individuality—the real self—not only unharmed but purified. We feel the flames just in the proportion that we think our*selves* to be material rather than spiritual beings. They come to release us from a subjective prison which we have unwittingly built out of self-made materials. We may as well use a plain, old-fashioned term and call them hell. But this state of consciousness is the most powerful evolutionary pushing-force in existence. Nothing less could prevent a peaceful reconciliation with sin and evil.

As a negative answer to the question of the way of salvation from subjective abominations, it may at first be suggested that no bargain can be made with any objective or historic creed, or ordinance for deliverance. Neither can we drive out or will away our unwholesome mental guests. Ten men cannot drive darkness out of a room, but the hand of a child may raise a curtain, and the light will do the work. Displacement is the law. Truth casts out error. How can this be applied? Through the normal use of the divine creative thinking faculty. But the average man says that he "cannot control or concentrate this energy." Pray when has he made any systematic effort? He will spend years of time and no end of effort to educate himself on the surface, but can hardly afford hours to scientific thought-training.

PSYCHO-GYMNASTICS.

As a rule thought is diffuse, undirected and open to all the depressing and discordant material which floats by. It may be compared to an unbroken colt without bit or bridle. But it can be educated and made docile. Auto-suggestion and concentration can be intelligently introduced into every-day life. Through their judicious employment, the ills, spectres, beliefs of evil and disorders of mind and body may be crowded out of the consciousness, and finally, as a natural result, vanish from outward expression. Daily psycho-gymnastics is needed, and is as important as physical exercise. There should be intelligent and concentrated self-suggestion, that ideals—like health, harmony, and everything good—are a *present possession*, and this attitude of mind, firmly held, in due time will bring them into outward manifestation. Contrary outward appearances and physical sensations must be held in abeyance. The work is back of these for they are resultant. The inmost and real is already perfect, but we are unaware of it. When we therefore affirm this fact and dwell upon it we have the potential and ideal truth, sensations and surface indications to the contrary notwithstanding. The grandest claims must be made as *already* existent and held to until outwardly actualized. Such thought-energy is not irrational but reasonable for it is in accord with law. Until it is creatively used, as indicated, its sublime force is squandered or worse.

NO SURRENDER TO THE ENEMY.

To illustrate the principle more concretely, let us suppose that one arises in the morning and physical sensation says,

"You are ill," or "You are very weak." Acquiescence on his part and that of his friends is a surrender to the body, a positive servitude. He is a vassal, and no less so because this condition is so universal. Rather he should at once turn the most intense thought-vibrations in the opposite direction. He may with firm emphasis reply mentally—and if circumstances are favourable articulate the same—"I" (the real ego) "am well." "I am strong." "I am whole." "*I* am soul." "I will rule the body." "I vibrate in harmony with the Universal Strength and open my whole nature to it." Let him repeat these and similar ideals, even mechanically, and they will gradually *change his consciousness concerning himself*. As a "living soul," through a normal use of his inherent forces, he thus triumphs over animal sensation. He assumes the rule of his own rightful kingdom. The principle is capable of endless forms and applications, of which the above is but a suggestion. Can anyone do this thoroughly and successfully the first time? As well ask if a common labourer can make a fine dress-coat without practice. The law of development is gradual, or rather not the *law*, but the human knowledge of its application. "Eternal vigilance is the price of liberty."

THE UNREALITY OF NEGATIVES.

Positive entities like health, harmony, goodness, strength, love and spirituality must be installed in the consciousness through the normal formative power of thought. Negatives—which are not entities but only deficiencies—like weakness, disorder, inharmony, disease, malice and fear, are to be displaced, to gradually become unfamiliar, and finally and ideally *unreal*. But when positive conditions become a habit so that a permanent attitude of mind is attained, cures should become unnecessary because there will be nothing to cure. The practice of mental gymnastics should begin at once while one is well, in order to prevent remedial necessities in the future.

HOW TO BEGIN.

Let us now briefly outline the *modus operandi* of a thought-development, which if begun and persevered in will repay one for the effort a hundred-fold. Take some available hour each day and restfully and quietly be alone in the silence. Bar out the external world, with all its thoughts and anxieties, and retire in consciousness into the innermost sanctuary of soul—the meeting-place of the divine and the human. Rivet and focalise the mind upon one of the highest and most needed ideals, affirming its presence, and hold it there. If weariness ensues, alternate with the most relaxed and thorough passivity, simply letting the good flow in. If inconvenient during the day, any wakeful period after retiring at night will answer an excellent purpose. But in addition to its restorative influences it will grow to be a real mental and spiritual banquet—*the most delightful of all the experiences of life*.

WHAT WE SHOULD MAKE OURSELVES THINK.

Besides the positive ideals before named there are some greater and more purely spiritual in character, and they virtually include all other good things which are below them in grade. We venture to hint at a few: I am at one with the Eternal Goodness. I am filled with the Universal Spirit. "In Him we live and move and have our being." "I project thought-vibrations of love to God and all humanity." All is good. I recognise the divine in me as my real ego. I deny the bondage of matter; I am spirit; I rule. I am pure, strong, well—ideally whole. "All things are yours."

Through concentration these healing and uplifting truths are engraven upon the consciousness in a vastly deeper degree than by mere ordinary surface thinking. The individual not merely thinks them, but *gives himself to them*.

WHAT TO CONTEMPLATE.

The contemplation of pure and elevating works of art, especially a placid, spiritual type of portraiture, is also very helpful as a prolonged suggestive exercise. In the same way, visible mottoes, graphic and positively ideal in character, are excellent to dwell upon. Through the medium of the eye, by exposure, their truth becomes photographed upon the deep, living consciousness.

We become or grow like what we mentally live with. Shall we choose beauty and wholeness or deformity and disease? We do not desire suffering and *stigmata*, but the true, living, joyful, Christly perfection.

THE RESULT OF SIX MONTHS' TRAINING.

The results of a six months' trial of pure, scientific mental gymnastics will be both a surprise and a delight. It will greatly enrich life upon all of its normal planes of activity, including those of art, science, literature and business. It will be a veritable revelation to victims of insomnia, dyspepsia, nervous prostration and pessimistic depression, not to mention numerous other mental and physical infelicities. It is an accessible realm to rich and poor, high and low. It costs only earnest and ceaseless effort. Any truly scientific use of the dynamics of thought becomes all-inclusive. It puts forces into human hands which reach out indefinitely in every direction. It is the golden sceptre that man may grasp and wield over the kingdoms within and around him.

These, indeed, are great promises. If a dozen of our readers could secure the fulfilment in their own experience during the next quarter, they surely owe it to humanity to write and say what has been the result.

CAN HYPNOTISM CURE CONGENITAL DEAFNESS?

[The following notes are contributed by a Circle Member, himself a deaf mute.]

Professor Enoch Henry Currier, M.A., principal of the New York Institution for the Instruction of the Deaf and Dumb, thinks that hypnotism can cure congenital deafness, and offers every facility to a skilled operator to experiment on the lines he suggests. This declaration of faith and practical offer have created much interest in the States, and furnished much newspaper "copy," the value of which, like that of the advertisements of Somebody's pills, lies chiefly in the "suggestion."

In an interview with a representative of the *Chicago Daily News*, Professor Currier asserted his belief that by hypnotism a man born deaf may be made to hear distinctly. He justified his faith indirectly by the exhibition of a Mr. Jones, who was blindfolded, and whose hearing was demonstrated to the reporter's satisfaction. Said the Professor:—

Mr. Charles Jones is now forty years old. He was born as deaf as a stone. For twenty-eight years no sound ever reached his brain through vibrations of the tympanum of the ear, conducted by the delicate auditory nerves to the mind. Deafness was accompanied, as is always the case in such instances, by dumbness as well. . . . The idea that . . . . we could develop the latent sensibilities of the auditory nerve until it became a useful and valuable part of the system was an idea of my own, and the instruments by which we have wrought the results which I have demonstrated to you here were of my invention. The deafness of Mr. Jones was what is known as abolition of function, a pre-natal paralysis I shall call it, in order that I may be readily understood, of the auditory nerve. . . . We now estimate that fully sixteen per cent. of the cases of total deafness and consequent dumbness are due to pre-natal paralysis of this kind. . . . What does this nerve (the auditory) require in order that it may be brought into service? Plainly, all that it needs is more strength. . . . In the case of Mr. Jones we have developed the latent sensibilities of the nerve by exercise. The nerve has been exercised, however, from without, through the aid of the audiphone and the

conical hearing tubes. It has taken us twelve years to produce the results which I have demonstrated to you. . . .

Now, mark you! You and every one else will acknowledge that infinitely greater results follow where the method of exercising any stunted muscle or nerve of the system is natural rather than artificial. If you can exercise the muscle or nerve yourself, much more is to be hoped for than if the exercise was forced to be conveyed in an exterior and artificial way. If I can send a communication over a sleeping nerve from the source from which the communication should by nature's laws emanate, I thereby give the nerve a bit of exercise which will tingle it into activity and usefulness with much more rapidity and with much better permanent results than would be the case by forcing it into exercise by the use of artificial means from without. Now, will hypnotism do this? Let us see. All those who are familiar with the subject, and who can speak with authority, tell us that the hypnotic operator has, while the subject is in the hypnotic sleep, absolute control of the mind of the subject. . . . We are forced to operate now in exercising the paralysed nerve of the deaf-mute while the brain is busy with all the other senses. . . . The hypnotic operator, as soon as he places the patient in the hypnotic sleep, . . . proceeds . . . . to give the orders to the nerves of taste and touch and sight and smell to go on a vacation. . . . The entire energy of the brain, let off from its occupation with the other senses, is put to work to bring this nerve of audience a command that shall wake it from its lethargy. . . .

Professor Currier's suggestions, made twelve years ago, as to the "possibility of developing the latent sensibilities of the pre-natally paralysed auditory nerve," were generally scouted. Now they are adopted everywhere, and similar results obtained, as in the case of Mr. Jones.

The Professor is not himself an hypnotist. He speaks "as one who accepts the known results of recognised hypnotic experiments." He concludes a footnote to the interview as follows:—

From the University of Minnesota comes the news that a lad who for fourteen years has not articulated a single sound has had, and that only after a few months' operating in the hands of the hypnotist, the power of speech developed in him. In this case the boy could always hear distinctly. This was one of the very rare cases where the boy was afflicted with what is known as pre-natal paralysis of the nerves which act as messengers between the brain and the organs of speech. In all my long experience with the deaf and dumb, I have never met but two similar cases, but the work here, as I have said, is directly in the line of the development of the latent sensibilities of the paralysed auditory nerve. The causes of the inability to operate the nerve are identical. Success in the one case proves that it is but the forerunner of success in the other.

Dr. Langdon Carter Grey, M.D., in the *Mail and Express* for January 5th, passes a "scientific opinion," which proves to be agnostic. He says:—

Where deafness is the result of disease, it is to me absurd to even suggest its being removed by the influence of hypnotism or suggestion. In a case of this kind, however, I can see where it might be possible through hypnotism to develop healthy nerve fibres and strengthen them until they might possibly be able to perform the functions of those which have been rendered useless by disease. Take, for instance, the auditory nerve. Suppose one-half of the nerve fibres to be paralysed, while the other half remains normally healthy. Now, in this condition it might be impossible for the individual so afflicted to hear, and yet it might be possible to so increase the capacity of the live nerve fibres that they might take the place of the dead ones in conveying sound. Whether or not this can be accomplished through hypnotism I do not know.

The Editors of the *British Deaf-Mute* (Messrs. E. J. D. Abraham and J. Hepworth, Bolton, Lancashire) are fully persuaded of the ultimate success of hypnotism as a cure for certain kinds of deafness. Some experiments they are watching have reached a remarkably interesting, and in many respects satisfactory, stage, and in a few months we may hope for details.

All this suggests a fruitful field for experiment. But our would-be experimenters should count well the cost beforehand. Months of time will be required, and payment is not to be looked for until the hypnotic method has proved its efficacy. Subjects should be easy to obtain, with the assistance of the master of an institution, or a missionary to the deaf. In London the Rev. F. W. G. Gilby, of St. Saviour's, 419, Oxford Street, W., would be the best person to apply to in the first instance. As to the subjects, it is important to have expert testimony to their deafness, and to its being of a kind that hypnotism may reasonably be expected to relieve. Reports of investigations will be welcome. We have more than enough of theory; what we ask for are *facts*.

G. Frankland.

A NURSE ON PSYCHIC HEALING.

A CIRCLE member sends us a criticism of Psychic Healing from the standpoint of a trained and duly qualified hospital nurse. It would be interesting if some of the patients benefited by Christian Science or Faith Healing would send us their experiences (duly corroborated).

GOD WORKS THROUGH LAWS.

One need not be a materialist to keep in view our knowledge that the 154 lbs. of matter which comprise the weight of the average full-grown man are subject to the laws of physics, precisely in the same degree and with as much certainty as the universe outside the human or animal kingdom.

DOES CHRISTIAN SCIENCE IGNORE THEM?

If I take up the subject of Christian Science, I am to decline to study such useless subjects as Physiology, Anatomy, Heredity, Evolution, &c. The idea is preposterous. Indeed, I think the Materialist's standpoint preferable; it may be his ideas are not so exalted, but at least they have the merit of being comprehensible to ordinary people. This is not the place, nor have I the time, to discuss the theories as to the priority of *mind* or *matter*, but my experience, and the observations I have been making during a period of between thirty and forty years, has taught me that no matter which theory is the correct one, the laws that govern the worlds of matter and spirit are intimately connected, and in all *ordinary* phenomena they are *inseparable*. I have seen the severest mental trouble give way to the simplest physical treatment; it may or may not be the case that our little life is bounded by a sleep, but we are certainly not *wholly* such stuff as dreams are made of.

BODY AND SPIRIT.

If it is true that body is but the outward manifestation of spirit, it is quite as true that at a given point there is a *reaction*. What would be the good of telling a man who was thoroughly jaded with hard physical labour that he was not *tired*? It may be that he is an *intelligent* labouring man—for there are many such—he has been digging in a quarry or coal heaving, perhaps all day, and you take him an interesting book to read. He is simply too weary to look at it. If he understands what Christian scientists ignore, the *limits* of his nature, he will feel that his muscles have absorbed the whole nervous energy of his system, and his brain is in consequence, for the time, quite incapable of appreciating the book you have brought.

XII.—ASTROLOGY.

SHAKESPEARE OR BACON? AN EXPERIMENT IN HORARY ASTROLOGY.

THE circumstances which inspired this paper are of a simple character, and since they can be briefly set down with an important bearing upon what follows, it may be as well that they should be clearly stated at the outset.

Happening to be one evening in the company of a gentleman well versed in all forms of occult lore, and who has for twenty years practised the higher branches of astrology with singular success, the conversation turned upon the peculiar mystery surrounding the writing of the Shakespearian plays, and the controversial arguments which have for so many years been adduced in favour of Sir Francis Bacon as the real author of the works bearing Shakespeare's name. In a moment of spontaneous inspiration my friend suddenly said, "Suppose we test the matter astrologically?"

WHAT IS HORARY ASTROLOGY?

His system is that of horary astrology, which consists in the construction of a map of the Heavens for the moment at which any earnest question is propounded. Then, on the principle of that sympathetic power which causes the iron and magnet to attract and approach each other, and which may be reasonably supposed to exist throughout all Nature, a species of divination may be obtained from the positions of the planetary, or magnetic bodies operating at that instant of time, by sympathetic affinity upon the mind of the earnest inquirer.

I do not pose as an advocate of astrology in any way, but the idea appeared to me so quaint and unusual—the utilising a much decried occult art to penetrate a world-wide mystery appealed so strongly to that desire for investigating the unknown which is deeply implanted in us all, that I at once became keenly interested in the result.

My friend, with whom I have been intimately acquainted for several years, is an astrologer of considerable experience, and therefore the technical accuracy of his interpretation, which was the ultimate outcome of several days' deep research and consideration, should be beyond question. I have, moreover, reason to know that his acquaintance with the controversy is of so exceedingly limited a nature that he has been actuated by no spirit of partisanship for either side in his suggested solution of the problem.

Further, it is in a spirit of complete neutrality that I have propounded again the famous query, leaving it for others to determine whether it is "astrologically answered" to their satisfaction.

THE PROBLEM.

The question was, "Did Shakespeare or Bacon write the plays?"

The date, time, and place, as follows: 8th August, 1894. 6·35 P.M. Melbourne (Australia). Latitude: 37° 49′ 53″ S. Longitude: 9° 49′ 55″ E.

INTERPRETATION OF THE HOROSCOPE.

The ascendant (3rd degree Pisces) and the 1st house with its ruler (Jupiter) represent Shakespeare. The 7th house (Virgo) and its ruler (Mercury) represent Bacon. The 3rd degree of the sign Pisces rising indicates in symbolic astrology a person destined to bestow great mental gifts upon the world. The symbol of this degree is described as:—

A luminous cloud, one of the woolpack type, isolated and sailing slowly through the azure sky. The cloud suddenly opens and pours out upon the earth an influence resembling a shower of pearls of variegated hue.

Jupiter (ruler of the ascendant—Shakespeare) is disposed of in the horoscope by Mercury, ruler of the 7th house (Bacon). While Mercury (Bacon) is posited in the 5th house, which governs Shakespeare's plays; Venus (ruler of the 9th house (Shakespeare's literary and artistic works) is also posited in the 5th house (plays), and Mercury (Bacon) has separated from conjunction with Venus, plainly indicating that Bacon was intimately connected with the authorship of the plays.

From the remarkable positions and peculiar configurations of these significators, it might appear that Bacon's work embodies the whole affair, and that the name of William Shakespeare was used in a symbolic sense to represent the author. For Bacon's planet (Mercury) disposes of Shakespeare's, while the latter occupies the post of honour in the 4th angle, in sextile aspect with Mars, the significator of Bacon's literature. The following judgment, however, is based upon the natural supposition of *two distinct identities*.

The 3rd house of the figure, which is the 9th from the 7th, and signifies Bacon's literature, is ruled by Mars, which strongly placed in its own dignities on the cusp of the 3rd house in sextile aspect to Jupiter (Shakespeare), further indicates the connection of Shakespeare with Bacon's literary work. But as Mercury (Bacon) is in square aspect with Mars (his own literature), it shows that Bacon did not desire his efforts in this direction to be publicly known. His reasons for this may not be clear to the outside world, though the Sun's position and aspect in the map suggest that the fear of secret enmity, with its consequent effect upon his public position, and the power of occult influences, induced him to withhold his identity, and to surround it with strange and eccentric mystery, indicated by the presence of the mystic Uranus in the 9th house, which is separating from square aspect with the Sun (Bacon's secret enemies), and from sesquiquadrate with Jupiter (Shakespeare). The Moon (significator of the plays) and ruler of the 5th house, is separating from conjunction with Uranus and is in square with the Sun, trine with Venus, and applying to trine with Mercury from the 9th and 5th houses. This shows that some events have transpired in connection with the matter to the detriment of Shakespeare, as the Moon is debilitated in the sign Scorpio, while Jupiter (Shakespeare's significator) has been detrimental in the sign Gemini. The aspects forming by the Moon indicate further development concerning the question within the next two years, and in from ten to twelve years from date much will come to light concerning Bacon's part of the work. In the meantime, as Jupiter is angular and about to change from the sign of his detriment to the sign of his exaltation, the name of Shakespeare will retain the dignity which rightly belongs to it, for the credit and profit of the works are by the horoscope attached to him, as they were intended for him, he being selected by Destiny to be the "luminous cloud" by whose influence the "pearls of wisdom" are cast upon the world, and but for whom the great masterpieces of literary art which bear his name would not be known to us. The horoscope gives an amount of claim to both sides, but the credit attaches to Shakespeare's name, and it will not be permanently overthrown, for it was his birthright and his deathright.

To the question, "Who was the author oi the plays, Shakespeare or Bacon?" the simple answer is—*Both.*

(Signed)

"ZARIEL."

(Melbourne.)

REVIEW OF THE JUDGMENT.

As one who neither practises nor has even more than a superficial knowledge of the ground-plan, so to speak, of astrology, I shall review the preceding "judgment" merely as an observer in regard to certain salient points, and try to offer an impartial summary of what the astrological "figure" goes to show, in the following order:—

(1.) That Bacon *was* connected, in a literary sense, with the authorship of the Shakespearian plays.

(N.B.—This does not say that he wrote them, but that he was connected with the writing of them.)

(2.) That, however, Bacon did not desire that his identity should transpire in that connection, there being reasons for his concealment of the fact.

(3.) That the solution of the problem, "Who wrote the plays, Shakespeare or Bacon?" may be found in the simple and by no means improbable answer—*Both.*

The field of such a widely-argued issue is of vast extent, and it is impossible to attempt here to traverse the ground upon which so many battles have been fought. But we may just glance at a few of the *probabilities* in favour of the view taken by my friend in his reading of the foregoing horoscope.

THE MYSTERY OF SHAKESPEARE.

As is well known, the history of Shakespeare is wrapped in doubt and mystery. All that we positively know about the man is the period of his death, which occurred in the year 1616. Of the most remarkable events of his life, with the dates and circumstances of their occurrence, there exist few proofs. The date of his birth, the place of his education, the events attending his marriage, the period of his arrival in London, the history of how, when, and where he wrote and produced his famous plays, all rest upon imperfect testimony. No contemporary chronicler has left an account of him, and the main allusions to the greatest dramatic genius of all time are to be found in the *Palladis Tamia*, published by Francis Meres in 1598, giving a catalogue of the plays; in the vague and equivocal verses with which Ben Jonson prefaces the Folio of 1623, and in the *Discoveries* by the same author, published nearly twenty years later, and in a scurrilous reference to him by Robert Greene in the "Groat's-worth of Wit," where he is alluded to as an adaptor.

THE HISTORY OF BACON.

To turn to the other name which has been linked to that of Shakespeare, we know, thanks to history and to the untiring efforts of Mr. Spedding, a great deal about Bacon.

Francis Bacon, Lord Verulam, of St. Albans, son of Sir Nicholas Bacon, the Lord Keeper, was born in 1561. His mother was a very learned woman, and the boy being delicate in his early years he was tutored by her at home until he attained the age of twelve. He then went to Cambridge, where he exhibited an extraordinary aptitude for classical study and philosophy, and in 1576 left England and betook himself to France and Italy. Three years later he returned, took to law, and became a member of Gray's Inn. During the reign of Elizabeth his circumstances were straitened, and his pecuniary resources extremely limited. Research has failed to reveal more than that he was engaged in some undertaking of a secret nature which involved a rigid seclusion, and from which it has been presumed he probably derived the means for providing for his daily needs. In 1607 he became Solicitor-General, eventually attained the rank of Lord Chancellor, from which post he was, however, removed in disgrace in 1621, and died in 1626.

The above epitomes may serve to remind my readers of such dates as are known, and which do not detract from the probability of the first salient point in the reading of the horoscope.

AND THE MYSTERY OF BACON.

With regard to Bacon's reasons for concealment, a reference to the description of playhouses and players during the second half of the sixteenth century, as given by Taine, may furnish some hint of his motives.

The drama and its exponents were undoubtedly in a most miserable condition in the year 1570, when the restrictive laws passed by the Lord Mayor were such as to place players almost on the same level with criminals. No public theatre was permitted within the liberties of London, and no open playing to which the populace could have access was allowed to take place under pain of imprisonment. Playacting not being recognised as a craft, those practising it were regarded by law as vagabonds without means of livelihood, and therefore amenable to arrest at any time as common rogues. When the Earl of Leicester obtained from the Queen a license for them, contingent on their good behaviour, the Queen's Players became "Licensed Vagabonds." If it be true that he was an actor, William Shakespeare came under this category. In 1576 Burbage and his fellows, having gained a license from the Queen two years earlier, established the first *public* theatre in Blackfriars, where plays were presented without the aid of scenery—a written paper nailed at the back of the stage, according to one authority, sufficing to indicate the scene.

In the earlier years of his poverty and comparative insignificance, Francis Bacon may have been a hack-writer of plays, but a man who aspired to be Lord Chancellor of England, and who had already planned the *Novum Organum*, would never have suffered the fact to be known to his detriment.

SHAKESPEARE AND BACON BOTH.

Plays were acted in private houses and inns, and before students and others, who annually hired the players to appear before them. A record has come down to us that in 1587, at some revels held by the members of Gray's Inn, there was presented a sort of masque, entitled "The Misfortunes of Arthur," constructed by eight of the "Benchers," of whom Francis Bacon was one. On the same night, at the same place, a play known as "Twelfth Night" was given by the company of actors, which included William Shakespeare.

It would appear then that these two men did meet, and that Bacon was acquainted with at least one of the plays ascribed to Shakespeare. And yet nowhere in his writings does Bacon even mention the name of the man who was his equal, if not his superior, in philosophy. This strange and unaccountable silence on his part ceases to surprise on the supposition that Bacon was *part author* of the plays to which he could not refer without eulogising himself equally with his collaborateur.

The point has been so often raised as to the difficulty of reconciling the stupendous learning displayed throughout the thirty-five dramas with the few facts that have been gleaned in regard to Shakespeare's limited avenues for acquiring knowledge, that I shall not do more than merely point out that this great obstacle entirely disappears

if it be true that Shakespeare supplied the stagecraft, and it may be the lighter passages, whilst Bacon put into the works his vast stores of intellectual lore.

From the mighty catalogue of mysterious coincidences which have so puzzled all who have at various times delved into this subject, I may, perhaps, be permitted to select one not wholly foreign to this new view of the matter.

Five authenticated signatures of Shakespeare are in existence, appended to legal documents. They are spelt "Shakspere." On the margin of Bacon's memoranda, recently discovered, scribbled several times, occurs the word "Shakespeare." The name so spelt appears only on the title page of the folio of 1623.

In conclusion, I offer no opinion as to the correctness or incorrectness of this theory. To the question, "Who wrote the plays, Shakespeare or Bacon?" astrology's answer is—"*Both.*"

BERNARD ESPINASSE,
Melbourne (Australia).

ECLIPSES. EVIDENCE WANTED.

MR. RICHARD BLAND, 31, Francis Street, Hull, writes as follows:—

The ancient astrologers prognosticated evil of a varied character from eclipses of the sun and the moon. There is one school of astrologers who accept what the ancients give without question or investigation, but the new school prefer to put to the test of practical experience, before they accept as indisputable, any teaching however old it may be.

Most thorough students of astrology have found evidence to support the teaching that an eclipse has an evil influence upon those persons in whose horoscope it falls in a vital place; but it is difficult for any one person to get a sufficient number of horoscopes he can test, with the events of those persons' lives—to enable him to judge of the average of those afflicted—a few isolated instances are not sufficient.

Will you enable your readers to try this for themselves. I will give sufficient data for them to do this.

The present time is a good one for the purpose; on Monday, March 11th, there was an eclipse of the Moon, and on Tuesday, March 26th, there was an eclipse of the Sun.

It would be necessary to calculate every individual horoscope to know all who would be affected by these two eclipses; but a rough rule will be sufficient for the experiment I propose.

The first thing to settle is who are likely to be afflicted.

Those born on March 11th in any year will have the eclipse of the Moon in opposition to the place of their Sun at birth. Those born on June 11th in square; on September 11th in conjunction; and December 11th in square. All of these are evil configurations and should be influenced by the evil of the eclipse on March 11th.

The eclipse of the Sun on March 26th will give evil influences to all those born in any year, on the 26th of March, June, September, and December.

The nature of the evil will vary according to other influences in each individual horoscope, these cannot be grouped in this experiment; but as the Sun is an important factor in every person's health, I judge that all who are afflicted will be so in their health.

The probable duration of the evil influence I cannot now forecast—for much will depend upon individual horoscopes, but in general I suppose for some months in most cases.

Will your readers kindly note the influences of these two eclipses on the lives of their friends whose birthdays fall on the dates named above, and let us know the result, for it is by such means the truth can be eliminated from error.

A number of people object to stating the nature of the trouble they may experience. If these will but say something like this: female, born March 26th, 1852, no evil for a month, or severe evil for two months. Such testimony will be valuable, but if a sufficient number will state the nature of the evil the experiment will be more valuable.

I trust that *all* your readers who *can* contribute *evidence* by observing what I name above, will favour by sending it. This will be much more valuable than *mere opinion*, however well expressed. Perhaps I had better note—that the above measurement of aspects from one day of a month to the same day of another month is only a rough rule, suitable for non-astrologers to test for themselves. The fact that the Sun takes 365 days to complete 360 degrees of the zodiac, will make the aspect complete in some few cases a day or two days different from the dates I give, so that some born one or two days before, or, one or two days after, will feel the same influences, but these details are too technical for the general reader. Each individual horoscope would better supply these details. What I have named above will be sufficient for the experiment I propose.

A PROPHESY OF ENGLISH DISASTER.

"MADE IN GERMANY."

WE learn from *Sphinx* what we certainly should never have discovered at home, that the English-speaking people are the greatest astrologers in the world. Surely astrology has fallen on evil times. Dr. Hübbe Schleiden, writing on "Astronomical Curiosities" (*Sphinx*, of March), takes his illustrations almost entirely from our own forecast.

During the past year, he tells us, he has observed many strange things among the stars. The outbreak of the war between China and Japan was signalled by the opposition of Saturn 19° 26′ in Libra, to Mars on the 26th of July, 1894, and the Japanese victories were presaged by a total eclipse of the sun on the 29th of September. A similar opposition of Saturn and Mars on the 20th of October, heralded the death of the Tzar. In both cases, observes Dr. Hübbe Schleiden, such a conjunction presaged events with especially far-reaching consequences.

The 15th of January, of the present year, saw a similar conjunction, but this time of Saturn 6° 25′ in Scorpion, with Mars in Taurus. Dr. Hübbe Schleiden, noting this beforehand, awaited events with some eagerness. The telegrams of the 11th of January, pointed to the direction from which misfortune might be expected. France was becoming uneasy, and on the 15th the President resigned. The 26th of March is the date of another eclipse of the sun, and one very near to the vernal equinox. From this date grave disaster for England is to be expected, though not, says Dr. Hübbe Schleiden, in his judgment, of so grave a kind as the English astrologers have foreshown. In their estimation, an eclipse, when the sun is in Aries, has always brought sorrow to England, a notable case being that of the year of the Indian Mutiny. The ancients, it appears, believed that such a condition was always followed by the rapid movement of troops, wars and rumours of wars and extreme conditions of the atmosphere, such as of great heat and drought. As the descent of Saturn will be near St. John's, Newfoundland, that unfortunate island will share our disasters.

We shall be under unlucky stars again in the autumn. On the 15th of November, at eight minutes past three in the afternoon, Scorpion will be in the 7th house (that of the enemy), and the sun and moon, Mercury, Uranus, Mars and Saturn, all in Scorpion, will foreshadow a perfect avalanche of disaster for Great Britain.

Such a state of things has not been known since September, 1807, when old England had a bad time of it. If we escape war, we shall at least have an abundance of murders, and of crimes of violence. Storms and floods

may be expected, a long period of extreme cold, a severe epidemic, and serious business for the navy. Incidentally, the kingdom of Morocco is to suffer, but we shall bear that with more philosophy than frost, influenza, and a revival of Jack the Ripper. X.

THE DATE OF THE DISSOLUTION.

NEPTUNE writes us from Bristol in March:—

APRIL.—The latter half is very variable, warm at times, but mostly cold, uncertain, with sudden and excessive showers of rain, sleet, or hail, and wind. The storm period begins *about* the 9th, and increases to *about* 24th, when very tempestuous weather will be experienced, with great misfortunes and troubles on sea and land, in mines and by earthquakes. Whatever troubles now affect our Government, I don't see dissolution ere the fall of year.

MAY.—Uncertain weather still prevails, more gloomy than fine, with sudden and severe squalls and storms of wind, rain, or sleet, doing much damage, and till *after the 8th the worst is not past*. After this, predictions are risky, but I don't anticipate summer weather to begin till end of month.

JUNE.—The prospects are more cheering, but 7th to 12th severe thunder-storms, with great heat, possibly excessive, which continues all through.

JULY.—Till about 24th producing storms and many underground catastrophes and serious troubles by explosions, fall of buildings, anarchists' plots, and murderous outrages, and many sudden deaths, a period of great unrest and serious troubles even to our rulers, for a warlike fever prevails, which I hope may be averted. An appeal to the country at this time would be disastrous; yet September appears to be the appointed time for dissolution, or by the 17th October.

THE "LUCKY STAR."

A DRAWING by Eric Pape, reproduced in the March number of *The Century*, depicts Napoleon in the salon of Madame Tallien telling his hostess's fortune by palmistry. He was then a young general, just beginning to acquire fame, and possibly his self-confidence, and the unswerving resolution with which he pursued his course from obscurity to the throne, received an impetus from belief in occult science. He is, at any rate, generally accredited with having faith in his "lucky star." Napoleon was born August 15th, 1769, at about 9.41 A.M. (according to the most reliable evidence), and referring to his figure of birth, I see Saturn on the mid-heaven. Any planet in that position has the greatest influence on the fortunes of the native. The effect of Saturn so placed is to greatly exalt the native, but it also foreshadows a ruinous fall. If Saturn in that position be fortified by benefics, and in good aspects to the lights, the evil would be averted or mitigated, but unless exceptionally well placed, Saturn culminating denotes, that although the native may reach the pinnacle of fame, yet he will meet with disaster or disgrace. This is one of the best authenticated maxims of astrology. Napoleon III. also had Saturn in the 10th house. He, too, was exalted beyond expectation, to suffer defeat and exile. On the other hand, the Duke of Wellington had Jupiter on the mid-heaven at birth, and Queen Victoria has the same propitious aspect. We often hear people, without realising the phrase, talk of their lucky star being in the ascendant when anything fortunate happens. If they would study astrology, or get a map of the heavens for the time of birth, those who find Jupiter or Venus in the 10th house or mid-heaven, unaffected by the opposition or quartite rays of the malefics, or better still, fortified by the good aspect of the luminaries, they may congratulate themselves on having the most auspicious portents for success in life which the heavenly bodies (if their influence be at all understood) can afford.

H. A. BULLEY.

DIRECTORY OF MEDIUMS.

IN further response to our request for the addresses of attested mediums, we have received the following:—

CHARLES WILLIS, Croston Street, Daubhill, Bolton, Lancashire. — Clairvoyance, Psychometry, Character-Reading from Handwriting and Photographs, Thought-Reading without Contact. Private sittings, 2s. 6d. and upwards, circumstances of person being always considered. Public séances; terms by arrangement.

Attested by Peter Shippobottam, 347, Derby Street, Bolton.

MRS. HANNAH WHITEOAK, 37, Cloudsdale Street, West Bowling, Bradford, Yorkshire. — Trance-Control, Clairvoyance, Normal and in Trance, Psychometry. Private sittings at 2s., to ladies only.

Attested by Edward Hartley, 25, Manchester Road, Bradford.

MISS CAROLINE PAWLEY, 9, Keith Gardens, Keith Grove, Uxbridge Road, Shepherd's Bush, W.—Automatic Writing, Normal Clairvoyance. No fee. Visitors must write to make appointment, enclosing stamp for reply.

Attested by J. L. Molison, 17, Winslade Road, Brixton Hill, London, S.W.

J. M. HOLEHOUSE, Bowlers Yard, Brig Street, Belper.—Automatic Writing, Slight Materialisation, Clairvoyance, Normal and in Trance, Psychometry. No fee.

Attested by Benjamin Cowley, High Street, Belper.

MISS JONES, 2, Benson Street, Liverpool.—Trance Control, Clairvoyance, Psychometrist. No fee.

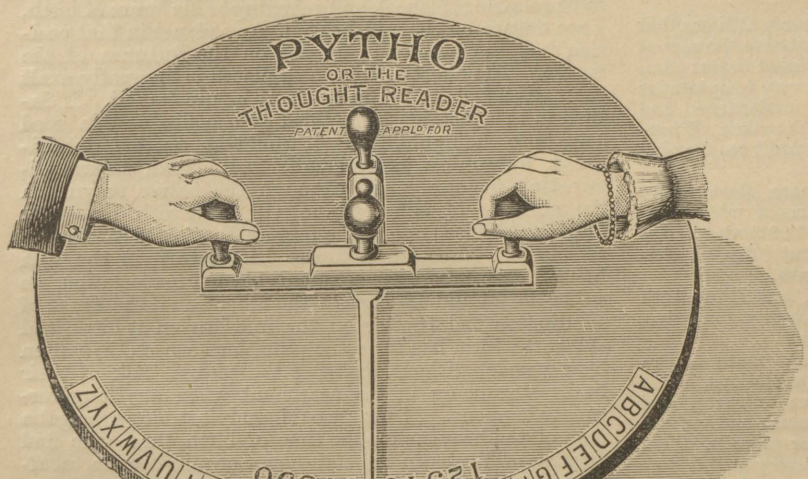
Attested by Henry Wainwright, Corresponding Secretary, 57, Brookfield Street, Long, Bolton.

Other addresses have been sent, but without any attestation.

XIII.—FOR EXPERIMENTS IN AUTOMATISM.

SOME APPLIANCES NEW AND OLD.

A CAMBRIDGE undergraduate has recently devised some new appliances for automatic signalling, which he calls



"Pytho" and "Chrao." They are more or less of the type of the Planchette, Psychograph, Daestu, Ouija, &c.; that is to say, they consist of a device intended to diminish the conscious action of the sitter.

For those who consider that any mechanism is better than a good pen and a sheet of paper, there is no doubt that "Pytho" and "Chrao" have special advantages.

"PYTHO."

"Pytho" consists of a disc bearing letters and numbers round a third of its circumference, and fitted with a central pin—about which there rotates an arrangement of three short radial arms furnished with revolving handles and a brass pointer extending to the letters. One, two, or three persons can use the instrument by grasping the handles; it would be interesting to try and obtain messages at séances by merely placing the hands round the unlettered part of the circumference without using the handles. The inventor would be very grateful for accounts of such experiments and, indeed, of any remarkable answers. He is also anxious to know if the letters as at present arranged are considered clear enough: the existing arrangement is the result of several experiments, but those who desire larger letters can easily obtain them by securing a partitioned strip of paper round any desired length of the circumference; this strip, or the letters on it, should be made luminous for dark séances.

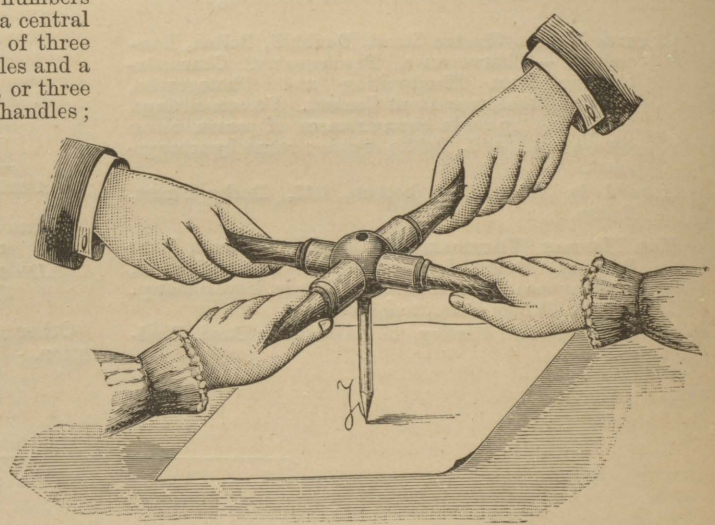
"CHRAO."

"Chrao" consists of four short wooden arms at right angles, which unite in a small ball pierced so that it can be fitted with a pencil for direct writing or an accompanying smooth-footed leg for the indication of letters printed on a cardboard chart provided with the instrument. For dark séances, a good-sized piece of ordinary luminous cardboard should be used with large letters clearly marked upon it. The inventor has personally found this very convenient; luminous letters on ordinary cardboard would no doubt do equally well. If a small piece of magnesium wire is burnt over the prepared surface before the séance a strong and lasting luminosity is quickly produced, and if sheer darkness is required at any point the chart has merely to be turned over. "Chrao" can be used by one, two, three, or four persons, and gives a convenient rest for automatic writing if two arms and the pencil-point are rested on the paper, and the instrument is grasped about its centre with the first finger over the bridge. Indication by a single person can be similarly effected if the alphabet is marked out on any good-sized piece of smooth paper; in this case the pencil should be inverted to serve as a pointer and the indicating end rounded off. If this kind of rest is not desired the ordinary smooth foot and chart may be used with the instrument grasped about its centre.

RESULTS.

The following interesting cases are from the notes of the small circle of undergraduates for whose use the appliances were originally devised.

Automatic Writing.—The first time "Chrao" was used the operator went off into a trance-sleep and began writing rapidly backwards what appeared to be nonsense; between each of the last four letters, he lifted his hand solemnly



about two feet from the table; when read in the mirror every letter was well-formed and spelt out

"Campbell's patent" with the Greek word for "Pytho" at the end.

Telepathy.—One evening after the election of union officers at Cambridge, the inventor and a friend inquired of "Pytho" the result. The right name was spelt out, with the votes given as 276; they proved to be 267—no doubt a case of telepathy, slightly perverted after a common fashion.

Prediction.—Three days before the University Rugby Football Match a complete sceptic proposed as a test question for "Pytho" what would be the result? and requested the pointer to go to O for Oxford and C for Cambridge. It persisted in remaining at T, and then spelt out Tie (instead of the natural word Draw), giving the score as one goal, no ties, for each side. This was the actual subsequent result. Another prediction as to a Christmas present, verified next day, was obtained with eyes shut from "Pytho," and "Chrao" has given good answers under like conditions, the chart being twirled round by a third friend between each letter, so as to prevent all possibility of the operators knowing where the letters were.

EXPERIMENT WITH CLOSED EYES.

On one occasion last December [writes a correspondent] Mr.——, Mr.——, and myself made some experiments in table-tilting, &c., and elicited an account — completely false—of an accident which had occurred to an undergraduate at "the Meadows." Next day, when Mr.—— and I were trying "Chrao," we asked the whereabouts of the "control," and closed our eyes firmly while the answer was being spelt out by the movement of the instrument. As it stopped at letter after letter Mr.—— twirled the chart round, so that even guesswork as to the place of particular letters would have been worth nothing: we were somewhat surprised to find that we had been answered "the Meadows." The answer was quite wrong, but the interesting point is, "How was it possible for our subliminal consciousness, or whatever part of us was at work, to direct 'Chrao' when our eyes were fast shut?" The answer can hardly have been a coincidence, and Mr.—— and I have never yet obtained replies which invited the hypothesis of spirit-control.

[The instruments are manufactured by F. H. Ayres, 111, Aldersgate Street.]

PLANCHETTE.

The following case is a story which tells how a son was restored to his family by the help of a Planchette.

We are indebted for this story to Mr. Richard Harte :—

Some eight or nine years ago, at our home in Gripp's Land, Victoria, two of my sisters used to amuse themselves with a Planchette; my mother, however, regarded the whole thing as humbug, if not worse. One day the Planchette wrote a woman's name which none of us recognised; and this name it kept on repeating. My sisters declared that they did not know any one of that name, and the Planchette wrote, "Ask Jack Fleet." Jack Fleet was the carpenter who worked about the station, and on his being asked, he said he had an aunt of that name who died when he was very young, and whom he had never seen. Then the Planchette wrote, "Do you want to know anything about your relations?" Now, Jack had run away from home between twenty and thirty years before, and he said that there was not much use in asking about his mother, as all her family died young. On this the Planchette wrote, "Your mother is still alive, and one of your sisters is married," and it gave the names of her children. The Planchette then gave an address in the Orkney Islands, which, it said, was where the mother was then living. Shortly after this, my mother went to Scotland, and, although she laughed at spiritualism, and would have nothing to do with the Planchette, still she had the curiosity to write to the address given by Planchette, directing her letter to Mrs. Fleet. To her great astonishment, an answer came from Mrs. Fleet to say that she was greatly delighted to hear that her son was still in the land of the living, as she had given him up long ago for dead. The information about the sister and her children was also found to be quite correct. The old lady corresponded for several years with her son, and left him her property when she died, and he soon after that, also dying, left it to a nephew, who, I believe, still retains it.

(Signed) A. M. Hunter.
June 26th, 1894.

Ouija.

Miss Ida C. Craddock contributes the following story of a warning through a Ouija board.

One evening in Philadelphia, at my mother's, a lady friend, a Mrs. F., called. This lady's husband and son are both physicians, the son being in the army, while the husband was at that time in the south, making purchases of real estate. After awhile our visitor and my mother fell to talking of personal matters in which I felt little interest; but, not wishing to be so discourteous as to leave the room, I took up a Ouija board with which to amuse myself. Presently, to my surprise, ouija spelled out: "Dr. F. is very ill." I read this message aloud to our visitor, and she laughed, and said there was nothing in it or she would have had some news. (I would here say that we always spoke of her husband as "Dr. F.," but of her son, whom we had known from boyhood, as "E." —his given name.) At once Ouija spelled out quickly, "He is ill in camp." Then we saw that the son, E., and not the husband was indicated. I rose, and, taking the board, sat down by Mrs. F., laying it on her lap, hoping that something more definite might be spelled out. We waited a moment or two, but, as Ouija did nothing, the ladies resumed their talk, I listening idly, but with my hand still on Ouija. I was crouching, in a somewhat doubled-up position, leaning over our friend's lap, when Ouija suddenly spelled out: "Do sit up straight." I read this message aloud as I straightened up, and we all laughed thereat, and agreed that Ouija could at least give good advice. Then Ouija, having for the moment concentrated our undivided attention upon itself, rapidly spelled out (as nearly as I can remember): "E. is ill in camp. He has pneumonia. Your boy is very ill."

Nevertheless, we none of us considered this as at all likely, and put the whole affair aside with a laugh.

The following week, however, Mrs. F. called with a letter from E., written at that time, saying that he had gone deer-hunting, and had inhaled so much cold air that he had caught cold on his lungs, and had been threatened with pneumonia the previous night. The letter was dated on either the evening of our friend's visit or on the evening after—I do not remember which.

This, it will be noticed, would seem to be something more than mere thought-transference, as the message seems to have been re-cast in the transmission, as though by another personality intervening. Whether that intervening personality was (1) *his* subjective consciousness, or (2) *my* subjective consciousness, or (3) a personality distinct from either of us, is, of course, an open question.

WAS ALLAN KARDEC A DISCIPLE OF NAUNDORFF?

SPIRITISM ON THE CONTINENT AND IN ENGLAND.

MR. W. R. TOMLINSON, M.A., writes us as follows:—

HAVING lived for the most part in France and Italy from 1853 to 1865, and having studied Spiritism there, nothing surprised me more, on returning to England in the latter year, than to find that English Spiritualists were not re-incarnationists, when all the Spiritists apparently of those who had been trained in the Roman and Greek churches professed a belief in the doctrine of reincarnation. I could not understand it, and it was a great grief to me, this apparent split in the camp, although, I found, the split was only essentially so on this one point. I, however, found that the doctrine of re-incarnation was freely discussed, in a friendly spirit, in the English Spiritualist journals, and very ably maintained by Miss Anna Blackwell in those early days or soon after; although for the last few years it seems to have simply languished and died out in the old sense here.

HOW THE DIFFERENCE CAME ABOUT.

It is well to seek how this difference of opinion on one point has come about, although it is more difficult to find the reason. But the fact is that those who have been brought up in the Protestant churches of England and America, for no specific reason that has accrued, have taken one line, and those of the Roman and Greek Churches another; and it is thus throughout Europe and North and South America; so that, as I had occasion to remark in a periodical of June, 1893: "May it not be safely stated that ninety-nine out of every hundred in the Roman and Greek Churches, when they assume Spiritism, turn re-incarnationists; while ninety-nine out of every hundred Protestants, when they assume Spiritualism, remain non-re-incarnationists? Meanwhile, in other respects, their opinions are almost identical; and re-incarnation, as now promulgated in England, comes almost solely through the Theosophists, with the flavour of the far, far East, while earlier European re-incarnation, like the teaching of Jesus, is marked by the identification of the soul of Elijah with that of John the Baptist."

THE WORK OF ALLAN KARDEC.

Allan Kardec, whose true name was Lion Rivail, and who has been long dead, wrote several books in which Re-incarnation was ever the main topic. These books were irrespective of his monthly, *La Revue Spirite*. They were all translated, and well translated, by Miss Blackwell, and have been all along, and still are, advertised by *Light* as "Re-incarnationist." But apparently there is not any great call for them.

And whence did Allan Kardec obtain his teachings? It appears probable that about 1848 he was attracted by a book, published in English and French, by the late Duc de Normandie in 1839, called, in English, "The Heavenly Doctrine of the Lord Jesus Christ," which was Spiritism throughout, and just to the purpose of Kardec.

THE INFLUENCE OF THE DUC DE NORMANDIE.

The Duke, a man of great talent and an earnest Spiritist at the time he published this book, had been banished from France to England by Louis Philippe, in 1836, because he was bringing a lawsuit in Paris against the deposed king of France, Charles X., for not acknowledging him as his nephew. I speak of him as the Duc de Normandie, because he always assumed that name in France and England from the time that he arrived in Paris from Prussia, in 1833. For the nine years he was in our country he mostly inhabited Camberwell. And he was buried as "Louis XVII., Duc de Normandie," at Delft, in Holland, where he died in August, 1845, after a painful illness. He himself believed that he had been poisoned.

I have written several letters in *Light* on this subject since my first of December 25th, 1886. In *Light* of October 26th, 1889, I began a letter thus: "It was, I think, a great mistake to assume that Allan Kardec was the founder of Modern Spiritualism at the late Paris Congress." And, in the same year, through the courtesy of the office of *Light*, I found myself in possession of a book of 350 pages, bearing on its title page all this: "The Heavenly Doctrine of Our Lord Jesus Christ in all its Primitive Purity, Newly Revealed by three Angels of the Lord. Promulgated by Charles Louis, Duke of Normandie, son of Louis XVI., king of France." I at once sent some tidings of this work to M. Leymarie, the editor of *La Revue Spirite*. And now, lately having found a French edition of the work, he is publishing excerpts from it in his Review; while Lady Caithness is, I hear, republishing the whole of the book in her periodical, *L'Aurore*. The Duke also, while in England, wrote three other books under the influence of spirits.

As you are about to touch upon this strange history, I am tempted to bring before you an explanatory passage of his opinions, which demonstrates the author of "The Heavenly Doctrine," published in 1839, as the first Spiritist and re-incarnationist writer and medium in Europe of this century as regards date.

WHAT IS MEANT BY RE-INCARNATION?

Without staying to question whether Re-incarnation can be interpreted as the resurrection of the body, I will simply recapitulate a short summary of the Re-incarnationist doctrines of the Duc de Normandie, first published in the year 1839.

I need only give an epitome of the faith taught by spirits to the Duke, to show its close analogy to the opinions adopted by Allan Kardec in the year 1850. I take from *La Légitimité*, a weekly journal published at Bordeaux, and devoted entirely to the cause of the descendants of the Duke. It is edited, and has been so for the last thirteen years, by a man of talent, the Abbé Dupuy. The Abbé is a good Catholic, and, of course, is shocked at the Duke's opinions, but he published them nevertheless. These opinions were concisely drawn up by the Comte Gruau de la Baure, who lived with the Duke of Normandy during his nine years' residence in England, and was with him at his death, in Holland. He was alive in 1880, and had much to do with establishing *La Légitimité* newspaper. Here are, shortly, these opinions as given in *La Légitimité* of December 12th, 1880, which I here translate:—

First, the Eternal is one God only, and not a God in three persons. Secondly, all souls were created in Heaven before the foundation of the earth, and it is they who compose humanity by their habitation in the bodies born of men here below. Thirdly, all men are sons of God, like Jesus Christ, by the spirit and the soul which constitute their immortal

being, and sons of men by the mortal body, which comes back to earth; while their spiritual person continues its terrestrial career in other human bodies, until it has accomplished the will of God in this globe. Fourthly, Jesus Christ, made Lord of this world by the Eternal, his Celestial Father, is our elder brother of Heaven, whence we are descended and whither we shall return according to the merit of our works, by remounting successively through all the heavens, which are the dwellings of our Heavenly Father, and through which we must pass in order to gain Heaven. Fifthly, we shall all be saved at a given period in eternity."

THE FATE OF THE DUKE.

There are allusions, in BORDERLAND of October, to the long and hard imprisonments suffered by the Duc de Normandie during his youth and early manhood, through the jealousy of Napoleon, and not less on the supposition, well originated, of his being the Dauphin, who underwent the historical tortures in the Temple prison, at an earlier date, in Paris. I am led to request space for an interesting and touching passage from "The Heavenly Doctrine," anent the personal condition of this first pronounced European medium of the Century:—

"Why," asked I of the Angel, "does the merciful God make choice of me?—of me, who am the poorest in spirit?—of me, who know nothing, and am prosecuted by enemies powerful on earth, and who certainly, on account of my misfortunes, will not believe that which thou and the other angel have said to me hitherto?"

"It is exactly by thy misfortunes," answered the Angel to me, "that thou hast found grace before the Almighty; it is on account of thy unheard of sufferings that thou hast been chosen by the wisdom of God for the instrument of his justice. . . . . Thou hast lost, by the death of thy parents, what the people of the earth call wealth and power; but the wisdom of God has saved thee, for if thou hadst always been near a throne the magnificence of which loses so many souls, through the perfidy of those who surround it, thou wouldst have been the one of thy race that would have done the greatest harm, surpassing in it all the rest, thy predecessors."

Queen Marie Antoinette, in describing her son to a new governess, speaks of him as a very impulsive, self-willed child, from whom the word "pardon" could never be extracted.

The Duc de Normandie had five sons, the eldest of whom died in early manhood without issue; and only one is now living. There are grandchildren of this unfortunate man also living. There are photographs of the four younger sons of the Duc de Normandie. The likeness of all of them in profile to Louis XVI. and Louis XVIII. is striking.

WM. R. TOMLINSON, M.A.

MISS ANNA BLACKWELL'S VIEW.

Miss Blackwell states that much of Kardec's knowledge was obtained at séances. Mr. Tomlinson himself forwards her statement on this point:—

My account of his reception of the ideas that he subsequently put forth, embodied in my Preface to "The Spirits' Book," was derived by me directly from his widow, in the special conversations which I had with her for this purpose, and of which I wrote down the whole in her presence as she spoke. His ideas were *entirely* derived from spirit communications, which greatly astonished him, he being utterly opposed to the beliefs in his mind when they were so unexpectedly presented.

Miss Blackwell tells us, in her excellent Preface to this highly discriminative book, "The Spirits' Book":—

"When, about 1850, this phenomenon of 'table turning' was exciting the attention of Europe, and ushering in the other phenomena since known as 'spiritist,' he quickly divined the real nature of those phenomena, as evidence of the existence of an order of relationships hitherto suspected rather than known, namely, those which unite the visible and invisible worlds. Foreseeing the vast importance, to science and to religion, of such an extension of the field of human observation, he entered at once upon a careful investigation of the new phenomena.

"A friend of his had two daughters who had become what are now called 'mediums.' They were gay, lively, amiable girls, fond of society, dancing, and amusement, and habitually received, when 'sitting' by themselves or with their young companions, 'communications' in harmony with their worldly and somewhat frivolous disposition. But, to the surprise of all concerned, it was found that, whenever he was present the messages transmitted through these young ladies were of a very grave and serious character; and on his inquiring of the invisible intelligences as to the cause of this change, he was told that 'spirits of a much higher order than those who habitually communicated through the young mediums came expressly for him, and would continue to do so, in order to enable him to fulfil an important religious mission.' He was not a medium himself. 'M. Kardec was a member of several learned societies, among others of the Royal Society of Arras, which, in 1831, awarded to him the prize of honour for a remarkable essay on the question, 'What is the System of Study most in harmony with the needs of the Epoch?' He was for several years secretary of the Phrenological Society of Paris, and took an active part in the labours of the Society of Magnetism. Numerous educational works were published by him, works highly esteemed at the time of their publication, and still in use in many French schools. This brief outline of his labours will suffice to show his mental activity, the variety of his knowledge, the eminently practical turn of his mind, and his constant endeavour to be useful to his fellow-men."

MEMORY IN CHILDHOOD AND AGE.

THE question of Memory is one in which we all take a personal interest; it is one which affects our character and conduct, our present and our past; from which we subtract, to our own advantage, the praise, but which we differentiate from ourselves when the reflection involved is of blame. That memory is better in youth is a familiar commonplace, the decay of memory is a recognised sign of age, and we all agree that this is a happy feature in the economy of nature. Youth is the time when we are learning; when the world and its mysteries are all new to us; when our first duty is to be receptive. Discrimination, judgment, reasoning power, will develop as we grow older. It is fitting that in youth memory should be in her prime.

IS IT A QUESTION OF YOUTH?

But to these commonplaces, M. Binet, in the *Revue des Revues*, takes exception. He thinks we ought not to jump at too hasty a conclusion that age has anything to do with it. Memory, it is true, is often strong in childhood, but children, besides being young, have also other advantages, some of which are clearly necessary conditions of perfection of memory. Memory, M. Binet holds, is dependent on certain conditions of physical well-being, good health, pure air, wholesome food, suitable exercise of body and mind, interest in the subject treated of, absence of preoccupation, physical discomfort, and anxiety of mind. When are these conditions fulfilled to the same extent as in childhood? In order, therefore, to test the relation of youth to good memory, we should test it under circumstances which equalise all the conditions; in a school, for example, in which all the children are

subjected to the same influences, moral and physical, in which all attain a certain average of intelligence, differing only in the matter of age—then only can we examine fairly into the question of memory development.

THE NATURE OF THE EXPERIMENT.

Experiments of this kind were made in England some ten years ago by a Mr. Jacobs; were revived in America in 1892; and during the past year have been systematically pursued in France by M. Binet, M. Bourdon, and M. Henri, under whose guidance some thousands of children have been tested.

Memory consists of two distinct operations, the first of grasping the subject, the second of retaining it. The subject may be interesting or it may not. In the latter case more effort of attention is required in order to grasp it, and the experiment becomes a measure of the faculty of attention as well as of memory.

THE DEVELOPMENT OF MEMORY.

The test of power of grasp, or immediate memory, M. Binet made, was of series of figures having no relation to each other. He found that nine was the limit ordinarily attained, though many could not repeat a series of more than four or five, while some could remember as many as fifteen after a single hearing.

M. Binet's experiments entirely confirmed those of Mr. Jacobs, and his statistics established the fact that at eighteen (on an average) two more figures are remembered than at six years of age.

MEMORY AND INTELLIGENCE.

The next experiment was directed to the comparing of the faculties of memory and understanding. The children in each class were grouped by their teachers in three divisions: (A.) those of superior intelligence; (B.) those of average intelligence; and (C.) those of less than average intelligence. The quality of the memory was found to correspond with the quality of the intelligence, A being better than B and B than C.

M. Bourdon, who independently made the same experiments, also arrived at the same results. "With very few exceptions," he says, "those who are recognised as very intelligent are above the average in power of immediate memory, while those qualified as unintelligent are below it."

MEMORY AND SEX.

In this connection M. Binet tells us:—

> Mr. Bolton had the idea of comparing girls with boys in the matter of memory, and he therefore compared children of the same age, with the result that girls were found to retain the sequence of figures more perfectly than boys, which, however, in our opinion does not prove the girls more intelligent, but only more precocious.

Mr. Bolton, be it observed, is an American, with American liberality of view as to feminine intelligence. M. Binet, as a Frenchman, considers superiority of memory equivalent to superiority of intelligence in general comparison, but where it goes to prove also the superiority of girls he finds his standard of less universal application!

THE MEMORY WHICH SEIZES.

M. Binet, however, points out that the experiments, careful and conclusive so far as they go, bear upon one kind of memory only—the memory which seizes, and which is required not to retain the facts for long, but only to reproduce them immediately after receiving the impression—an operation quite distinct from that of preserving them for months or years. It is also noteworthy that the experiment of the remembering of figures rests upon the power of attention to what is of no interest, of sounds which produce no meaning. So that though when expressed in figures the results seem to show that the faculty of memory grows rather than decreases as the child gets older, yet in this particular class of experiment it is not to be wondered at that, depending as it does on voluntary attention, the child should be inferior in this respect to the adult.

THE MEMORY WHICH HOLDS FAST.

Strange to say that in the matter of permanent retention of facts scarcely any experiments have been made. M. Binet complains that everything is discussed and studied in regard to education except its human material, and that while volumes are written as to what to do with our children, but little is known with scientific exactitude of the unit of thought—the child-mind.

The only literature on the subject appears to be an account by Mr. Kirkpatrick, an American, in *The Psychological Review* for November. He has experimented, not with figures, but with lists of words having no interrelation. When the children were required to reproduce them immediately, the result was, as in M. Binet's experiment, that the older children were distinctly in advance of the younger. But this superiority ceased when a few days were allowed to elapse between the hearing and the recalling of the lesson, and then the younger children had the best of it. So that it would appear that these experiments establish up to a certain point the converse of the received view of memory, and that when the effort of memory involves an effort of voluntary attention, the child-memory is inferior to that of the adult.

X.

"A MYSTERY OF CEYLON."

A SEQUEL: THE MYSTERY OF DR. HENSOLDT.

In the last number of BORDERLAND I quoted from the *Arena* a marvellous story concerning the fate of a great Nimrod of Ceylon, as told by Dr. Hensoldt, a writer who has figured conspicuously of late in the pages of the *Arena*. I referred to it as one of a series of articles by Dr. Hensoldt, which were undoubtedly thrilling, and might be true. Unfortunately, the truth of this latest tale does not seem to be its most striking characteristic. Dr. Hensoldt was in London the other day, and lunched with me. We had a long talk on many things. Just before he arrived I had had a letter from a correspondent asking me if I had seen the *Ceylon Observer*, which had shown up Dr. Hensoldt's story of Major Rogers. At that time I had not seen the *Ceylon Observer*, but I asked Dr. Hensoldt whether or not he was sure of his facts. He said that, in the main, he was quite sure they were correct, but he had written them up a little. After he had left, the *Ceylon Observer* came into my hands, from which it would seem that either Dr. Hensoldt has been sadly misinformed, or that his ideas as to what is permissible in writing up are very large.

The story, as our readers may remember, set forth how Major Rogers, an English officer and mighty hunter, had killed so many elephants in Ceylon, that he was solemnly cursed by a Buddhist priest. Shortly afterwards he was killed by lightning, and his tombstone, alone of all the funeral monuments in the graveyard, had been struck by lightning a hundred times. According to the *Ceylon*

Observer, this story is a fabrication from beginning to end. It is true that Major Rogers, in Ceylon, was a mighty hunter, who was reputed to have killed no fewer than fifteen hundred elephants. It is true that he was killed by lightning in a thunderstorm, and it is also true that his tombstone has been struck by lightning once. Instead of being regarded as a monster for slaying so many elephants, Major Rogers was extremely popular with the natives, who regarded him as a deliverer, as, at that time, the elephants destroyed their crops and killed many villagers.

The elephants in those times, indeed, were regarded as vermin to be destroyed. The offer of a few shillings a head for the killing of elephants, led the Buddhists of Northern Ceylon to kill 3,500 of these great animals in five years. So far from Major Rogers being cursed by the Buddhists, the chiefs of Ouvah, who were all Buddhists, erected a memorial, and built a pretty little Christian chapel in his honour. It would seem, from the *Ceylon Observer*, that Dr. Hensoldt has been as inaccurate in detail as he was in the main facts of his narrative.

Now for Dr. Heinrich Hensoldt's narrative of "facts." We pass over the first paragraph, although it is open to criticism. The second tells us "Major Rogers originally came to Ceylon as a Lieutenant of Her Majesty's 57th Regiment, which in 1840 was stationed in Kandy," and that Rogers was then "about 26 years of age." What are the facts as we *know them* in Ceylon? The 57th Regiment was not in the island in 1840, and Major Rogers was *never* connected with it. His only regiment was the Ceylon Rifles, which he joined so far back as 1825, so that by 1840 he must have been nearer 36 than 26 years. Lieutenant Rogers was a model officer and a most exemplary man in every way.

It was in 1836 that Captain, afterward Major, Rogers became Chief Civil as well as Military Officer at Badulla, where his principal hunting exploits took place. To speak of the district as "a wilderness of teakwood and palmyra" at the time shows the utter ignorance of Dr. Hensoldt. *No palmyras nor teak ever grew in the Badulla or Uva district*, nor within 100 miles of it. To speak also of great rivers *interspersed with lakes is exaggeration;* while of course there is no truth in the statement that Major Roger's regiment returned to England in 1844. *Again, the Morowa-korale coffee-district did not exist for 25 years after* 1845! But more to the point is our denial of there being the least foundation in fact for the story of a Buddhist priest pronouncing a curse on Major Rogers or foretelling his fate.

The story of planters having at the time—January, 1845—*assembled for a hunt, is absolutely untrue*. There was no such gathering—no Buddhist priest who found fault with Major Rogers—and no one who in any way foretold his fate, or the mode of his death. *That death took place in June*, 1845, *and yet Dr. Hensoldt puts together a* RIGMAROLE OF NONSENSE *of what happened to Major Rogers in September*, 1845! *bringing in Kadugannawa, Nawalapitiya, Adam's Peak*—ALL FAR DISTANT FROM WHERE MAJOR ROGERS DIED three months before. Dr. Hensoldt then adds, on the authority of the hotelkeeper, "a Scotchman Hawkins," the extraordinary tale of the stone above Major Rogers' grave being struck one hundred times in thirty years. Mr. Hawkins, of Nuwara Eliya, was not a Scotchman in the first place; and we refuse to credit him with such a gross exaggeration of the truth. A lie that is half the truth is ever the blackest of lies. All this mysterious story is worked out of but three facts—that Major Rogers was (1) a great huntsman at a time when many parts of Ceylon—and especially Uva—were overrun with elephants, which did immense harm to the native gardens, and which also killed some of the people every year. Very great gratitude was shown to Major Rogers and others for helping to keep down the number of such terrible enemies of the cultivators. (2) *That he was killed by lightning when out on duty*—NOT ON A HUNT OR ACCOMPANIED BY ANY PLANTER—in an exposed resthouse at the top of the Haputale Pass. He was standing in the verandah during the thunderstorm, and was struck down. And (3) that his gravestone in Nuwara Eliya was once—*and only once*—some years after, struck and broken by lightning. That is the plain unvarnished tale; and the coincidence about man and stone being struck by lightning is nothing wonderful in a tropical hill-country *where thunderstorms are often prevalent and fierce*.

I am sorry that Ishould have reprinted the story, which, although so circumstantially told, seems to have been an elaborate romance, built upon a very slender substratum of fact. I hope that Dr. Hensoldt is a little more careful as to the information he receives from his friends, or as to the liberty which he allows himself in writing up his Indian experiences than he has been in this story from Ceylon. Dr. Hensoldt has been lecturing throughout America. Wherever he went, he says, he had crowded audiences, and he was much pleased by the universal interest which his discourses upon Indian occultism had roused among the educated classes of the United States.

PRINCE WISZNIEWSKI ON GRAPHOLOGY.

THE study of handwriting as a measure of character appears to be on the increase. Whether regarded as a science having fixed rules, or as an exercise in intuition, it is, however, still an object of ridicule to many. It is difficult to see why, seeing that handwriting, other than the copper-plate of the schoolboy or the official production of the clerk, is inevitably the outcome of habits of mind and body, and whether or no it reveals the higher qualities of imagination, generosity, benevolence, and the like, it is at all events necessarily affected by habits of neatness, exactitude, deliberation, love of form, perseverance, or, on the other hand, disorderliness, carelessness, hastiness, indifference to externals, and impatience.

In *Le Genie* Prince Wiszniewski gives us an interesting article on the history and methods of the study of graphology.

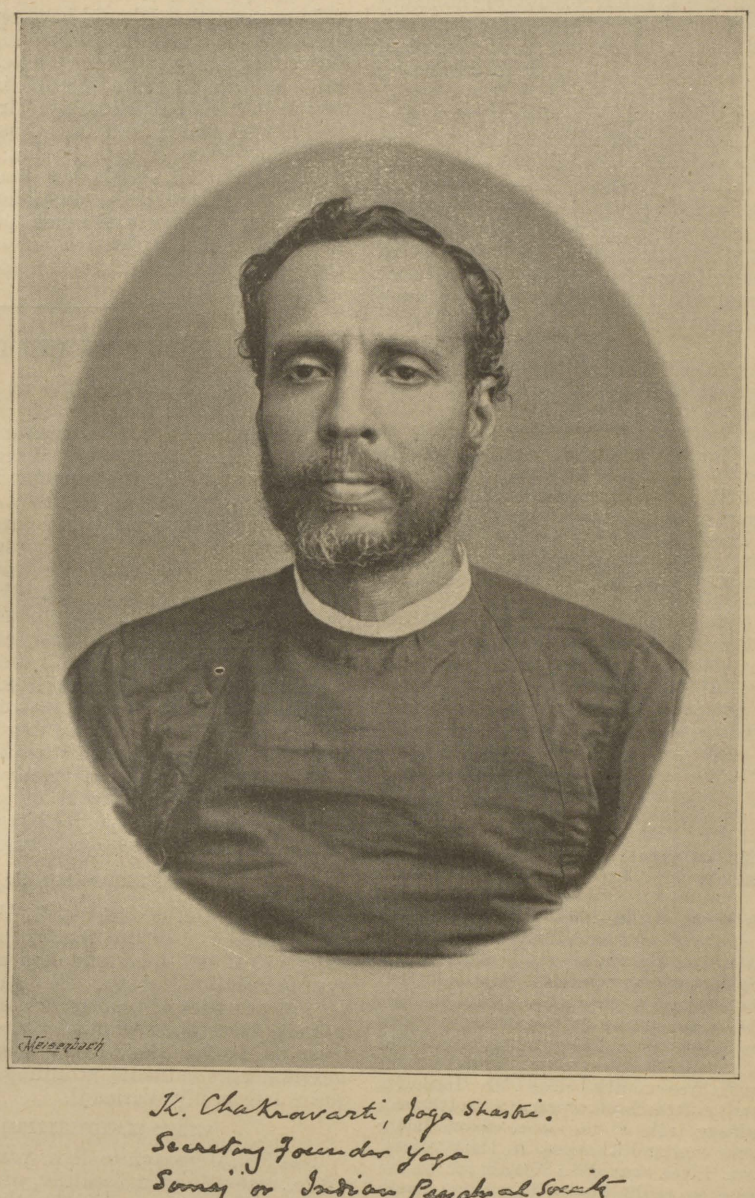
The Abbé Michon was the first to formulate any science of graphology, to establish rules for the guidance of those destitute of the intuitional faculty. A disciple of his, M. Varinard, edited a journal of graphology, founded by Michon, the organ of a Society which numbers, among many other well-known members, M. Alexandre Dumas.

MADNESS EXPRESSED IN HANDWRITING.

The Prince tells a story of M. Varinard—that one day he pronounced of a certain handwriting of unknown authorship that it was the work of a madman, whose insanity was the result of excess. The handwriting proved to be that of a banker of high repute, and the story was looked upon as great spoil by those who wished to throw ridicule upon the study. Six months later, however, the man in question became insane, according to the doctors, from the cause assigned by Varinard.

WHAT HANDWRITING DISCLOSES.

The Prince goes on to show what are the especial signs of the various human faculties, which he divides into five groups. The manner of joining the letters in a word seems to be the especial graphological sign in this connection. The slope of the letters indicates to what emotional class the writer belongs, the impressionable person writing a very sloping hand, the undemonstrative varying a sloping handwriting by letters occasionally erect. The manner of crossing the *t* shows to which class he belongs in the matter of will-power. Instincts are shown in the looping of letters, and in the style of punctuation and spacing. There is no limit to the power of tale-bearing in the capitals.



K. Chakravarti, Joga Shastri.
Secretary Founder Yoga
Samaj or Indian Psychical Society

MR. CHAKRAVARTI, MR. JUDGE'S "BLACK MAGICIAN."

XV.—THE THEOSOPHICAL SOCIETY.

MRS. BESANT AND MR. JUDGE.

AT the present moment there is a temporary lull in the controversy that was provoked by Mr. Garrett's publication of "Isis very much Unveiled." There has, however, been a great deal printed on the subject in the last quarter. We have had Mrs. Besant's defence, the report of the Congress at Adyar, together with an additional pamphlet by Mr. Judge. Interest in the controversy has, however, temporarily waned. Mrs. Besant's position is quite clear, and when she comes back she will, no doubt, have a fair hearing and ample opportunities to state on the platform what she has already stated in the press. There is no weakening on her part, either as to her devotion to the Theosophical cause, or her belief in Madame Blavatsky; while, at the same time, there is an uncompromising determination to rid the brotherhood of the reproach brought upon it by the questionable dealings of Mr. Judge.

I.—MRS. BESANT'S DEFENCE.

The following extracts from Mrs. Besant's statement in her defence, gives the gist of what there is to be said on her side of the question. At the beginning she admits, as fully and frankly as anyone could desire, the obligation under which she lies of vindicating her veracity and good faith.

ACCEPTING THE CHALLENGE.

She says:—

I admit to the fullest that anyone who takes on the platform the position of a public teacher of morality is rightly challenged for explanation if anything arises that throws doubt on his probity and purity; if he is not prepared to answer the challenge, he should retire from the public position; he is bound in honour to declare what he conceives to be the real state of the case, and to leave the issues clear; then the public can form its own opinion, and can discount his future teachings by that opinion; his errors in veracity, judgment, and discretion are open to criticism, and will form part of the materials on which the public can base its judgment. That being done, he can continue his work, with those who choose to work with him. I am therefore ready to answer, ready to let the public pass its verdict on me. Then I shall go on with my work, whatever the verdict may be, for I have been condemned before by the public, and then have been as extravagantly praised as I was before extravagantly condemned. If now the wheel has turned for another period of condemnation, I can work on contently through it. Those who build on the rock of pure intention may, from ignorance or folly, use some poor materials in their building; who should be more glad than they if the fire burns these up, so teaching more care for the future.

THE CASH VALUE OF THEOSOPHY.

After calling attention to various minor inaccuracies in Mr. Garrett's statement, she refutes the insinuation that Theosophy is run for the money there is in it. She says:—

There is not a shadow of excuse for insinuations of personal gain as reasons for condoning fraud. The *Theosophist*, founded by Colonel Olcott and Madame Blavatsky, with their own money, now brings in a small income. *Lucifer* varies between a small profit and a loss: of the *Path* I know nothing. But I do know that, in my personal experience, ownership in Theosophical undertakings means a heavy financial burden, and those who are now attacked have given and continue to give all they have to help a movement in which they believe. And I submit that properly audited accounts must be held good as against irresponsible newspaper insinuations.

WHO ARE THE CONSPIRATORS OF SILENCE?

Replying to a charge of conspiracy of silence, she points out, that if conspiracy there was, it was on the part of the press, she had nothing to do with it. On the contrary, immediately the Committee broke up, she sent a report to every London paper, with a private note to the editor, asking for publicity; and at the same time issued with it the significant circular which denounced the doctrine that falsehood might be used for a good end, or fraud condoned for the sake of peace. That circular was sent to all the papers in July, but none of them published it until the end of October. Now that the silence has been broken, she rejoices that the facts have been made public, so that everyone may know what she failed to obtain publicity for in July. Mrs. Besant then enters upon her historical statement in which I need not follow her, but this question is important.

"ON THE LETTERS I WAS DUPED."

After referring to her statement in the Hall of Science, as to Madame Blavatsky and the letters, she quotes the exact words which she used on that occasion, which were as follows:—

It may be said, "What evidence have you besides hers?" My own knowledge. For some time all the evidence I had of the existence of her Teachers and the so-called "abnormal powers" was second-hand, gained through her. It is not so now; and it has not been so for many months; unless every sense can be at the same time deceived, unless a person can be, at the same moment, sane and insane, I have exactly the same certainty for the truth of those statements as I have for the fact that you are here. Of course, you may be all delusions, invented by myself and manufactured by my own brain. I refuse—merely because ignorant people shout fraud and trickery—to be false to all the knowledge of my intellect, the perceptions of my senses, and my reasoning faculties as well.

Mrs. Besant then says:—

I am prepared to-day to repeat what I then said as to my first-hand knowledge of the existence of the Teachers and of abnormal powers. But on the letters I was duped, and I said so as plainly as words could say it in my statement read to the Convention last July (after I had been checkmated on the Committee) and sent by me to the press.

And I say now that it had never at that time entered my head to doubt the genuineness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame on my gullibility that may be cast on me, for I wish only that the facts may be known.

HOW MR. JUDGE WAS SUSPECTED.

She then supplements the statement of Mr. Garrett as to the discovery of the fraud practised by Mr. Judge as follows:—

Late in 1891 or in 1892 I received some letters from India, suggesting in vague terms that I was being deceived and betrayed by various persons, and giving extracts from private letters. I promptly sent the extracts to the writers, knowing they could only have been obtained by dishonourable methods. The extracts seemed to show a belief on the part of the writers that Mr. Judge was fabricating messages from the Masters. The evidence, when gathered, was found insufficient as basis for such a charge. Then a friend told me that the Masters had sent no such messages, but my friend could give

me no evidence. Nothing further occurred till 1893, when a request from Mr. Judge to erase a seal from a message aroused my suspicion. I could conceive no reason for erasing a seal *if it were genuine;* this request was made some little time after the publication of Messrs. Old's and Edge's article in *The Theosophist* of April, 1893, and it raised a momentary doubt, rejected as insulting to Mr. Judge. I went to America, and there at the end of September learned that the rumours of fraud were well founded. This determined me to collect what evidence was available, and to see what there was in India, whither I started in October. The evidence I found in India, with the connecting links I was able to supply, made a—to my mind—convincing case against Mr. Judge. The case was imperfect as Colonel Olcott and Mr. Keightley had it, and it was not possible for them to proceed in such a matter on insufficient evidence. The facts I knew were quite sufficient by themselves; but the two sets dovetailed into each other and made a case strong enough to justify public action. The *W. G.* statement as to the seal and the various messages to Colonel Olcott and others, are substantially correct; I saw them in India for the first time, December, 1893.

THE PSEUDO "BLACK MAGICIAN."

Let me add that Mr. Chakravarti was not at Adyar, that he took no part in laying this evidence before me. I examined the whole of the documents by myself, made up my own mind, and offered—without consultation with anyone—to bear the brunt of making the accusation publicly. I had letters from many Indian members of the Theosophical Society asking me to look into the charges, but Mr. Chakravarti was not among those who urged me to take action. I wrote to Mr. Judge first privately, in January, 1894, asking him to retire, otherwise the charges must be officially made. He telegraphed refusal in February, and I then applied to Colonel Olcott for a committee of inquiry and it was called under the rules of the Society. Colonel Olcott handed over to me the whole of the evidence in trust, and I drafted six definite charges. I drew up the evidence under these heads and had it ready to lay before the committee when it met in London in July. The documents quoted in the *W. G.*, the story of the seal, &c., were my evidence, with many others, and I consider the case convincing. The only escape I can see from the conclusion of the conscious simulation by Mr. Judge of the handwritings ascribed to two of the Masters, is that he is a medium automatically reproducing certain scripts.

MR. JUDGE'S DEFENCE.

Mr. Judge raised certain preliminary technical objections to the jurisdiction of the committee. First, that he was never legally vice-president; that was overruled. Then, that the committee could only try a vice-president for official offences; that was held good, and I believe rightly. It was a demurrer; all courts of law recognise the right of an accused person to upset an indictment on a technical point if he can, and any person who prefers that method to meeting the case on its merits, has a legal right to avail himself of it. Where I disagreed with the committee was that it travelled beyond this, and having ruled that it had no jurisdiction then proceeded to listen to an argument that the case could not be heard without imposing a creed on the Society. Whether that were so or not, the committee had concluded itself by the decision that it had no jurisdiction, and should have arisen without allowing any further conversation. The result of taking up a point after it had decided itself incompetent was confusion of the issues; the case broke down on the purely technical objection that the offence was not official. The resolution carried stated that Mr. Judge was ready to go on with the inquiry, and Mr. Judge so averred. But when, after the committee had risen, Mr. Burrows proposed a jury of honour, Mr. Judge refused it, on the ground that many of his witnesses were in America, and it would take him six months to get his evidence together. I hold, of course, further that the charges should have been printed in the report. Mr. Judge, the next day, asked for a committee, but there were difficulties then in getting one together, and I agreed to make the statement that has been printed, affirming my belief that Mr. Judge had simulated the handwritings ascribed to the Masters, and that the messages received by myself from him were not genuine. This was the best I could do, and was better than a "scratch" committee.

If I am asked why I did not publish the evidence my answer is that I had demanded a committee, that the evidence was not my property, but entrusted to me to lay before the committee, and when the committee broke down I returned the documents to Colonel Olcott, the legal owner. Nor do I think that one can play fast and loose, ready to accept a committee's finding, if you agree with it, and rejecting it if it finds against you. The legal way of attacking Mr. Judge is to demand an investigation before his own Branch in New York, to which alone he is responsible.

HER FUTURE RELATION TO MR. JUDGE.

Mrs. Besant concludes her letter as follows:—

With regard to the future, I had hoped Mr. Judge would have resigned the vice-presidency on the issue of the inquiry. As he has not done so, I think he should be officially requested to resign by the Sections. But if he refuses and if he cannot be deprived, I am not going to resign from the Theosophical Society because one cannot remove an official, elected before these objections to him arose. Were he now elected President, I should resign, because that would imply the approval of the Society of his course of action.

But I will not abuse him, nor exaggerate his offences, nor forget all his years of devoted work and self-sacrifice. I will recognise the noble side of him all the more that I have been obliged to protest against the bad. Nor will I take part in trying to ostracise him from future work in the Society. If the public regard this as conniving at evil, be it so. I know the worldly way of refusing to associate with any one who has done a wrong thing and been publicly attacked; and I know how one of the accusations against a great Teacher was that "this man receiveth sinners and eateth with them." If the holy Initiate could thus associate, shall I, a sinner, refuse to associate with a fellow-sinner? I prefer the example of the Christ to all the public opinion of Christendom. I will not separate myself from my brother because I believe him to have erred, nor will I join those who would hunt him out of the movement in persistent attack on him. I have said my say and the public may pass its verdict on me; according as each judges, will be my future influence with each, and I do not see that the public is concerned with more than to have the facts before it on which it may judge the merits and demerits of those who claim its ear.

This was dated the 22nd of December, 1894. Since that date Mrs. Besant has, however, found it necessary to take further action.

II.—THE RESOLUTION AT ADYAR.

In *Lucifer*, of February, there is reported the speech which Mrs. Besant made at the anniversary meeting of the Theosophical Society at Adyar. She moved the following resolution, which was carried unanimously:—

"Seeing that a series of articles has appeared in *The Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society; and

"Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the Committee; and

"Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the west against the east,

contrary to the first object of the T.S. generally, and to the second object specifically; and

"Seeing that this is the first occasion since July on which a representative body of Theosophists have been gathered together; and

"Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above;

"Therefore the anniversary meeting of the Theosophical Society resolves:—

"That the President-Founder be, and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President; it being, of course, open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions."

THE ATTITUDE OF THE LODGES.

In the speech proposing this, Mrs. Besant followed, somewhat closely, the narrative in her letter which she addressed to the *Chronicle;* but, in addition to this, she made certain interesting statements as to the balance of opinion in the Society on the subject. "Eighty circulars," she said, "had been sent out to the most eminent members of the European Section, asking them if they approved of calling upon Mr. Judge to make an explanation. Sixty-five replied, unanimously declaring an explanation should be made; fifteen did not answer." Of the sixty-five who demanded an explanation, twelve were presidents of lodges and societies. In Europe twelve lodges and centres demanded, in addition, that Mr. Judge should explain or resign, one of them demanding that he should be expelled, and seven taking an indefinite position, three rather supporting Mr. Judge, and the others counselling delay. America is said to be nearly unanimous in accepting Mr. Judge's report; Australasia is as unanimous against Mr. Judge. Mrs. Besant then said it was absolutely necessary something should be done; when she returned, there would be a strong, if not an overwhelming, party in favour of the policy of truth, of absolute honour and uprightness, and unless something is done, some of our best people will immediately leave the Society, and public propaganda will be rendered well-nigh impossible. For her own part, she would not resign, even although Mr. Judge refused either to resign or explain; but she would face the worst, and stand by the Society, despite the difficulty; but her own approval, she said, went with those who challenged the action of Mr. Judge as dishonourable, and regard the Society as most seriously compromised, by having as its vice-president such an official second in command.

THE TRUE COURSE OF THE ACCUSED.

Admitting all that Colonel Olcott had said, as to the possibilities of Mr. Judge being guilty of those malpractices while under control, she dismissed the plea on the ground that mediumship might be an excuse for the individual against moral judgment, but it is no excuse for an official, who, under mediumship, commits acts of moral terpitude, and has hereby shown that it is his duty at once to resign his official position, inasmuch as he is not responsible for his actions, and, therefore, must refuse to lead the Society into a position so detrimental to its honour. For her own part, she has resigned her Presidency of the Blavatsky Lodge the moment she read the charges made against her in the *Westminster Gazette*, but she stands for re-election; if the members think her answer sufficient they will re-elect her, but she will not hold even a local office, unless, by the free will of the members, they give it back to her; only by this means can she save the honour of the Lodge, and put herself in her right position.

MR. JUDGE'S SLANDERS.

She then proceeded to call attention to the attack, in an esoteric document written by Mr. Judge, and circulated publicly. She said:—

I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise, has its full public effect on the public mind—it is distinctly said that there is a plot amongst black magicians—influencing certain Brâhmans in India through race-pride and ambition, to control and manage the T. S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brâhmanical societies as their Delegate to the Parliament of Religions: that the Brâhmans and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are no true Initiates in India, and to praise the West as against the East; asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B.

MRS. BESANT'S RESOLVE.

To this she replies:—

I say, when an official has to meet such charges, he is bound in the commonest honour to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made.

Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public and in that circular. It is he and I against whom the worst and the foulest of these accusations come.

I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views; but I venture on my own knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack—and we seek no revenge. I say to you being thus charged, that I am not willing to expel my brother; I am not willing to forget the work he has done, and the services he has rendered.

Of course, Mr. Judge has not resigned and has no intention of resigning; therefore, Mrs. Besant announces that, on her return to England this month, she proposes, if no official action shall have been taken, to—

personally address every European Lodge, asking each to take action as Lodge if action as Section be refused, so that we may clearly know where we are in this matter, and may have the moral support of such Lodges as consider that a spiritual movement should not sanction measures falling below even "mere worldly morality."

For myself, I have tried by patience and slowness in action to save the Theosophical Society from disruption, if disruption could be avoided without loss of honour. But the time has come now to say: "Better disruption than betrayal of Truth." A society that loses many members may continue to live and grow, but a society that shuts its eyes to wrong for the sake of outer peace is doomed.

ANNIE BESANT.

III.—MR. JUDGE'S REJOINDER.

Mr. Judge's last word is found in a letter to Mr. Meade, the General Secretary of the European Section. It is dated January 24th, and published in the *Path* :—

144, Madison Avenue, New York,
January 25th, 1895.

George R. S. Mead, Esq.,
General Secretary European Section T.S.

Sir and Brother.—I have received some seven requests by resolution from Branches and Centers of your Section to the effect (*a*) that I should resign the office of Vice-President of the T.S. ; (*b*) that I should answer charges published against me by a paper inimical to the T.S. or give reasons for not replying ; (*c*) that I should offer myself for trial on said charges ; and I have also read the full publications of these requests and other matter connected therewith in the *Vâhan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

First.—I am amazed at the undue precipitate and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflection would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

Second.—When the Judicial Committee met in July, and when, thereafter, Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodge's attention to the fact that she had in her possession all such evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action ; hence either (*a*) the resolution was not passed in good faith, or (*b*) it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant ; for I had no part whatever in proposing, forwarding, or passing the resolution.

Third.—In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same persons might say I resigned to evade responsibility.

Fourth.—I have replied to the public newspaper in the only way it deserves. I have still under consideration a full reply to the T.S. respecting the real charges, but I refuse to be hurried until the right time, for the cogent reasons given below. And as I have seen that new misstatements of fact and charges are being circulated against me by F.T.S. who are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and distortions shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges. These documents consist of various letters of mine, on which are memoranda not in my handwriting. Some of them are letters written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6th, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence." But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. She said she had given them to Colonel Olcott, who said they had been just sent off to the mail to go to India ; this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Colonel Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then, in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one or two short ones. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Colonel Olcott then promised to send copies ; Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed, and still believe, that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies, and know the precise offences with which I am charged. This is common justice.—

Fraternally,
William Q. Judge,
Vice-President T. S.

XVI.—BLAVATSKIANA.

SOME MATERIALS FOR JUDGING H. P. B.

BY THOSE WHO KNEW HER.

MISS BALFOUR, in the charming letters which she is writing home from Matabele Land in the *New Review*, describes the curious condition of a hartebeest which her companions shot going up country. This hartebeest was in a very good condition, but when the skull was cut open to take off the horns, the top of the nasal passages under the brain, the cavities under the horns, was full of horrible white maggots an inch long and very fat. "I never saw," says Miss Balfour, "so disgusting a sight." Alas, the maggots which lay under and over the brain of this fine hartebeest of South Africa were less disgusting than those presented by the dissection of Madame Blavatsky's character, in which some people at present seem to find great entertainment. She was a mammoth, but there were plenty of maggots in her brain, and those who wish to gloat over them are not likely to run short for want of matter. But maggots notwithstanding, Madame Blavatsky was a great personality, a marvellous composite personality, colossal alike in her strength and in her weakness, and for a long time to come we lesser folk are likely to find ample occupation in discussing the ingredients which went to make up this extraordinary woman. Even Mr. Podmore, writing in the *Proceedings of the Society for Psychical Research*, can hardly refrain from shedding a tributary tear over the woman whom he honestly believes to have been a supreme charlatan. Those who have less of the Podmorian disposition naturally chafe somewhat under the microscopic analysis of the faults of the dead, and this is not allayed by the fact that the maker of the microscope at present most in use is so ungrateful a rascal as M. Solovyoff is, on his own showing. My colleague, Miss X., summarises the salient features of his book. Mr. Lane-Fox contributes an article which is a somewhat juster appreciation of the character of this remarkable woman, while Mr. Maitland recalls the story of the relationship between H. P. B. and Dr. Anna Kingsford, whose "Perfect Way" he naturally considers to be a much more authentic gospel than either "Isis Unveiled" or the "Secret Doctrine." After the reader has read all that these three have to say on Madame Blavatsky, and all that many others have said, the inexplicable personality of that remarkable woman, so intensely human and at the same time so extravagantly non-human, in many ways will continue to provoke curiosity and to baffle analysis. Meanwhile, despite her maggots, her work goes on.

I.—THE TESTIMONY OF SOLOVYOFF.

LAST quarter we brought Mr. Lillie's book, "Madame Blavatsky and Her Theosophy" before the notice of our readers. The present quarter has produced another book upon the same subject, of greater originality if not of greater importance.

The book, as we learn from the title-page, is *abridged and translated on behalf of the S.P.R. from the Russian of V. S. Solovyoff, by Walter Leaf, Litt.D.*; but it is something more than this. It contains a prefatory note by Professor Sidgwick on behalf of the Council for the Society for Psychical Research, which may perhaps be taken as expressing once more the attitude of that Society towards Theosophy in general and Madame Blavatsky in particular. It contains a Translator's Preface which, in a masterly way, sums up the evidence presented by M. Solovyoff and others, and points out the pattern formed by various threads which might otherwise appear merely as a tangled web. It contains, with unusual fairness, the reply of the advocate on the other side, and the counter-reply of the prosecution. It contains, finally, a particularly valuable appendix by Mr. Emmette Coleman, an American savant of some reputation, giving a summary of the conclusions of a laborious inquiry into the literary sources of Madame Blavatsky's "revelations."

SOLOVYOFF AS A BIOGRAPHER.

These additions contribute greatly to the importance of the work, for, truth to tell, M. Solovyoff's testimony does not inspire the reader with entire confidence in his personality. Our feeling that even H. P. B. may not be so black as he paints her is in proportion to our perception of the extent to which, in so doing, the artist blackens himself. His narrative introduces us to society to which, but for the charm of the narrative itself, one would prefer to remain a stranger; a society in which we have not only fraud, trickery, pretension, and profanity, but evil-speaking, lying, and slandering; on the one hand a false prophet, on the other a false sister and a false friend; a woman who passes off her own inventions as divine revelation, a man who has not even the school-boy's code of honour, "tell a lie and stick to it"; a subject whose biography stands in sore need of the charity that covers a multitude of sins, and a biographer so conscious of his duty "nought to extenuate," that one occasionally feels, in sharing his information, like a receiver of stolen goods.

If the testimony produced against Madame Blavatsky rested solely on M. Solovyoff, one would feel inclined to say, from internal evidence, that the book, entertaining as it is, should never have been published; but this is far from being the case. The responsibility is widely distributed. It is shared largely by Madame Blavatsky herself, whose letters are abundantly quoted, often *in extenso* by Madame Y.,whom we may,without indiscretion, speak of as her sister, Madame Jelihovsky; by M. Aksákoff, a Russian Psychical Researcher of high position and reputation; and in a lesser degree by others of experience and integrity—M. Richet, M. Baissac, Mr. Hodgson, &c., all of whom are quoted at first hand.

Indeed, whatever may be our personal feelings towards M. Solovyoff, as he reveals himself in this work, it is fair to remember that he is a gentleman of high position in Russian society and literature, and that the "Modern Priestess of Isis" was first published in 1892 in the leading magazine of Russia. Nor, though he fails to recognise his evident change of front, have we any right to blame him for his inconstancy towards the teachings of Madame Bla-

vatsky, for his was distinctly a case in which change meant advance. And if, by a not uncommon anachronism, he attributes to himself in 1884-6, the time of his intimacy with H. P. B., the knowledge of her character, distrust of her methods, and insight into her teachings, which were really a later development, we, at least, have no reason to complain of what adds many a realistic touch to what otherwise might have appeared a blurred and half-forgotten image.

H. P. B.'S SISTER AS A WITNESS.

Madame Jelihovsky, who naturally holds a brief for the other side, weakens her own cause considerably by her method of dealing with it. In the absence of any effective proof of the falsity of M. Solovyoff's alleged mis-statements, she resorts to the time-honoured system of "abusing the plaintiff's attorney," a course of treatment which he seems to have endured with as little inconvenience as the similar futile process of defamation of character known as "occult vengeance" inflicted upon him later. Indeed, Madame Jelihovsky is over and over again "caught out" in statements so singularly inaccurate (see pp. 32, 35, 213, 233, 333, 349, 351), that it is difficult to accept her evidence, except when endorsed by others. In the days of M. Solovyoff's intimacy with Madame Blavatsky, both Madame Jelihovsky and Miss X., an elderly friend of both sisters, were on very intimate terms with him, and (whatever we may think of his reading of the laws of hospitality and friendship) there is no doubt that for much of his evidence against H. P. B. he is indebted to these ladies.

Moreover, as M. Solovyoff has confined his narrative to events of which he had personal cognizance, and has not touched upon the delinquencies of the early part of H. P. B.'s life, of which indeed she herself makes ample confession, Madame Jelihovsky's personal abuse of M. Solovyoff is not only irrelevant, but unfair, and, as Mr. Leaf observes :—

> Whatever the nature of [his] offence, it was not in Madame Jelihovsky's eyes such as to prevent her from continuing on terms of intimate friendship with M. Solovyoff, and allowing him to be on an equally familiar footing with her unmarried daughters; he even married his second wife from her house.

And moreover, says Mr. Leaf :—

> I have endeavoured to examine M. Solovyoff's evid nce impartially on its own merits, but it must not be forgotten that it is the last stone on a cairn.

Much of M. Solovyoff's evidence consists of recollections of conversations which may or may not be correctly remembered and fairly transcribed, but—

> Those who have studied Mr. Hodgson's Report* will find in the Würzburg conversations only what they had already been taught to expect by overwhelming testimony with which M. Solovyoff had nothing to do.

Moreover, it seems unlikely that these conversations can be merely invented, as, in her Confession, Madame Blavatsky obviously refers to them in her reiterated cry of "You, *you* are driving me to desperation!" Another point which should be borne in mind is that this book—so M. Solovyoff tells us—was written in no spirit of vindictiveness, but that for six years he kept silence as to what he knew of Madame Blavatsky, and that his eight articles in *The Russian Messenger* were published in 1892 only in protest against the preposterous claims made in Russia on behalf of her sister by Madame Jelihovsky.

* "Proceedings of the Society for Psychical Research." To be had from the BORDERLAND Library.

H. P. B. AGAINST HERSELF.

However, incomparably the most important part of the evidence is that furnished by H. P. B. herself in her correspondence and written confessions, addressed to MM. Solovyoff and Aksákoff; documents which afford their own corroboration not only in matter but in style, and which have further, in many cases, been attested as genuine documents by M. Jules Baissac, sworn interpreter in the Paris Court of Appeal.

The Confession which Madame Blavatsky wrote to M. Solovyoff is, as she herself says, "a splendid case for the psychologists, for Richet & Co." As M. Richet appears to have derived very little satisfaction from his slight acquaintance with her in Paris, he should feel gratified to be borne in mind on so momentous an occasion. The obligation would have been even greater, if she had fulfilled the intention, which the confession expresses, of writing her true autobiography, "a treasure for science as well as for scandal. . . . I will show myself with a *reality* which will break many and will resound through all the world."

H. P. B. AS A SPIRITUALIST.

H. P. B.'s letters to M. Aksákoff belong to an earlier period of her history, and are produced in this volume mainly—as it seems—with the view of showing what value may be placed upon her statements. It is well known how not only Madame Blavatsky herself, but the Theosophists as a body, in her name, have definitely and distinctly repudiated any connection with spiritualism. Nevertheless, we find her writing in November, 1874, to M. Aksákoff from America :—

> I have now been a spiritist for more than ten years, and now all my life is devoted to the doctrine. I am struggling for it, and trying to consecrate to it every moment of my life. Were I rich I would spend all my money to the last farthing *pour la propagande de cette divine vérité*.

H. P. B. ON HER PAST HISTORY.

Here, as in the Confession, she acknowledges the character of her past.

> Whoever it was told you about me they told you the truth in essence, if not in detail. God only knows how I have suffered for my past. It is clearly my fate to gain no absolution upon earth. This past, like the brand of the curse of Cain, has pursued me all my life, and pursues me even here, in America, where I came to be far from it and from the people who knew me in my youth.

The acknowledgment is pathetic, and one feels, like her correspondent, M. Aksákoff, willing enough to forget what we may know of her miserable story. It is she herself, and her friends, who are responsible for keeping it alive. It must be a cowardly enemy who wantonly revives the history of a woman's shame. But the pretensions of herself and of her followers, the claims they have rested on the personal purity and dignity of her character, have made necessary (not the relation, that M. Solovyoff has mercifully spared us, but) the recognition of her wrong-doing.

THE ACQUAINTANCE WITH M. SOLOVYOFF.

The period covered by the narrative of M. Solovyoff is the years 1884 to 1886, a period when, he tells us, he was the only Russian who had any intimate knowledge of her career. He happened to be in Paris in May, 1884, and sought the acquaintance of the author of "From the Caves and Jungles of Hindostan," one of H. P. B.'s earlier works. He found her living in obscurity, striving, against many difficulties, to establish on a firm footing the Theosophical Society of Paris, a society which his later revelations

and the S.P.R. Report combined within a very few years to break up.

There is no mystery about the nature of their acquaintance, which seems to have been, from the very outset, self-interested on either side. M. Solovyoff wanted to learn "occult secrets," Madame Blavatsky wished for notices in the Russian press. Both were disappointed. M. Solovyoff declined, according to his own account, to believe in the phenomena, though in 1885 he writes to H. P. B. of having "convinced Richet of the reality of your personal power, and of the phenomena which proceed from you." At any rate he does not seem, despite her continued appeals, to have committed himself to any expression of opinion in the newspapers.

WAS H. P. B. A MEDIUM?

Many real students of Psychical Research, even among those who most repudiate the teachings of Madame Blavatsky and her followers, would not find it possible to go so far as M. Solovyoff, in asserting that Madame Blavatsky had absolutely no psychic gifts. Whatever a "medium" may be, many would acknowledge that, in spite of her conjuring tricks and her "muslin," she was in some sort a "medium." M. Solovyoff, however, though a believer in "hidden powers" and presentiments, and spiritual insight, found none of these in Madame Blavatsky. Her phenomena, he felt, were transparent frauds, her predictions were never fulfilled, her clairvoyance could never be verified. Nevertheless, he fully acknowledges that—

> There was within her a certain fascination, a kind of magnetism, which attracted to her with an irresistible force . . . This force, combined with a mental distortion, with a certain animal ignoring 'in life' of the difference between right and wrong, produced one of the most interesting and characteristic phenomena of the 19th century—the "Theosophical Society."

THE SOURCES OF THE REVELATION.

M. Solovyoff has a good deal that is interesting to tell us of Madame Blavatsky's reputed learning as exhibited more especially in "Isis Unveiled," which, though the text-book of the Theosophists, was practically written, we are told, under the auspices of the famous "Control," John King, the material being collected from such little known archæological and occult works as might be safely drawn upon without discovery by the average public.

Mr. Coleman has been more exact in his researches, and has found for us the precise proportions of the hotch-potch. It is now more than two years since he first published his analysis of "Isis Unveiled," and no attempt has been made by the Theosophists to disprove his statements.

> In "Isis Unveiled," published in 1877, I discovered some 2,000 passages copied from other books without proper credit. By careful analysis I found that in compiling "Isis" about 100 books were used. About 1,400 books are quoted from, and referred to, in this work; but from the 100 books which its author possessed, she copied everything in "Isis" taken from, and relating to, the other 1,300. There are in "Isis" about 2,100 quotations from, and references to, books that were copied at second-hand from books other than the originals, and of this number only about 140 are credited to the books from which Madame Blavatsky copied them at second-hand.

Mr. Coleman gives us a list of the passages plagiarised in "Isis," and has carried his investigations with like results into Madame Blavatsky's later productions.

We learn that he proposes to publish a work on the subject of the sources of Theosophist teachings. In provisional classification he alleges that "in its inception Theosophy was an off-shoot from Spiritualism. I find that its teachings upon some 267 points were copied from those of Spiritualism." Other sources are Eliphas Levi, Böhme, "The Cabbala," "The Perfect Way" (Kingsford and Maitland), "Gnosticism," &c.

It is all, in the present state of things, very instructive, and we have to thank Dr. Leaf for a work as interesting as a novel to the general reader, highly suggestive to the inquirer whether into Theosophy, Spiritualism, or Psychical Research, and undoubtedly "a splendid case for the psychologists, for Richet & Co."

X.

II.—AN APPRECIATION BY MR. LANE-FOX.

In two books, now before the public, "Madame Blavatsky and her Theosophy," by Mr. Lillie, and in "A Modern Priestess of Isis" (reviewed in the present number), references are made to certain events in which Mr. St. George Lane-Fox took an important share. It will be interesting to our readers to receive his version of the matter at first-hand. His account has especial reference to some letters, quoted by Mr. Lillie, in which Madame Blavatsky, writing from Paris, denounces the conduct of the Coulombs, and some members of the Board of Control, of whom Mr. Lane-Fox was one.

Briefly stated, my connection with the Coulomb exposure of Madame Blavatsky is as follows: In the early part of the year 1884 I was stopping at Bombay just before the departure for Europe of Madame Blavatsky and Colonel Olcott. Dr. Hartmann was also in Bombay at that time. I was then an ardent "Theosophist," having joined the Theosophical Society some time before in England. I fully believed that the movement, in its broad aspect, was great and good; I also believed in the honesty of the two founders, and I had most exaggerated ideas of the importance of their "mission." As to the alleged "Occult Phenomena," my attitude was one of simple faith, for my own previous investigations and experience had led me to believe that such abnormal manifestations of occult powers, though necessarily rare, were by no means impossible. Before sailing, Madame Blavatsky and Colonel Olcott asked me to act with Dr. Hartmann, Mr. Browne, Duān Bahadur Ragunath Rao, Judge Srinivas Rao, and Mr. T. Subba Rao, as a "Board of Control" to look after the affairs of the Society in India during their absence; and this I consented to do.

THE COULOMBS AND THEIR HOUSEKEEPING.

I should mention that Madame Blavatsky particularly cautioned me against Madame Coulomb, who was at that time acting as a kind of housekeeper at the Society's Head Quarters, at Adyar, Madras. "Madame Coulomb," she said, "is no true friend of the cause; get rid of her as soon as you can." Madame Blavatsky also urged me not to allow the Coulombs to waste the funds of the Society. In consequence of this I began at once (of course, with the concurrence of the rest of the Board) to institute various reforms and economies in the domestic arrangements at Head Quarters, which proved highly distasteful to Madame Coulomb, who soon showed by her conduct and conversation that her interest in the Society was anything but spiritual. She professed, however, that her conscience smote her, for she feared that Theosophy was opposed to Christianity. In vain I argued that in spirit they were identical, and that it was only the sectarian tendencies on both sides that were in opposition. Failing, however, to convince her, I finally asked her why, thinking as she did, she and her husband continued to remain members of the Society. To which she answered that they would gladly leave the place if they had an opportunity of so doing; but that they could not afford it, Madame Blavatsky being, she alleged, greatly in their debt. Whereupon Dr. Hartmann offered to give them letters of introduction to some friends of his in America, who would probably be able to find them remunerative employment; and I further proposed that we should pay their fare

out there. They answered that our terms were not "good enough," and demanded more money, threatening, at the same time, that unless they got it, they would expose Madame Blavatsky as a fraud. I at once said that we had nothing to fear from their threats; that our object was to investigate the truth, not to conceal it; and that, unless they took themselves off without further delay, we should have to evict them, which eventually we did.

THE ATTACK OF THE MISSIONARIES.

On their expulsion from the Society, the Coulombs proceeded to make terms with the *Madras Christian College Magazine* for the publication of a series of articles attacking Madame Blavatsky and the Society. In these articles it was stated that the Coulombs had, on their own confession, conspired with Madame Blavatsky in the fraudulent production of "Occult Phenomena." To what extent this story of the Coulombs is correct I am unable exactly to say; but of this there can be no doubt that they were manifestly untrustworthy witnesses; and that their motives for making the attack were of the lowest. It was no love of truth or justice that actuated them; they appealed for support to sectarian prejudice and hatred; and they traded on that vulgar superstition which assumes that all abnormal psychic phenomena are obviously impossible, and that it is only fools that could ever think them otherwise.

MADAME BLAVATSKY'S CHARACTER.

With regard to Madame Blavatsky's character, I maintain to this day that she had many noble qualities and aspirations; that in spite of numerous aberrations her purpose was in the main, lofty and benevolent. Her life presented many striking paradoxes, for she had but imperfectly broken loose from the bonds of conventional usage, thus losing its guidance and support without having previously gained the strength of character or purity of heart necessary to enable her to steer a clear course independently. By her strange experiences her mind had become unbalanced; while she was so imbued with the Eastern doctrine of the illusory nature of the phenomenal world, that she had brought herself to believe that a little deception, more or less, was a matter of no great consequence. I maintain, moreover, notwithstanding all that has been said to the contrary, that she was a "physical medium"; that she had to deal at times with psychic phenomena of an extraordinary kind, and she not infrequently fell a victim to an error of which she was fond of warning others, that of assuming all abnormal communications from an unseen world to be, of necessity, infallible revelations from on high. All these are considerations which make me pause before proceeding to judge her. I remember well a conversation I had with Mrs. Kingsford shortly before her death. I had been speaking somewhat harshly about Madame Blavatsky and her methods, whereupon Mrs. Kingsford said: "We must not condemn her, she is engaged upon a great work, and already she has been an immense service to mankind; her *life* may be far from perfect, but she is honestly seeking the *way*, and the way must be found before the life can be lived." The point, therefore, upon which I wish to insist is this, Madame Blavatsky's career as a spiritual teacher was a failure merely, not a living lie.

THE TALKING IMAGE OF URUR.

Let me add a few words about "The Talking Image of Urur," from which Mr. Lillie quotes largely in his book. I saw a good deal of Dr. Hartmann, both before and after I left the society—soon after the Coulomb business. I tried to persuade him that he ought properly to leave the society, as I had done. I pointed out that my faith in Madame Blavatsky as a *philosopher* had been completely shattered, and I could, therefore, no longer accept her as a *guide*. I pointed out that inasmuch as the society and Madame Blavatsky were inextricably mixed up, they must stand or fall together. Dr. Hartmann, however, said that, for his part, he should stick to the society, as he thought it might yet be redeemed and become a great power for good; and it was with this purpose in view that he was then writing the amusing satire from which you have quoted. When finished, "The Talking Image of Urur" was sent by the author to Madame Blavatsky, and, indeed, it is to her credit that she should have had the courage to publish it in *Lucifer*, a monthly magazine of which she was the editor and founder.

WHAT IS TO COME OF IT ALL?

The vagaries of the Theosophical Society have, no doubt, been instrumental in disgusting many earnest seekers after spiritual light; no doubt, too, that superficial thinkers have found in them additional reasons for proclaiming all spiritual inquiry, mischievous or futile; but I cannot help thinking that, in spite of all this, the work of the society and of its exposers, has done much to prepare the ground for a new movement with similar aims, which, let us hope, will be conducted by nobler and purer methods.

ST. GEORGE LANE-FOX.

III.—AN EXPLANATION BY MR. E. MAITLAND.

IN the last number of BORDERLAND, on p. 79, in a review of Mr. Lillie's book on Madame Blavatsky, Miss X. writes:—

Mr. Lillie considers with some detail the influence of Mme. B. upon Mrs. Kingsford, a fact—if fact it be—which certainly calls for explanation, for it would be difficult to conceive of two natures more entirely opposed, if we may accept the dictum 'by their fruits ye shall know them.' Beyond the fact that both held the teaching of vegetarianism (which, according to history, Mme. B. held in theory rather than in practice) there could surely have been little in common between a refined, cultivated, self-sacrificing, spiritually-minded English gentlewoman and Mme. B.

Then follows this quotation from Mr. Lillie:—

The Kiddle revelations disenchanted her, if disenchantment was necessary, and in 1884 we learn the cup was full. Anna Kingsford retired together with Mr. Maitland, Mr. Stainton Moses, Mr. Massey, in fact the greater portion of the intelligent members of the society. They had long argued that whether there were Mahatmas or no, it was desirable to support a society in touch with the real occultism of India.

THE RELATIONS BETWEEN MRS. KINGSFORD AND H. P. B.

My purpose in this article is to give the explanation which, as the reviewer remarks, "is certainly called for of the fact—if fact it be—of Mme. B.'s influence upon Mrs. Kingsford." The explanation, as will be seen, is one that does credit to the percipience which leads Miss X. to distrust the allegation, and also to the frankness with which she avows her distrust. For nothing could be more opposed to the truth, although Mr. Lillie reiterates it in yet more emphatic terms, and even includes myself among the victims of the glamour. For he speaks of Mme. B. as having "obtained subjection over minds like those of Mr. Maitland," &c., and "vanquished Dr. Anna Kingsford" (p. 118). And he even undertakes to reveal what he calls "the secret of Mme. B.'s influence over genuine mystics like Anna Kingsford" (p. 133), by ascribing it to the latter having been previously "saturated with the teachings of Boehme and the old mystics" (p. 156) such as the Neoplatonists, Madame Guyon, &c.

I write, without a particle of feeling against Mr. Lillie, for I know him to be altogether friendly to my late colleague and myself, and even while inadvertently misrecounting her history, he writes of her in a most reverential tone. I must, however, express my conviction that he would have been saved from his errors by a more careful reading of the records which he cites, especially my recent little volume, "The Story of the New Gospel of Interpretation," which shows that we had no relations whatever with Mme. B.

until nearly ten years after the commencement of the collaboration, of which our book was the result.

MRS. KINGSFORD AND THE T. S.

Our connection with her and her society came about in this way: In the summer of 1881 we delivered, in London, the series of lectures which, in the following winter, were published under the title of *The Perfect Way*. They represented the results obtained by us during some six years passed in an intense endeavour, by means of efforts purely intellectual and intuitional, to discover the actual nature of existence as discerned from the innermost and highest spheres of the consciousness, believing that thus, and thus only, could the great secret be solved, and the world's supreme need—the need for a perfect doctrine of existence and rule of life—be supplied. We were neither spiritualists nor materialists, but simply idealists.

THE AGE AND ITS TENDENCIES.

We ourselves were absolutely without prepossession for any form or system of religious belief; all such questions were, for us, open questions; and it was as freethinkers in the most absolute sense that we sought to discover at first hand, by actual direct introvision, the nature of Being, a dominant motive being the hope of finding it such that, when known, it would above all else render impossible the practice, which we regarded as the culmination of abominations, the practice of vivisection. For in that we saw a deliberate conspiracy on the part of the powers of evil to demonise the race. It was thus not only the animals, but humanity itself, that we sought to rescue.

Meanwhile various prophecies, Biblical and others, were brought to our notice, indicating the year 1881 as the date of some event which was to prove the deathblow to the world's materialistic system, and be in such mystical sense "the end of the world," meaning primarily of the world, or worldliness, in the Church, by respiritualising the mysteries it had materialised. And it was accordingly in that year that we were sent to London to formulate and promulgate our results, which was duly done in *The Perfect Way* as the first instalment.

THE T. S. IN LONDON.

Arrived there, we found a small branch society of a larger body; the T. S. having for its object a work somewhat corresponding to our own, in that while we had been charged with the restoration of the Western or Christian Theosophy, it had undertaken the exposition of the Eastern or Buddhist Theosophy. And recognising, as we did, the prophesied time as having come for the unsealing of the world's Bibles, we were predisposed to welcome such reinforcement, considering that the Bibles of the East were equally included with those of the West in the prophecies in question.

ISIS UNVEILED.

But on referring to the then principal text-book of the T. S., Mme. B.'s "Isis Unveiled," while we recognised it as an industrious compilation of extracts from a multitude of writings of varying values on mystical and occult subjects, we could recognise it neither as representing any new revelation, nor as written in a spirit compatible with such revelation, the spiritual and the divine being conspicuous by their absence.

DIFFICULTIES ABOUT THE MASTERS.

Notwithstanding the high regard in which we held sundry members of the English T. S., we hesitated long before accepting their invitation to us to join them as their president and vice-president, partly through apprehension lest our work came to be ascribed to their "Masters," and partly through dislike of much that we heard respecting their leaders and their methods. And when at length we joined them, it was on the understanding that we should retain absolute independence of judgment and action, as regarded both the teaching and the personality of the alleged "Masters," and simply exchange knowledges with them, acknowledging no authority but the understanding, and submitting everything received to free criticism. Our terms were accepted; but we had no sooner begun to exercise our new functions than Mr. Sinnett returned to England to publish the "Esoteric Buddhism," which he insisted on as faithfully representing the teaching of "the Masters."

WITHDRAWAL FROM THE T. S.

And it was our refusal to accept the teaching of this book, either as coming from persons such as the "Masters" were said to be, or as containing a sound and logical doctrine, that led to the breach which ended in our withdrawal from the Society. For so far from its philosophy being spiritual, as we had been led by the recognition of our book in the *Theosophist* to suppose it would be, and so far from rendering a rational account of the universe, it denied altogether an original, self-subsistent consciousness in favour of an absolute non-consciousness as the source of existence, affirming matter and motion to be the sole real entities.

MR. SINNETT'S REPLY.

And the only reply to our objections was the positive declaration that such was, indeed, the teaching received from the Masters, who as "Mahatmas," or divinised men, must know infallibly. And our suggestion that even granting such a source for it, he might have misunderstood them and perverted their doctrine, just as the Christian theosophy had been perverted by its sacerdotal formulators into the accepted orthodoxy, by giving material applications to doctrines really spiritual, to their conversion into gross idolatory—was vehemently repelled.

THE DIVISION IN THE CAMP.

For the better vindication of our position and the instruction of the members, we printed the statement of our objections to which Mr. Lillie seems to refer on p. 157. This was referred to the headquarters in India for reply, which duly came, also in print, and was written jointly by Mme. B. and her chief ally, Subba Rao. It defended "Esoteric Buddhism" without reserve; but we had no difficulty in convicting it of being as much in the wrong as was that book itself, as we showed in another printed pamphlet. At length the division in the London Lodge, as the English branch was now called, became so pronounced as to threaten its existence, and Mme. B. and Col. Olcott accordingly resolved to come to England to compose the differences, and if possible to prevent us from resigning.

REASONS FOR LEAVING THE SOCIETY.

Meanwhile, we ourselves were only desirous of quitting a body which, after inviting us to join it on the strength of our possession of the knowledge which they desired, not only turned a deaf ear to that knowledge, but insisted on teaching diametrically opposed to it, and this on the strength of its alleged derivation from the very Masters who had recognised our work, and recommended the Society to procure our adhesion. But we were resolved not to quit so long as there was a prospect of our saving the Society from the fatal errors to which it was assenting. But the impossibility of a reconciliation became more and more apparent; and this it was,

and not as Mr. Lillie says, "our disenchantment" by the "Kiddle" or any other allegations of trickery, that led to our withdrawal. Indeed, it was not until some months later that these allegations came to a definite issue through the action of the Society for Psychical Research, previously to which they were too vague and unsubstantiated to be made the ground of action on our part.

ACQUAINTANCE WITH H. P. B.

And when, as subsequently happened, Mme B. made our acquaintance for herself, and no longer saw us through the eyes of our opponents in the London Lodge, she became as friendly as she had before been hostile, and frankly admitted that she had known all the time that we were in the right, and it was as much as she and Subha Rao could do to make a plausible defence for Mr. Sinnett, but as he represented them, they were bound to support him ; but now that the secret doctrine was concerned, it was necessary to tell the truth.

WHY DO NOT MEN FOLLOW "THE PERFECT WAY"?

A concluding word in explanation of the fact that while the T. S. has won a world-wide notoriety, and numbers thousands of open adherents, a work at once so stupendous and so divine as that committed to us, is as yet unknown to the general public, and finds recognition only in certain select circles. The reasons are manifold and somewhat recondite. One is that the teachings of the T. S. are intellectual rather than spiritual, and appeal, therefore, to a far larger audience ; so few persons comparatively being sufficiently unfolded in their spiritual nature as to be able to appreciate them. Another, is that, although advertised in the public press at minor cost to their writers, our books have been rigidly boycotted, even by that section of the press which is specially devoted to the spiritual movement of the age. The reason for that treatment is not far to seek. Of that press one half is inveterately sadducean, and the other half inveterately sacerdotal, and fast bound to traditions which make the word of God, as revealed through the pure intuition—the faculty which makes the prophet—of none effect.

PROGRESS OF THE TEACHING.

Nevertheless, despite this conspiracy of silence, the New Gospel of Interpretation is steadily and surely making its way in the most influential of all quarters, by permeating the most serious and percipient minds of the time in the various leading religious bodies. Thus the movement, which in the Roman church is declared to be proceeding "at a rate so rapid as to be revolutionary," and has evoked from the Pope an encyclical letter in sanction of it, and calling on his clergy to restudy the scriptures by the light of the ancient esoteric philosophy—is admitted by persons in a position to know to derive its impulsion and sustenance from the books represented by this Society. It is the same in many other communions. Scarcely a week passes without some member, cleric or lay, of the Anglican and other organisations avowing their firm conviction and high satisfaction that at length they have an interpretation given of their doctrines of religion, a scientific statement hitherto sought in vain, readily comprehensible by the understanding, and making clear and inexpugnable all that before was dark and inscrutable. And those who are the most conversant with the elements of the problems concerned, are the most keen in their appreciation of the solutions.

EDWARD MAITLAND.

XVII.—BOOKS ABOUT BORDERLAND.

CATHERINE OF SIENA.*

THE third edition of Mrs. Butler's life of Catherine of Siena chiefly calls for notice here on account of the remarkable tribute paid by Mr. Gladstone to Mrs. Butler's method of dealing with those who scoff at St. Catherine's visions. The visions of St. Catherine, and not of St. Catherine alone, but those of innumerable saints in all ages, have been and are subjected by the sceptic to exactly the same treatment meted out to communications which are received every day from "the other side." The visions of St. Catherine and the messages of the mediums alike reach us from Borderland. The value of the vision may be immeasurably superior to the message of the medium, but they are alike in their origin, both reach us of the material physical plane from a region which is not within range of the ordinary senses. Anything, therefore, that is said in vindication of visions can be used to defend the study of the messages of mediums and all other communications which reach us from over the border.

Mr. Gladstone, in a brief note published as the preface to the first edition, says that he has been reading Mrs. Butler's book with intense interest, and then proceeds, "It is evident that she is on the level of her subject, and it is a very high level. To say this is virtually saying all. Her reply (by anticipation) to those who scoff down the vision is, I think, admirable." After such a high encomium from such an illustrious authority, we turn with interest to see how Mrs. Butler deals with the subject. First as to the visions themselves. There is no need to describe in detail their nature and their scope. Like all the greater saints, St. Catherine, who died at the early age of thirty-three, was sustained through the troubles of her life by visions of things not seen by mortal eyes. She constantly asserted that the sudden and almost miraculous ease with which she acquired learning without either pastor or tutor was due to a direct revelation from on high. When the visions commenced she did not know how to read. She learned with such rapidity that her friends declared that the angel Gabriel himself had come down to her with a spelling-book and taught her. Even she herself says, "Nothing that I have learned concerning God and our salvation was taught me by men. It was our Master, the Lord Jesus Christ who revealed it to me by inspiration." The most famous vision which she had was that which has been the favourite theme of many a painter, namely, the mystical marriage of St. Catherine with our Lord. Mrs. Butler says:—

> Catherine's own account of this dream or vision which she had is very simple. She saw her Saviour approach and place on her finger a ring, on which blazed a diamond of unearthly purity and beauty. He had said to her, "I, thy Creator and Redeemer, espouse thee in faith and love. Preserve this token in purity, until we celebrate in the presence of the Father the eternal nuptials of the Lamb. Daughter, now acquit thyself courageously; perform with a dauntless spirit the works which my providence will assign to thee; thou shalt triumph over all enemies." She had been long and intently dwelling upon the words spoken by our Lord to his disciples. "With desire have I desired to eat this Passover with you"; and she had realised in all its extent and meaning what she had given up in order to be more entirely the servant of God and of humanity.

This assuredly was presumptuous enough if visions of this kind may be regarded as presumptuous. It is certainly much more audacious than anything which is to be found in the contemporary chronicles of Borderland. Now, what is the way in which Mrs. Butler deals with this vision, and others hardly less remarkable? The passage which Mr. Gladstone found so admirable is to be found on pages 37 to 39. Mrs. Butler begins by speaking of that great secret of Catherine's spiritual life, the constant converse of her soul with God. She notes that Catherine is always saying, "The Lord said to me," "He told me to act so," "And while I was praying my Saviour showed me the meaning of this and spoke thus to me." Mrs. Butler says she will neither attempt to explain nor to alter these simple forms of speech. Then she proceeds:—

> It is not for us to limit the possibilities of the communications and revelations which the Eternal may please to make to a soul which continually waits upon him. If you are disposed to doubt the fact of these communications from God, or to think that Catherine only fancied such and such things, and attributed these fancies to a divine source, then I would give you one word of advice and one only. Go you and make these attempts to live a life of prayer such as she lived, and then, and not till then, will you be in a position which will give you any shadow of right, or any power to judge of this soul's dealings with God. But observe that a brief or fitful effort will not suffice to place you in this position; you must persevere long in the difficult path of divine research; you must bring to the task the sustained self-denial and untiring diligence which some men bring to the pursuit of discovery in natural science. Let us imagine a person who had never seen a telescope, and who was profoundly ignorant of the most elementary laws which govern the motions of the planets; and suppose this person to have stepped between Newton and the stars, and declared, "Philosopher, I do not believe what you tell me of the wonderful action of these heavenly bodies; I believe you to be deceiving yourself; I have not tried any such experiments as you have tried; and I do not believe that any such experiments can conduct to any such results as you speak of, even if any such experiments can be made. The whole thing is beyond the range and scope of my whole experience, and I cannot conceive how it can be true. In fact, I deny it." Such a person would be pronounced unscientific, at least; perhaps he might justly be called a fool. Not less unscientific is he, who never having used the means for the discovery of spiritual truth, and being profoundly ignorant of the most elementary laws which must be understood and followed in order to arrive at such truth, declares that he does not believe that there is a God, or does not believe that any communication can be established between a creature and his Creator, and attributes to fancy and delusion all that experimental philosophers in divine things have told us they have found and seen. Perhaps it might not be unjust to apply a stronger word than unscientific also to such a one. The science of which Catherine was a devotee is, let it be remembered, pre-eminently an experimental science. For, many, however, it is needless that I should speak thus; nor will I attempt any explanation or apology for the manner in which our saint constantly speaks of that which the natural eye hath not seen, nor the ear heard, but which God has at all times revealed to them that persistently seek him. Those who have any experience of real prayer, know full well that in the pause of the soul before God, after it has uttered its complaint, made known its desires or sought guidance in perplexity, there comes the clearer vision of duty, and the still small voice of guidance is heard rectifying the judgment strengthening the resolve, and consoling the spirit; they know that this influence external to us, and yet within us gently and forcibly moves us, deals with us, speaks with us in fine. Prayer cannot be truly called commu-

* "Catherine of Siena." A Biography by Mrs. Josephine E. Butler. Third Edition. Horace Marshall & Son

nion, if the only voice heard be the voice of the pleader. Be still, be silent, then, if you are disposed to object. If you have not heard that voice of God speaking within you, it is because you have not yet pleaded enough with him; it is because you have not yet considered or acted in this matter in a truly scientific manner.

Now every word which Mrs. Butler says concerning the experimental character of the devotional science is equally true concerning psychical research. Catherine aspired boldly to the highest. Multitudes of others who are not saints, and who have not the lofty soul which enabled St. Catherine to enter into communion with the Divine, are nevertheless able to enter into communication with earthly intelligences far lower down in the scale of creation. Whether in extraordinary cases the communication is with the infinite Holy One, or whether the communication is with earth-bound spirits whose talk is foolishness, the same general principle is good for all. It is not for those who have never taken the trouble to communicate with those "on the other side" insolently to dismiss as impossible the communications which, as a matter of fact, are of constant occurrence. There is all the more need of calling attention to this because Mrs. Butler herself does not always bear in mind that the doctrine which she lays down is exceedingly broad, and is capable of justifying many things to which she sometimes has shown but scant mercy.

MRS. BESANT'S LECTURES IN INDIA.*

FOUR lectures delivered by Mrs. Besant while in India, in December, 1893, lie before us. They are: The building of the Kosmos in relation to (1) Sound and (2) Fire; Yoga; Symbolism.

Mrs. Besant takes Sound as her starting-point in dealing with the building of the Kosmos, saying: "The very word Logos implies the Builder, inasmuch as the uttered sound is the Great Builder of all manifested forms."

I cannot at the very outset deal with the question according to Science as it is understood in Europe, because Science does not, in Europe, deal with the beginning of things. It only deals with manifestation after it has reached a certain point.

She quotes the Vishnu Purana as showing that, when the material universe is being generated, Akasha is the first to be produced, and of Akasha the characteristic is sound. Afterwards comes Air, the Great Breath which gives motion to the Akasha.

In these you have sound, and then touch, which is the second sense, and from sound and touch—your very Akasha and Air—you have Fire generated, for which this friction between Breath and Akasha is necessary, and that is the Electricity, without which no further growth can be.

The statement that touch is a secondary and not the primary sense will evoke a smile from Western scientists. Nevertheless, Mrs. Besant, as is her wont, develops her theory so lucidly, and quotes so effectively the latest scientific researches regarding sound waves, that even crass Materialists may read this lecture with interest—notwithstanding her serious error regarding the result of Mrs. Watts-Hughes' experiments. In her summing-up, at the close of this lecture, she gives a reason for uttering mantras which will certainly be new to some, and which is here quoted in part:—

THE POWER OF SOUND.

The great Breath, which is purity, goes forth in rhythmical vibrations, and all that is one with that rhythm is essentially pure, and, therefore, harmonious. But when the great Breath, working on Matter, finds friction, then it is that impurity is set up, and if man in his own atmosphere . . . . is impure, that is, inharmonious, then to sound the name of the Supreme under those circumstances is to invite his own destruction, his own disintegration. . . . What, then, can he do but destroy that which has nothing in common with the divine harmony? And this is true, not only of the sacred Word, but of the mantra that is used to build. Why is it . . . . that when a new life is to be builded within the womb of the mother, mantras are repeated? Why? In order that their building forces may work on the growing life, and that it may be thrown into harmonious vibrations, so that that which shall be born may be worthy to be the habitation of a noble Soul. . . . . When the Spirit is coming towards its human birth, it is necessary that these forces of Religion should surround it, and help in the building of its earthly home. And so also with sacred Sound the new-born life is welcomed in its very incoming into this world of manifestation; that the sacred harmony may surround it, and give it the impulse in the birth hour, which shall send it on towards harmonious development. Step by step this harmony is to mould the growing life, and when the time comes that the Spirit can work more directly on the physical body, you mark it by the ceremony of initiation, which gives to the child the mantra which is to be the key-note of the future life. . . . . Here comes in this great preserving power of Sound; so that whenever that life is in danger this Sound may protect; whenever that life is threatened by visible or invisible menace, that murmur of the muttered mantra may come between it and the danger, making around it waves of harmony, from which every evil thing shall be thrown back by the force of the vibrations. . . . . And so onward again right through life to the death hour. . . . . When the death hour has come, and the Spirit must pass onwards into other regions of the universe, the chanted mantram accompanies it. . . . . So to the very threshold of Devaloka, Sound accompanies it, until it passes into that Loka where the chants of the Devas shall ever surround it in its sojourning with an ocean of harmony . . . . till the word comes to go backward to the earth.

A beautiful theory, and attractively presented; but plain, unassuming, material science, I fear, would sniff at the above explanation, and simply remark: "Hypnotism," "Auto-suggestion," &c., and would add that it is the idea and not the uttered sound of the mantram that proved efficacious, and that a "sacred food" or a "sacred sight" would do equally as well as a "sacred sound."

THE POWER OF FIRE.

The lecture on Fire has much to say of the fiery whirlwind of sparks, some of whom,

are, as it were, living flames—conscious and intelligent; out into this manifesting universe which is building they come as Devas. They are Intelligences which have reached a high point of spiritual development, and are far less bounded than the men who are to come into existence later.

This "fiery whirlwind" obtains in Materialistic Science, too, but there it is the assumed working out of the nebular hypothesis. Western Science does not start with a multitude of gods, but with lowly forms which evolve upwards, whereas Theosophy for ever harps upon the descent of godlike beings into matter. For the present, therefore, an irreconcilable difference exists between the two.

* "The Building of the Kosmos, and other Lectures." Delivered at the Eighteenth Annual Convention of the Theosophical Society at Adyar, Madras, December, 1893. By Annie Besant. London: Theosophical Publishing Society; New York: *The Path*; Madras: Theosophical Society, Adyar. 1894.

THE LANGUAGE OF COLOUR.

A curious proposition advanced in this lecture is, that "when you want to communicate with the lower Devas you must speak in colour and not in verbal language"; for "what speech is in the physical world, colour is in the astral world. Many subjective experiences of clairvoyants, indeed, indicate that in the unseen world, colours may at times be used instead of words to express very subtle differences of thought. Mrs. Besant refers to the fact that some of the ancient books in Egypt were written in colours, so that while the outsider read the written forms, the initiate read the meaning of the colours in which the forms were written. "It is a significant thing," she adds, "that whenever a Sacred Book was ordered to be transcribed, if the colours were in any way altered, the transcriber was punished with death."

The lecture on Yoga is a very practical, sensible discourse on the psychic training understood by that term, and is well worth reading by any one who plans to enter that path.

SYMBOLISM.

In the lecture on Symbolism, Mrs. Besant shows the value of religious symbols in making one and the same religion sufficiently elastic to fit the mind of the ignorant and the mind of the philosopher. As is usual with Theosophists, however, she attempts to show that the phallic meaning of such symbols as the cross in a circle is due to a comparatively late degradation of human thought, and that these symbols originally had a religious, abstract meaning, not at all connected with sex; whereas the opinion of most—indeed I think all—scholars who have made a special study of ancient Nature Worship is, that such symbols held the phallic meaning at the very start, and that the mystical, religious, abstract interpretations were read into them by later generations, when nature-religion had degenerated from its primitive simplicity.

This lecture concludes with an earnest and thrilling appeal to her Brahman listeners to be worthy wearers of the triple thread—that thread which "means that the man who wears the thread has gained control over body, speech and mind." In this appeal, I think, will be found the refutation of the absurd report that Mrs. Besant had become a convert to Hinduism. Speaking of the symbolism of the triple thread, she says:

> It conveys to the eye that sees it the idea of a man of perfect self-control, whose body can never betray him, and whose senses can never conquer him; whose speech can never soil or hurt one ear on which it falls; whose speech will be self-controlled, used only when there is something to be said which is worth saying, never used for an unkind word, for the Brahman is the friend of all creatures, and his speech must always help and must never wound. And not only does it symbolise the man thus controlled in body and speech, but also it implies that control of the mind has been achieved, and that the mind is held by the grip of the triple cord with its knots upon it, so that it may serve as a helper to the highest that is in him, and be used for the service of men to whom the Brahman belongs. For the Brahman has no right of existence for himself; he lives for the people, and not for himself. If he lives for himself he is not a true Brahman. . . . Whenever I see the thread, I think to myself whether it is a reality or not—does it represent a truth, or is it only the survival of an ancient custom which has become the worst of blasphemies? . . . . I give outward recognition to that caste which ought to manifest the holiness of the Brahman. That is why I say that if India is to be regenerated, it must come from this caste that symbolises her past, and, therefore, has in it the promise of her future, no matter what it may be to-day; that is why, when I am asked to initiate reforms, I answer: "Let me serve you with suggestion, with help, if you will, but let the leadership in reform belong to the spiritual caste which has the right of leadership, so that in coming it may come without destruction, without shivering the very foundation on which the future life of the people is to be builded. . . . . What shall I say to you, my Brahman brothers, you whom I ought to be able to address as fathers? If I cannot do so, it is because I know in many things more than you do; I, an outcaste, who ought to sit at your feet as your pupil, cannot do so, because you have not the knowledge to give me which the pupil has a right to claim from the teacher if he bows down before him. I appeal to you—you of the spiritual caste—to uphold it, and to recognise its present degradation. . . . . Let us then begin the work of reformation and from generation to generation we shall work until India shall rise step after step, and we shall place her again where she ought to be, and where in truth she always is—at the feet of the Great Gods.

LUXET.

THE EVIL EYE.*

THIS is a very valuable and interesting book, which has, to its praise be it spoken, a copious index. It is a record of facts gathered from many sources during many years. The author tells us that long ago he became aware that the belief in personal evil influence was not only prevalent, but almost universal. Every obscure ailment, and every inexplicable misfortune among country folk, is always considered to be a wished thing, and as he has always counted among his acquaintances, ever since he can remember, one or more persons who were witchfinders by profession, he naturally took a keen interest in the subject. Somersetshire seems to be a hotbed of such superstitions, and, starting from a study of the peculiarities of a local dialect, he was led on to the examination of the whole subject of the evil eye. Hence this book, a volume of nearly five hundred pages, copiously illustrated, and displaying an immense amount of reading, and no little research both at home and abroad. It would be easy to compile from it half-a-dozen articles on as many superstitions, but at present I will confine myself to a mere description of its contents. It is divided into twelve chapters, beginning with Sympathetic Magic, and ending with a chapter on Spitting, Incantation, and other Protective Acts. We have a chapter on Totems and Tree Worship, and another on Symbols and Amulets. The fifth chapter is devoted to the protective value of Medusa's head. The sixth chapter deals with Horns and Horseshoes; the seventh with Touch, Hands, and Gestures; the eighth chiefly with the Cross and its origin; the ninth with the Hand as used in Saceradotal Benediction; the tenth with the Sprig of Rue. Then we have a chapter on Cabalistic Writing and Magic Formulas, and the book is brought to a close with a dissertation on Pixies and Appendices on Divination. The book is useful as an *omnium gatherum* of all kinds of superstitions, rather than as a treatise on the multifarious subjects with which it deals. It is the product of much labour, but it is as difficult to read through as a dictionary.

THE GOSPEL OF HEALTH.†

THE present work comes before us with, so to speak, a good letter of introduction, one which is so constantly

* "The Evil Eye: An Account of this ancient and widespread Superstition." By Frederick Thomas Elworthy. John Murray.

† "The True Science of Living. The New Gospel of Health. Practical and Physiological." Story of an Evolution of Natural Law in the Cure of Disease. For Physicians and Laymen. How the Sick get Well—How the Well get Sick. Alcoholics freshly considered. By Edward Hooker Dewey, M.D. Introduction by Rev. George F. Pentecost, D.D., Norwich, Conn: U.S.A. 1895.

wanting in books of the kind as to prejudice many against the entire question. The book is by a physician, so that his theories, whatever their inherent value, have at least the advantage of being reduced to experiment, and are not the mere guess-work of the amateur.

It has the further advantage of the imprimatur not only of a doctor of medicine, but also of a doctor of divinity, and one whose interest in such subjects is well-known in the United States, so that one hopes that it is entirely unnecessary to be on the watch for the quackery of *ignorance*, either moral or physical.

The book deals with subjects and with points of view which have been handled experimentally, for but a very short time, so that while we can criticise the methods of our author, it would be as yet impossible, scientifically, to judge of his conclusions. The whole question is, as yet, like other recent Gospels of Health, a matter for individual experiment.

A great number of cases are quoted, many of which are of very great interest, and Dr. Pentecost, who writes the preliminary chapter, is himself a disciple of Dr. Dewey's methods. The whole question at issue—how to get well—turns, we are told, on the question of eating and drinking.

"Take away food from a sick man's stomach, and you have begun, not to starve the sick man, but the disease." True, a dose of gruel, thin and not sweetened, is, so certain school-matrons aver, an excellent remedy for malingering school-boys, who had counted on jelly and beef-tea, and there are times also when the invalid resents being "pressed to eat"; but there are few practitioners of experience who will not own that there are many cases in which the cook is of more consequence than the dispenser.

In the next place, we are told to give up our breakfasts. Some of us could do that without much difficulty, but as busy people cannot always spare time to make much ceremony of lunch, it would probably end in the further apotheosis of afternoon-tea, from which a whole company of medical missionaries are seeking to deliver us!

Dr. Dewey considers his question from various special points of view, and addresses chapters to "his enslaved friends," the victims of chronic alcoholism, to the railway men, to school directors, to brain workers, to the clergy, to the aged; finally, to physicians. A great deal of the book is sound common-sense. It is for the careful reader to determine how far that can be said of the whole.

X.

MINOR NOTICES.

Palmistry Text-Books.

READERS of Zoë's "Handbook of Palmistry"* will be interested to know that a new edition has been published with illustrations.

We have also received a little work on Indian Palmistry† which bases the "Science" on Astrology, and goes so far as to apply the deductions to marks on the forehead and on the soles of the feet. The writer points out many details in which she differs from other "chiromancers," but her manner of interpreting the Bible (p. vii.) does not greatly inspire confidence in her reading or judgment.

* "Zoë's Lessons on Scientific Palmistry." Illustrated and Enlarged 5th edition. Simpkin, Marshall & Co.

† "Indian Palmistry." By Mrs. J. B. Dale. Theosophical Publishing Society. 1895. 1s. net.

Spook Ballads.*

A WHOLE book of verse devoted to ghosts is "a large order." The fun in them is not of a very original kind, but it is good-humoured and light-hearted, and they are better than most popular verse as to rhyme and metre. One does not want to read 250 pages of fun about ghosts, however good, right off, and the book is adapted for an idle half hour rather than for serious study. Perhaps an admixture of subjects would have made it more acceptable. The illustrations are really clever—more witty perhaps than the verses—and range from broad farce to charming little head and tail-pieces that are graceful and suggestive.

Buddhist Teachings in Christianity.†

WE have also received an interesting, though somewhat curious little book which offers instruction in Christianity from an Indian standpoint. Certainly the Indian has as much right to teach us Christianity as we have to teach him Buddhism, and it is to be hoped that the recent Anglo Theosophist missionaries to India were as well in tune with those whom they professed to teach as is A. K. G. with the thoughtful English reader. We learn from our Bibles and from the examples of the Saints how very much we may cultivate the Inner Life by means of meditation. At the same time we know how much more perfectly and continuously this has been done in the East than in the West. "Greater is he that ruleth his spirit," said the Wise Man, "than he that taketh a city."

"Yoga," says our author, "teaches us *how* to conquer the spirit. As Number gives a *language* common to all sciences, so Yoga gives a *method* common to all religions; but it is most ably set forth in the eastern religions. Yoga is a peculiar practice of meditation, or the highest and purest form of prayer.

A Romance of Life and Death.‡

MR. FRANKFORT MOORE'S story bears upon the relation of body and soul, and as such takes its place among Borderland books, and is well worth reading. He tells in the first part of a man of modern science who, under special circumstances, learnt the secrets of the priests of Hevoth, the descendants of the Sons of God and the Daughters of Men. The second part relates the use he made of his knowledge of the secret of life after his return to England; of his success and of his failure. The book is, as its writer says, "a romance," but it is one full of suggestion, and of deeper thoughts than appear on the surface.

Sita, and other Poems.§

MRS. AYLMER GOWING has given us so many articles and stories on Borderland subjects, that one instinctively looks for some psychical element in her new volume of poems. In such poems as "The Glacier Bed," "The City of Silence," and in some of the pleasantly rhythmical group of sonnets, we find the power of reading between the lines of the page of life which denotes the faculty of intuition. Mrs. Gowing's poems will be specially welcome to those who recite; the story they tell is direct, dramatic and always on the side of truth and goodness.

X.

* "The Spook Ballads." By Wm. Theodore Parkes, Author of "The Barney Bradey Brochures." Illustrated by the Author. Simpkin, Marshall & Co. 1895.

† "The Yoga of Christ, or the Science of the Soul." Written down by A. K. G. Theosophical Publishing Company. 1894. Price 2s.

‡ "The Secret of the Court. A Romance of Life and Death." By Frankfort Moore. Hutchinson & Co., 34, Paternoster Row.

§ "Sita, and Other Poems, mostly adapted for recitation." By Mrs. Aylmer Gowing. Elliot Stock, 1895. Price 3s. 6d.

XVIII.—OUR CIRCLES AND MEMBERS.

SPECIAL NOTICE.

Members of Circles are requested to send any alteration of name, address, or grouping, to "BORDERLAND" EDITOR, 18, PALL MALL EAST, and to be very careful to write *legibly*.

In all communications Circle Members are requested to quote their number.

In response to suggestion from many Circle Members, we have furnished in Borderland VII a list, *geographically* arranged in order that those living in the same neighbourhood may communicate with each other without difficulty, if inclined to do so.

Those to whom such facility is not welcome, have, we assume, shielded themselves by the anonymity of number only. The utmost care has been taken to respect the wishes of our correspondents upon this point.

Circle Members who joined before last June are reminded that their subscriptions for 1895 *are now due.*

PRIVILEGES OF CIRCLE MEMBERS.

1. Free use of the BORDERLAND Library.

2. The opportunity of making one test in character reading, by hand-writing or psychometry, or palmistry from cast or photograph, or of receiving an astrological horoscope. (See BORDERLAND II.)

Forms can be had on application to 18, Pall Mall East.

RESPONSIBILITIES OF CIRCLE MEMBERS.

It is expected that Circle Members will do their utmost to assist in inquiry and investigation, especially in regard to the subject under study by the special Circle of Inquiry they have selected.

They are invited to contribute any personal experiences (in confidence, if preferred); to give information as to addresses and powers of mediums, &c.; to call attention to any matters of interest which come under their notice; to forward newspaper cuttings; to act, if inclined, as local secretaries, or to investigate phenomena in their own neighbourhood; and to correspond with the Editors, 18, Pall Mall East, S.W., on any of these points. We shall also be glad to advise on their own experiments, or to direct their selection of books for reading. The object of the Circles is to unite, for purposes of investigation, those having a common interest.

ADDITIONS TO LIBRARY.

[Subscribers to BORDERLAND who do not care for the responsibility of becoming Circle Members, and thus binding themselves to give us such information and assistance as is in their power, are permitted to have the use of the Library on payment of a fee of 5s. Lists of books can be had on application to "Librarian," BORDERLAND, 18, Pall Mall East, S.W.]

Astrology:

The Principles of Astrological Geomancy, by *Franz Hartmann, M.D.*
The Astrologer's Ready Reckoner, by *C. J. Barker*
Kabalistic Astrology, by "*Sepharial*"
Natal Astrology, by *G. Wilde* and *J. Dodson*

Fiction:

Avatar, by *Théophile Gautier*
Confessions of a Medium
Wilbram's Wealth, by *J. J. Morse*
The Secret of the Lamas
A Dreamer of Dreams
A Romance of Two Worlds, by *Marie Corelli*
Jack's Partner, by *Stephen Fiske*
The Haunted Station, by *Hume Nisbet*
A Fortnight in Heaven, by *Harold Brydges*
A Clear Case of Supernatural, by *Reginal Lucas*
The Adventures of Halek, by *J. H. Nicholson*
Borderland Fancies, by *Eva Boulton*
Through an Indian Mirror, by *Sir Gilbert Campbell*
The Birth of a Soul (two copies), by *Mrs. A. Phillips*
Phantasms, by *Wirt Gerrare*
The Parasite, by *Conan Doyle*
The Haunted House of Ben's Hollow, by *A. M. Stein*
Shadows Around Us (two copies), by *Arthur Morrison*

Handbooks:

Zoe's Lessons on Scientific Palmistry
Grammar of Palmistry, by *Katharine St. Hill*
Indian Palmistry, by *Mrs. J. B. Dale*
Aunt Sally's Policy Players' Dream Book
Sleep and Dreams (two copies), by *H. M. Jewett*
The Witches' Dream Book
Phrenology, by *Stackpool E. O'Dell*

Healing:

The Philosophy of Mental Healing, by *Leander Edmund Whipple*
The True Science of Living: the New Gospel of Health, by *Edward Hooker Dewey*
Faith Healing, Christian Science and Kindred Phenomena, by *J. M. Buckley, LL.D.*
Healing by Faith, or Primitive Mind Cure, by *W. F. Evans*
The Healing Voice, by *Anna J. Johnson*

Hypnotism:

Hypnotism, Mesmerism, and the New Witchcraft, by *Ernest Hart*
Hypnotism as a Therapeutic Agent, by *W. Lee Howard, M.D.*

Magic and Mysticism:

The Book of Life
Humanics, by *John Staples White*
The Law of Laws, by *S. P. Wait*
Jacob Boehme, by *Dr. Hans Lassen Martensen*
The Mystery of the Ages, by *Duchesse de Pomar*
Aesch Mezareph, by "*Sapere Ande*"
The Transcendental Universe (2 copies), by *C. G. Harrison*
The Obelisk and Freemasonry, by *J. A. Weisse*
The Mysteries of Magic, by *A. E. Waite*

Poetry:

Mystical Lays, by *A. F. Tindall*
The Spook Ballads, by *William Theodore Parkes*
Pilgrim Songs, by *J. Page Hopps*
A Vision of Souls, by *W. J. Dawson*
X. Y. Z., by *John Lascelles*
The Spiritual Songster
La Porte Héroique du Ciel, by *Jules Bois*
Spirit Footprints, by *Mrs. John Foster*
Voices of the Poets, by *Rev. David Macrae*
The Secret of Death, by *Edwin Arnold*
Mary Queen of Scots, by *Robert Blake*
Voices of the Past

Religion:

A Confession of Faith, by *An Unorthodox Believer*
A Chaplet of Amaranth, *From the Writings of the Author of "From Over the Tomb"*
The Spirit of the New Testament, by *A Woman*
The Gospel of Divine Help, by *Edward Worsdell, with Preface by J. G. Whittier*
Key to Theology, by *Parley P. Pratt*

Extracts from the Flying Roll, by *James J. Jezreel*
The Doctrines of Nichiren, *Compiled by the Right Virtuous Abbot Kobayashi*
Souls, by *Mary Alling Aber*
The Doctrine of Retribution, by *William Jackson*
The End of the World, by *Joseph Grace*
Christian Beliefs Re-considered, by *Rev. George Henslow*
The Truth about Convent Life, by *M. F. Cusack, formerly the Nun of Kenmare*

Science and Inquiry:

Atlantis, by *Joseph Ignatius Donnelly*
Manual of Psychometry: The Dawn of a New Civilization, by *Rhodes Buchanan, M.D.*
Nature Studies, by *Richard Proctor, &c.*
Leisure Readings, by *Richard Proctor, &c.*
The Psychic Life of Micro-Organisms, by *Alfred Binet (translated by Thomas McCormack*
The Functions of the Brain (second edition), by *David Ferrier, M.D., &c.*
Psychics: Facts and Theories, by *Rev. Minot J. Savage*
Keely and his Discoveries: Aerial Navigation, by *Mrs. Bloomfield Moore*
Evolution and Religion, by *Rev. George Henslow, F.L.S., &c.*
Medico Legal Studies, by *Clark Bell*
Transcendental Physics, by *J. C. F. Zöllner (translated by C. C. Massey)*
Studies in Psychic Science (2 copies), by *Hudson Tuttle*
Haunted Homes and Family Legends, by *John H. Ingram*
The Supernatural? by *Lionel A. Weatherly and J. N. Maskelyne*

Spiritism:

Upward Steps of Seventy Years, by *Giles B. Stebbins*
The Son of Man (2 vols.)
"Why seek ye the Living among the Dead?" by *A. E.*
Spiritism, by *Edward von Hartmann*
Modern Siritualism judged in the Light of Divine Revelation, by *Edward White*
The English Lyceum Manual
Spiritual Experiences, by *R. Cooper*
Practical Occultism, by *J. J. Morse;* Preface by *Wm. Emmette Coleman*
The Spirit World, by *Florence Marryat*
Pruden's Future. or Jaunts off the High Road, by *Alfred Bull*
Psychography through Fred P. Evans, by *J. J. Owen*
Gleams of Light and Glimpses through the Rift, by *Thomas Slaney Wilmot*
A Counterblast to "Spook Land" (2 copies), by *Psyche*
Man as a Spiritual Being, by *Rev. Chauncey Giles*
Spiritism, the Keystone of Christianity (2 copies), by *A. M. Clerk*
Preliminary Report of the Seybert Commission on Spiritualism
The World of the Unseen: an Essay on the relation of higher space to things eternal, by *Arthur Willink*
Homes and Work in the Future Life, by *F. J. Theobald*
Partie Preliminaire de la Doctrine Céleste de Notre Seigneur Jésus-Christ, publiée en 1839 *par le fils de Louis XVI., Charles-Louis, Duc de Normandie, éditée à nouveau en* 1895 *par la Duchesse de Pomar*
Pamphlets on Spiritism (bound)

Theosophy and Buddhism:

Buddhism, Essay by *Max Müller*
Short Chapters on Buddhism, by *Right Rev. J. H. Titcomb*
The Popular Life of Buddha, by *Arthur Lillie*
Buddhism in Christendom; or, Jesus, the Essene, by *Arthur Lillie*
The Building of the Kosmos, and other Lectures, by *Annie Besant*
The Occult World, by *A. P. Sinnett*
Madame Blavatsky and her "Theosophy," by *Arthur Lillie*
Theosophic Siftings
Man: Fragments of Forgotten History, by *Two Chelas in the Theosophical Society*
A Modern Priestess of Isis, abridged and translated on behalf of the S. P. R., from the Russian of *V. S. Solovyoff*, by *Walter Leaf, Litt.D.*
The Yoga of Christ, or the Science of the Soul, written down by *A. K. G.*, Edited by *F. Henrietta Müller, B A.*

XIX.—SOME ARTICLES OF THE QUARTER.

We shall be grateful for the co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, *translations* of those in the foreign magazines, can be had at the usual terms on application to Borderland Editor, 18, Pall Mall East.

Anæsthetics:

Anæsthetic, A New, given through a Medium; Letter by F. Alexis Heath, *Light of Truth*, February 16
Anæsthetics, Scientific Use of, *The Indian World*, December 22
Experience under Ether, *Pacific Theosophist*, December

Animals:

Animals: Are they Immortal? J. F. Hilling, *Light of Truth*, February 23
Animals in the Spirit World, Correspondence in *Light*, January 5
Animal Life in the Spiritual World, Letters by J. S. Hill and E. M. Beeby, *Light*, February 23
Letter by I. O. M. A., *Light*, March 2
Cat, Apparition of, seen also by an earthly cat, Thelma, *Light of Truth*, February 23
Materialisation of a Horse, a Pea-fowl, a Cat and Kittens; Séance with J. T. Greenwood, Kalamazoo; *Kalamazoo, Michigan, Daily News*, quoted in *Progressive Thinker*, January 5
Silkworm Moths, Telepathy between, *Washington, U.S.A., Evening Star*, quoted in *Light of the East*, January

Astrology:

Astrology, The real Basis of, *Astrologers' Magazine*, February
Astrology, Curiosities of, by Dr. Hübbe-Schleiden, *Sphinx*, March
Astrology, Is there any Truth in? by a Resident in Burmah, now in England, *Light*, March 9
Astrology, Mundane, *Astrologers' Magazine*, February
Astronomical Motion, Outlines of, *Theosophist*, January
Burmese and Astrology, The, by R. Guelph-Norman, *Medium and Daybreak*, March 8
Besant's, Mrs., Directions, *Astrologers' Magazine*, January
Determination of the Arcs of Direction by the Method of Jean de Monteregio, *L'Initiation*, December
Horoscope, The Theosophical, by Sepharial, *Astrologers' Magazine*, March
Marriage, by Alan-Leo, *Astrologers' Magazine*, March
Natus, W. Q. Judge, *Astrologers' Magazine*, January
Palmistry Astrologised, *Astrologers' Magazine*, January
Palmistry Astrologised, by Viola, *Astrologers' Magazine*, March
Zodiac Signs of, by F. Hartmann, *Le Lotus Bleu*, January

Automatic Writing:

Automatic Communications, S. A. U., *Religio-Philosophical Journal*, January 5, 26
Automatic Message, An, On being Spiritually Minded, *Two Worlds*, March 1
Automatic Writing, by B. F. Underwood in *Boston Investigator*, quoted in *Religio-Philosophical Journal*, February 2

"Borderland," Notices of:

Austral Theosophist, January
Theosophist, March
Theosophic Gleaner, January
Prof. Oliver Lodge's Report on Eusapia Paladino, translated from Borderland, *Die Übersinnliche Welt*, March

Buddhism:

The Essence of, *New York Sun*
Zitsuzen Ashitsu, *The Buddhist*, March 1
Immortality and the Buddhist Soul-conception, *Open Court* (quoted in *Journal of the Maha-Bodhi Society*), February and March

Christian Science:

A Lesson from Boston, Editorial, *Light*, March 16
"Christian Science" Temple, A, *Sunday Herald* (Boston), December 23

Clairvoyance:

Apparitions, An Explanation of, by Werner Friedrichsort, *Sphinx* February
Clairvoyance, An Experience in, Letter by M. M. W., *Light*, February 2
Clairvoyance in Dream and in Waking, *Sphinx*, February
Clairvoyance in the Service of the Police, *Sphinx*, February
Clairvoyant and Telepathic Phenomena, Monsieur Astère Denis, *Annales des Sciences Psychiques*, translated in *Light*, March 23
Highland Second Sight, Miss X.'s Investigations into, *Religio-Philosophical Journal*, February 16
Murderer, Discovery of a, in Denver, by a Clairvoyant, who also forewarns of a second attempted murder by same criminal, *Harbinger of Light*, February

Premonitions, *Annali dello Spiritismo*, January
Rogers, the Poet, Testimony of, to Clairvoyant Powers of Alexis, *Medium and Daybreak*, February 15
Spirit allays a Dying Boy's fear of Hell, A, *Two Worlds* (quoted in *Light of Truth*), February 23

Crystal-Gazing:

Oriental Evocation of Spirits; Crystal Divination Extrordinary, a chapter from "The Mendal," by E. B. B. Barker, quoted in *Medium and Daybreak*, February 8, 15, 22

Divining:

Rhabdomancy, or Water-finding, by Mr. Leicester Gataker, *Medium and Daybreak*, January 18

Doubles:

An Important Case of, *Psychische Studien*, January
Anecdotes of, related by Dr. Carl du Prel in *Psychische Studien*, translated in *Banner of Light*, March 9
Double, Concerning the, by Edina, *Two Worlds*, March 22.
Double Personality, A Story of a, related by Count Ernst von Leben, *Theosophist*, March
Dream-Wife, The: A Poem founded on Facts, *Progressive Thinker*, January 26.
Maria di Agreda's Journeys in the Double from Spain to New Mexico in Seventeenth Century; editorial review of her life, *Harbinger of Light*, January
Some Curious Psychic Experiences: John Gledwyn Jebb's double seen by himself, as recorded in his Life, written by his widow, *Harbinger of Light*, February
Transcorporeal Experience, A, Dr. Gibier's *Analyse des Choses* translated in *Theosophist*, March

Dreams:

Dream, A Useful (quoted from *Longman's*), *Light*, January 2; also *Banner of Light*, February 2
Dream, Was it a? by Marion Linwood, *Light of Truth*, March 9
Dreaming, Some Considerations of, by C. G. Stuart-Menteath, *Unknown World*, March
Dreams and Dreamers, (leader) *Light*, January 26
Dreams: Mr. Greenwood's book, editorial in *Light*, February 16
Dreams and Presentiments, *Revue Spirite*, February
Dreams which were Realised, *Le Messager*, December 15
Elias Howe learns in a Dream where to place the Eye of a Sewing-machine Needle, *Bombay Guardian*, quoted in *Harbinger of Light*, February
Glimpses of the Prophetic Faculty of the Mind Revealed in Dreams, by B. O. Flower, *Arena*
Miraculous Rescue of a Child, by Rev. A. Smirnof, *Journal de Petersbourg*, quoted in *Le Messager* and in *Banner of Light*, March 2
Missing Miner's Body seen in a Dream in body of water some miles distant, *The Scotsman*, quoted by *Religio-Philosophical Journal*, February 9
Ship Captain awakened by Voice that calls him to save Crew of a Sinking Ship, *New York Herald*, quoted in *Progressive Thinker*, March 2
Sir Noel Paton's Dream (quoted from the *Weekly Scotsman*), *Light*, January 19
Sleep and Dreams, by Prof. Ludwig Buchner, translated by Mrs. Brathwaite Skeete, *Medical Magazine*, December
Soul's Journeys, The, During Sleep, *Progressive Thinker*, March 2

Exposures:

Exposure of Prof. Henderson and "Doc" Small as Fraudulent Mediums in Dora, Indiana, *Chicago Record*, quoted in *Progressive Thinker*, March 9
Exposure of Lee V. Johnson and Harry Rockwell, Sajmaw, Michigan; Spiritual Society will hereafter insist on stringent tests at opening séance, *Progressive Thinker*, March 2
Fraud in Philadelphia, Effects of, by R. B. Westbrook in *Religio-Philosophical Journal*; Eliza Lutley Boucher, *Light*, February 23
Mrs. Mellon's Alleged Exposure, *Medium and Daybreak*, March 1
Mrs. Mellon's Mediumship; defence by H. J. Charlton, *Medium and Daybreak*, March 1
Newest Conjuring Rapping Table, The, editorial in *Light*, February 23

Folklore:

Folklore in France, *Revue de l'Hypnotisme*, February

Fourth Dimension:

Hindu Conception of Space, *Theosophic Gleaner*, January
Identity of Space and the Fourth Dimension; Arthur Parry, B.A., replies to recent discussion, *Light*, December 29 and January 5

Hauntings:

Hauntings at Durweston, The, by W. R. Old, *Light*, February 2
Haunted Homes of Great Britain, The, *Medium and Daybreak*, January 25

Healing:

Auto-Suggestion and Concentration, by Henry Wood, *Arena*, March
Father John of Kronstadt, the Russian Healer, *Moniteur Spirite*, January
Healers, the Persecution of, by the Doctors (the Sleeper of Dorlisheim), *Le Messager*, December 15
Healing Powers exercised at a distance by Father John of Cronstadt, *Il Vassilo Spirtista*, quoted in *Harbinger of Light*, February
Lourdes and Science, *Revue de l'Hypnotisme*, January
Mental Healing, Ethics of, *Metaphysical Magazine*, January
Nature and Uses of Pain, The, by Henry Wood, *Metaphysical Magazine*, January
R. Guelph-Norman claims power of having helped Lord Randolph Churchill at a distance to sustain rally against disease, *Medium and Daybreak*, February 15

Hypnotism:

Animal Magnetism, the Evolution of, *La Vie Contemporaine*, December
Anti-Hypnotism in Missouri, by M. S. Beckwith, *Light of Truth*, February 15
Bill to Suppress Hypnotism in Missouri, by B. A. C. Stephens, *Progressive Thinker*, March 9
Dr. Luys' Experiments with a Crown of Magnetised Iron, *Light of Truth*, February 9
Hypnotic Influence of Music, The, (editorial) *Light of Truth*, February 23
Hypnotic Legislation in Missouri, *Light of Truth*, February 16
Hypnotic Plea Successful (Kansas man, for whom it was urged, acquitted of murder), *Sunday Herald* (Boston), December 31
Hypnotism, *Religio-Philosophical Journal*, January 12
Hypnotism and Criminal Suggestion, by M. Delbœuf, *Revue de l'Hypnotisme*, January
Hypnotism at the Royal Aquarium, *Light*, February 16
Hypnotism, the Wonders of; powers of hearing and speech restored by its aid, *Sunday Herald* (Boston), December 30
Important Decision, An, in court for magnetisers, *Psychische Studien*, February
Magnetic Healing, *Banner of Light*
Mob, A Study of the; the mob is hypnotised by the individual, *Religio-Philosophical Journal*, February 16
New Witchcraft, The, editorial in *Light*, February 2
Photographing Hypnotised Persons, credulity regarding phenomena; Letter by James Coates, *Light*, February 15
Photographing Hypnotised Persons, editorial in *Light*, February 2
Photographing Hypnotised Persons; mist possibly obscures form; Letter by A. G., *Light*, February 23
Suggestive Therapeutics, by Dr. Liebeault, *Rivista di Studi Psichici*, January
Suggestion, The Wonders of, by Dr. Denis Zarncki, *Neue Revue*, January

Insanity:

Dual Personality in a Broker becomes Insanity, *Progressive Thinker*, March 2
Haweis, Rev., Madness of Madness, *Humanitarian*, February; editorial in *Light*, February 16

Materialisations:

Danger to Medium in Spectators' grasping Materialised Form, Letter by Wm. Arbuthnot, *Light*, February 2
Duplication of Materialisation Phenomena by Conjurers, no proof that there are no genuine Materialisations, editorial, *Harbinger of Light*, January
Garments of Spirits, Letter by Wm. R. Tomlinson, *Light*, February 2
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BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. II. JULY, 1895. No. IX.

I.—CHRONIQUE OF THE QUARTER.

July 15, 1895.

THE GENERAL ELECTION.

BORDERLAND appears this quarter in the thick of a general election, but so far we are left without any hint from any student of the occult as to how the General Election is going to terminate. The only prediction which has been made from those on the other side, as far as I am aware, was made two years ago to the effect that the Liberals would be left in a minority of over 100. By the end of the month we shall know what truth there is in that prophecy. Should this result come to pass, it may be interesting to state that the same prophet predicted that after Lord Salisbury got his three-figured majority he will in three years' time pass a measure of local government for Ireland, which will be Home Rule in all but name.

SOME PREDICTIONS MADE IN 1893.

Eighteen months ago I appealed in vain to astrologers to give me the date of the dissolution. The nearest approach to what may be regarded as a successful prophecy on this subject is to be found in Mr. W. R. Old's horoscope of Her Majesty the Queen, which was written in 1893. In this he predicts that in the month of June, 1895, the moon comes to the semi-square of the mid-heaven by progressive direction. "This will bring some trouble upon the country, the Government will be unpopular, and foreign allies will show signs of unfaithfulness." The same astrologer also predicts evil for Her Majesty in the autumn of this year, and especially urges her to avoid the public streets in October, and to safeguard herself from accident. Another horoscope, published in the *Astrological Magazine* for April, 1894, intimates that the Prince of Wales is likely to succeed to the throne at the end of this year or early in 1896. There seems to be a general agreement among all astrological authorities that this autumn will be a very trying time for Her Majesty, and not for Her Majesty alone, for there is menace of foreign war which may pass if we are circumspect and strong; if not, the outlook is serious indeed.

THE SUPERNATURAL IN ART.

A very interesting article might be written upon the supernatural in art. Our frontispiece this quarter is the reproduction of one of the most notable pictures exhibited at the Academy this year. Sir John Millais has selected as a theme the apparition of a bride. Her startled lover seeing the astral visitant at the foot of his bed starts up, crying, "Speak! speak!" The picture, however, leaves a good deal of the story untold. For instance, there is nothing to show whether the apparition was the ghost of a dead bride or the double of a living lady. There is a welcome absence of all shimmer and shine about Sir John Millais' apparition, which is true to facts. So far as the evidence goes, ghosts, when they appear, are remarkably like other people. They are only discovered to be ghosts when they disappear. A much more typical ghost of the popular kind is shown in "The Voice of Other Days," where the phantom form is ethereal enough to satisfy the most exacting connoisseur in spooks.

THE SPLIT IN THE THEOSOPHICAL SOCIETY.

The Theosophist Society, like the Christian Church, has divided itself into two parts, the eastern and the western. It is curious to see history repeating itself in this way. The Eastern Branch, which consists of the lodges in Europe and Asia, holds by Mrs. Besant and Colonel Olcott, while the American lodges as a whole support Mr. W. Q. Judge, whose conduct has been equivocal, to say the least. This the Greek Church will consider as a still closer parallel to the events which took place when, as they maintain, the Bishop of Rome broke off the Western world from the rest of Christendom by asserting claims which were untenable, based upon documents which were forgeries. It remains to

be seen what will be the result in the Theosophical Society. However undesirable splits may be in religious organizations, there is no doubt that such organizations are often like those organisms which multiply by division. The American branch of the Theosophists have at any rate the courage of their convictions. When they decided to support Mr. W. Q. Judge they determined to drop the motto, "There is no religion higher than truth." That is honest, to say the least, although a trifle more cynical than could have been expected from the followers of Mr. W. Q. Judge.

JUDGE NOT, THAT YE BE NOT JUDGED.

The American Section of the Theosophical Society has finally separated from the English community, with Mr. S. Judge as Life President. It should really adopt the above as its motto.

The new H. P. B. Lodge has moved into rooms in New Bond Street. It appears to represent the English following of W. Q. Judge, and is said to be steadily growing. We gather that a new missionary "Lodge" now working in the East End belongs to the same faction. The organization seems to be active in work rather than dogma, and includes a Lending Library, Savings Bank, Sunday School, and the Visitation of Workhouse Infirmaries.

THEOSOPHY AND SPIRITUALISM.

Mr. Sinnett's interesting paper on Spiritualism (*Transactions* of the London Lodge, No. 23) is not only important as a contribution to the literature of the subject, but also as indicating the rapprochement between Spiritualists and Theosophists. There must be much in common between the really sincere on both sides, and all must rejoice at the minimising of differences.

THE SPIRITUALIST CONFERENCE.

The meeting of the Conference of Spiritualists last May was an interesting indication of the reviving interest in the investigation of spiritualistic phenomena. At the same time its discussions brought into clear relief what has been one of the greatest obstacles in the spread of a belief in the persistence of the individual after death and the possibility of communicating with that individual by the observation of certain simple laws. Instead of adopting a policy of concentration which Lord Rosebery has pressed so eloquently upon his own party, many earnest and enthusiastic spiritualists have imitated the Newcastle programme in the diversity of the articles of faith with which they have encumbered the spiritualist cause. Instead of saying, "This one thing I do," these good men have constructed a whole superstructure of religious doctrine, which is none the less dogma because it is set forth by men who profess to hate dogma. The so-called religion of spiritualism is just as dogmatic in its way as the religion of the Church of Rome or of the Church of England. At a time when the more spiritually-minded of the Christians are endeavouring to disencumber the church of its impedimenta in the shape of dogmatic formulæ, which have become anachronisms, it is odd to find those who call themselves spiritualists bent upon founding an organization based upon a series of dogmatic statements, the chief interest of which lies in their negation of the Christian creed.

SPIRITUALISM AND CHRISTIANITY.

As a matter of fact, so far from spiritualism and the study of psychic phenomena tending to destroy the Christian religion, its natural and immediate result is to supply what may be called a rational foundation for many of the most disputed dogmas that are taught by the church. For the Roman Catholics especially, the study of Borderland reveals many an unsuspected mine of wealth. On this subject the remarks of the Rev. J. Page Hopps, in his introductory address, were as wise and sensible as those of the sectaries of an anti-Christian propaganda from the North of England were unwise and inexpedient.

PSYCHIC PHOTOGRAPHS.

Much the most important contribution, which was made to the discussion of psychic phenomena at the Conference, was Mr. Traill Taylor's valuable paper on "Spirit Photography." Mr. Traill Taylor, whose eminence in the photographic world is undisputed, and whose good faith is beyond all question, lays down the paradox that spirit photographs can often be proved to be no photographs at all in the first place, and in the second that they are not photographs of spirits. A photograph must be a picture produced by the action of light, whereas in many cases, under test conditions, pictures have been obtained on sensitive plates, which have never been exposed. Clearly, the term photograph in this case is a misnomer. Neither can these photographs be said to be photographs of spirits, for, in some cases, they are admittedly photographs of existing pictures. Therefore, Mr. Taylor triumphantly maintains that it is quite possible to have genuine spirit photographs produced under test conditions, which are not photographs, and which cannot profess to be pictures of spirits. The question as to what these so-called spirit photographs may be is one on which Mr. Traill Taylor wisely refuses to dogmatise. The subject is so obscure and the difficulties in the way of forming a working hypothesis so great that the best thing we can do is to accumulate facts and leave theories alone for the present.

SOME PROVISIONAL CONCLUSIONS.

Certain things may be taken as established by the testimony of competent witnesses of good faith. First, pictures do appear on sensitive plates, which are exposed in a camera under test conditions. Secondly, similar pictures sometimes appear upon sensitive plates, which have never been exposed in the camera, and merely been in the hands of mediums in cellars and rooms where no light could penetrate. Thirdly, pictures so obtained are sometimes recognised as portraits of deceased persons, at other times they are admittedly the reproduction of pictures, which may or may not have been seen by the medium. There has also another curious fact come to light that often when photographs are taken in ordinary course so called

spirit faces appear more or less distinctly discernible upon the plate. In one case which was brought before my attention last quarter, photographs of three different persons taken at different times in Ireland, England, and the United States of America all contained a shadowy miniature portrait of the same face. I publish an article kindly contributed to BORDERLAND by the Editor of *Sphinx*, which contains a careful summary of the controversy which raged over the photograph of the so-called Cyprian priestess.

THE LATEST SPIRIT PHOTOGRAPH.

A very interesting specimen of "spirit photography" has lately been on view for a select few in Mr. Cameron's studio, some months having elapsed since we first heard of it. Then the story was quite perfect, but like a good many such, loses somewhat on nearer view. The story is that a Miss C——, having focussed her camera for a certain view of the library formerly occupied by Lord C——, who has been dead for some time, left it in position, the room being unoccupied, as a long exposure was required, and that when the photograph was developed the deceased Lord C—— was found to be sitting in his accustomed easy-chair. The fact that the figure has not been satisfactorily identified as that of Lord C—— and that the figure does not bear any very exact relation to the chair in which it is "sitting" facilitates explanation. Though, of course, the portrait may be the one perfect specimen of its kind for which we are all waiting, it may equally be that of, let us say, the butler, who may have come in "to see to the fire" during the exposure of the plate; or it may equally, as is not infrequently the case in "spirit" photographs, especially at the hands of the amateur, be due to the use of a plate already partially exposed.

THE DEATH OF PROFESSOR HUXLEY.

The death of Professor Huxley removes from our midst the most eminent of our literary men of science. Few men were more combative and more dogmatic, but Professor Huxley had an open mind, and it was from a passage in one of his famous essays that I found the watchword which I adopted as the keynote for BORDERLAND. He said of the apostolic injunction to suffer fools gladly, "I am deeply conscious how far short I fall of this idea, but it is my personal conception of what an agnostic ought to be." Two years have passed since the appearance of BORDERLAND, and for one thing, at least, I can take credit to myself, not even my most malicious critic can assert that I have not suffered fools gladly without even displaying any of that impatience which so often led Professor Huxley to fall short of his ideal. His removal from our midst deprives us of one of our most familiar tests to which we have continually referred. To convince Professor Huxley and Mr. Maskelyne has been the standard heretofore set up for the demonstration of the truth of any psychic phenomena. I suppose we must now substitute Professor Ray Lankester for Professor Huxley. The change is not an improvement, but who could be suggested in his place?

JEANNE D'ARC AND HER VOICES.

Cardinal Vaughan has come back from the fêtes at Orleans greatly delighted with the celebration. He is full of admiration for the way in which the Orleanais succeeded in making the most of their material to produce a great scenic effect in honour of the heroic maid. If the cult of Jeanne D'Arc is judiciously nursed on both sides of the Channel she may become a kind of patriot saint of the two countries, a point of reconciliation and of good will in a region in which such points are none too many. From the point of view of BORDERLAND the chief importance of the prominence which is now given to Jeanne both in France and in England is the witness which she bears to the possibility of clairaudient communication between the mortals and the invisibles. On this point Mr. Andrew Lang read a paper before the Society for Psychical Research, in which, like almost everyone else who has investigated the subject, he arrived at the conclusion in favour of the objective character of her voices. As a matter of fact, no student of Borderland will have any difficulty in believing that Jeanne's Voices really came from the invisibles. The most wonderful thing about her was that her Voices always seemed to give her trustworthy information and advice, a characteristic which is by no means common to all the Voices which reach the mortal ear from the other side.

THE SCARCITY OF WITCHES.

My appeal for a witch last quarter remains unanswered. Even my one stock witch upon whom I relied as a never-failing resource in case all other members of her sisterhood failed me, has lost her cunning, and although her repute as a healer of disease still seems to be as great as ever, as a psychometrist and clairvoyant she has fallen off so much that it is impossible to make any use of her. Should any of our readers know of any wise women or gypsies in their neighbourhood, I should be much obliged if they would communicate with me.

THE CLONMEL WITCH-BURNING.

Several Irish peasants at Clonmel have been convicted of manslaughter for burning Bridget Cleary to death, in the belief that they would thereby compel the fairies to bring back the real Bridget, whose counterfeit they believed they had put in the fire. The husband received the heavy sentence of 20 years' penal servitude, his assistants shorter but still severe sentences. Mr. Edmund Clodd, president of the Folk Lore Society, has taken steps to memorialise the Crown for a mitigation of sentence. Mr. Clodd says:—

This poor, illiterate Cleary shared the belief common to the Celtic peoples that illness, especially of the, to him, perplexing kind that afflicted his wife, is due to the real person having been abducted by fairies, who substitute a changeling resembling the person. Consequently, Cleary had no doubt that the creature whom he was torturing was not Bridget Cleary at all, but a changeling whom the fairies would rescue when they saw her thus treated, and at the same time restore Bridget. "You will soon see my wife come down the chimney," said Cleary to his onlooking neighbours. So ingrained is the belief, that after the poor creature's death these same neighbours

repaired to a so-called fairy fort in the belief that she would appear as a captive in the possession of the "good people," when they would have rushed forward to rescue her.

But have "Doubles" no rights? Is it any less wrong to burn a changeling to death than to burn the original woman? Still, 20 years is an excessive sentence, which may well be reduced to two.

PSYCHIC HEALING IN AUSTRALIA.

Psychic healing has reached Australia. We learn from the Sydney *Daily Post*, March 9th, that an organization has lately been started which aims—

at educating the people to an understanding in spiritual communion, the divine nature of man, his inherent power for good, the philosophy of spiritual healing force acting through the physical brain and body, and how to develop this latent faculty.

Unlike most new religious founders, the leaders in this body move without any of the usual methods adopted to create a sensation, and gather large numbers around them, for they are deeply convinced that it is by calm reflection, steady investigation, and reverential feelings that their much-needed teachings will be appreciated and spread on the world.

They propose to open—

a home or hospital, especially fitted, where sensitives and magnetic healers can treat the sick and suffering. Now many diseases baffle medical skill. These we intend to treat. We have resolved to do this, and nothing will turn us from it. Also, a school for so-called waifs and strays, but they are not so, they are God's children. We want to teach them the higher philosophy of their own beings. Also a platform for the dissemination of the most perfect truths among the masses.

A later issue speaks of several cures wholly or partially accomplished.

THE DIVINING-ROD.

How long will it be, I wonder, before the divining-rod is taken out of the category of superstition and recognised as one of the legitimate implements of science. Hardly a month passes which does not bring further evidence as to the potency of the hazel wand held in the hand of a water-finder. People who have never looked into the subject are, no doubt, sniffy and sceptical, but those who are drinking the water, found by aid of the divining-rod, naturally look at it from a different point of view. The best test which was ever proposed in this connection was a challenge put forward by a young undergraduate who was twitted by the dons for his superstitious belief in the divining-rod. He offered, with the aid of a competent waterfinder, to draw a complete map of the water supply of the University town in which he was then living. The challenge was not accepted, but something like this might be tried with advantage.

SOME RECENT EXPERIENCES.

It is interesting to know that Mr. Leicester Gataker's success in water-finding continues. Some "tests" were tried a short time ago by a party of investigators, the expert being asked to find water, the whereabouts of which was known to those present. We are told—

The diviner's powers were very marked in this case, for he traced the water to the vestry of the church, where, he said, it was to be found at a certain depth. This was admitted by the Rector to be the case, the well underneath the vestry being of the depth stated by Mr. Gataker. A further test of a known spring in a field close by was also submitted, and here again the exact spot was divined by the diviner, and the depth given.—*Bath Chronicle.*

It is a pity that so-called investigators should not know their business better. This is the sort of thing that gives the enemy occasion to blaspheme. Mr. Gataker has done some really good work, of which we hope to speak in a future paper on water-finding, and it is therefore no slight upon him to say that this sort of child's play, though an amusing episode, should not be published as evidence. Mr. Gataker is a well-sinker by profession, and the experiment was carried out in his own county of Somerset, where he may be supposed to know something of the whereabouts of underground water. Moreover, when the place was known to some of the fifty persons present, the chances are that there would be many without the self-restraint desirable on such occasions. Without the smallest conscious dishonesty on either side, it is very probable that one or other of these facts would affect the experiment.

The diviner stands in no need of such assistance, as his water-finding achievements in Essex have proved, to say nothing of the fact that he makes a rule of taking no fee unless water is actually found at the spots indicated.

SOME OF OUR CONTEMPORARIES.

Our old friend the *Religio-Philosophical Journal* has curtailed its name and its inches. It is now the *Philosophical Journal*, and of much more convenient proportions than formerly. We wish it continued success, and would suggest to its new publisher that more efficient separation between the text and the advertisements would contribute to that end from the point of view of the reader, to whom it is disturbing to be interrupted, say in the course of an article on The Bankruptcy of Science, to have his attention called to a cure for baldness. It looks offensively like an illustration of the argument. Another Spiritualistic magazine has gone under. The *Medium and Daybreak* is no more seen. Mr. Burns has made a brave fight for it, but this is an ungrateful world, so some folks tell us, and the Spiritualists have given very inadequate support to the work of one of their earliest pioneers. There is some pathos in the following paragraph:—

I stopped the publication in order that I might devote my entire energies to the liquidation of the liabilities of my late father, for which I am personally responsible, and moreover because of the absence of adequate support from Spiritualists as a body, and many societies in particular, who have enjoyed the free use of its columns for years. In this connection I may say that the week following its withdrawal I received more than a dozen "reports" and "announcements" for insertion, thus showing that the active members of those bodies concerned in this remark did not so much as invest three halfpence to obtain a copy of the issue containing their effusions. This is a fair sample of the prevailing spirit among this grade of the "faithful," and surely there is nothing savouring of dignity or utility in continuing to make a sacrifice for such individuals, or any of a like disposition.

II.—IS MAN IMMORTAL?

A DISCUSSION BY VARIOUS THINKERS.

THE American Press Association has been publishing, in this present month of July, in newspapers circulating in all parts of the United States, a series of papers discussing this question—Is man Immortal? The appearance of such speculative essays in journals possessing an aggregate circulation of seven millions, is a sign of the times of which e shall do well to take due note, and then to thank God and to take courage. The papers, all of which were written r request, are contributed by Professor Max Müller, Cardinal Gibbons, Elizabeth Stuart Phelps, Bishop John Newman, ev. Dr. Briggs, Professor Elliot Coues, President E. Benj. Andrews, Swame Vivi Kananda, and W. T. Stead. As Mr. ead's paper sets forth what may be regarded as the outcome of an experimental study of the borderland between the own and the unknown, and may, therefore, be of more interest to our readers than the more strictly speculative or ological essays of the other contributors, it is reproduced here in full.

WHY I BELIEVE IN IMMORTALITY.

By W. T. Stead.

You ask me to say why I believe in immortality. But do I believe in immortality? That is surely a prior question, and I am not quite ain how to answer it.

IMMORTALITY UNPROVABLE.

or immortality is a subject upon which mortal men or e intelligences are not competent to speak. Only the rnal can either assert or deny immortality. But, if I right, what you are driving at is not the immortality the soul, but the persistence of the individual entity r the dissolution of the body, through which that entity manifested itself during its earthly life. That is a ch simpler question, and one on which I can speak hout hesitation or misgiving.

t would be a mistake to say that I believe in the sistence of the individual after death because of experies of phenomena usually called spiritualistic. I believed ong before I subjected my faith to the test of experintal demonstration. But whereas once I believed, now now, and that is a great difference. How do I know?

HOW LIFE AFTER DEATH CAN BE PROVED.

Very much in the same way that we get to know of the stence of friends on another continent, severed from our n by an ocean which we have not the means of crossing hat is to say, we hear from them from time to time by ters or occasionally by telegrams. Travellers who have ossed the sea return to tell us of their welfare, and casionally our friends themselves come back to assure us their continued existence.

If we could imagine the regular postal service suspended, e ocean cables severed, a strict blockade established, eventing all access to or egress from the American conent, immigrants from Europe would be practically Dead" to those whom they left behind, and the moment embarkation on the emigrant ship would be regarded as hat of final separation from kinsfolk and friends.

A HELPFUL ANALOGY.

If this interruption of communication lasted long nough, it would come to be commonly believed in the old vorld that the tradition of a continued reinvigorated existence of the immigrants in the western hemisphere was mere myth or tradition of the ancients which no rational nan could believe. If, then, we can suppose, after centuries of silence, the postal service were to be resumed, however fitfully; if the Atlantic cable were once more to pulse messages across the sea; if travellers began to appear among us, telling of the existence and well-being of our departed kinsfolk—nay, more, if now and then one or other of these immigrants returned on flying visits to their fatherland, it is easy to imagine the ridicule and contempt with which these renewed evidences of life beyond the Atlantic would be received by "Europe's wise men in their snail shells curled," who had settled it once for all to their own infinite satisfaction that human existence could not exist outside the confines of the old world.

DEATH AND THE ATLANTIC.

This analogy between the revelation of life beyond the grave, and the evidence which would be demanded to demonstrate the continued existence of our friends beyond the Atlantic, is very close and very helpful, and it will be found upon examination that most of the objections that are taken to the evidence of spiritualism would hold good as against the evidence which proves the existence of the American people. To ninety-nine out of every hundred denizens of Europe the fact of the existence of human life in America is not, and cannot, be a matter of personal experience. They have never been in America: neither have they been able to see its shores across the heaving billows of the Atlantic. They accept the fact on trust on the authority of the minority who have been there.

DO EMIGRANTS SURVIVE?

A much larger minority have received letters from the other side, which they verify according to their own lights. If they can identify the handwriting, that is evidence. The fact that the writer can send the envelope to their address is further evidence, and the further fact that he can, and does, communicate to them freely about matters private and personal, unknown to any but the writer and the recipient, would generally be accepted as conclusive proof that the unseen immigrant still continues to live in his new habitat. The evidence from cablegrams is less conclusive, for it lacks the element of identification supplied by handwriting. Still, an intelligent answer received to a pertinent inquiry relating to matters of private concern would satisfy most men. But the most conclusive test of all is the reappearance in their native land of the returning emigrants. We see them changed, no doubt, bronzed by the western sun, their hair whitened by the snows of many winters, the young become old and the whole visage changed as much as their outlook on life, but, although transfigured, they are still recognisable as the same persons

who, amid tears and lamentation, bade us farewell many years before from the deck of the emigrant ship.

THE EVIDENCE OF JULIA.

Now, apply all this to the evidence that is accessible to any one as to the reality of life beyond the grave, and you will find the analogy is very exact. My friend, Miss Julia ——, emigrated to the world beyond the grave scarcely four years ago. Before her departure she solemnly promised that if she could she would return and show herself to a most intimate friend of hers, with whom she had lived for years as a sister beloved. Hardly a month had elapsed from the time of the burial when she stood, radiant and loving, by the bedside of her friend. The latter was not sleeping. She saw her friend exactly as she had known her in life, only with a greater joy on her features. As she gazed, the form, which at first had seemed as solid as in life, slowly dissolved into a vapour and disappeared.

Six months later the same apparition delighted but awed her friend, who, on this second occasion, like the first, could not speak until the form had dissolved away. I happened to be in the house at the time. My hand had then begun to write automatically. As I had known Miss Julia in her lifetime, I suggested that it was possible she might be willing to transmit any messages she might have for her friend through the agency of my automatic hand.

TESTS OF IDENTITY.

On the following Sunday morning, before breakfast, when I was sitting alone in my bedroom, leaving my pen full freedom to move as my right hand, under the unseen influence, directed, I received a message signed by my deceased friend, accompanied by a comparatively trivial, but very conclusive test, a reference to a death-bed message, of which I was completely ignorant, accompanied by the use of a pet name unknown to any but my friend on the other side and her friend here, to whom the message was delivered.

The test was simple, but it seemed to me so ridiculous that I hesitated to deliver the message. When, however, I had done so, I learned that what had seemed to me an absurdity was one of the most clinching proofs of the identity of the invisible presence from whom I had received the message.

A still more conclusive test in the shape of a reference to a trivial accident which had occurred seven years before in a place, the name of which I had never heard, was then furnished me. My friend had forgotten the circumstances, and denied that such an accident had occurred. Miss Julia, writing through my hand, gave particulars of time, place and circumstance that brought back the fact to the memory of our friend.

LETTERS FROM THE OTHER SIDE.

After this, for many weeks, the invisible intelligence used my hand to write long, loving letters to her friend, beginning and ending with the familiar affectionate phraseology with which, unknown to me, they had always corresponded. In these letters she showed an intimate knowledge of the circumstances and anxieties of my friend which I could by no possibility have possessed, and on more than one occasion informed her confidently of events which were to occur—events which were scouted at the time as impossible, but which nevertheless actually took place. By the agency of my automatic hand she wrote the name of the nurse in the public hospital where she had died, the name of the friend on this earth whom she visited after death and the names of four friends or relatives who received her on the other side. None of these persons were known to me. They were all—or all but one—recognised as correct by the friend to whom the letter was addressed.

The writing thus begun has continued down to the present time. To me Miss Julia is as real an entity, as distinct a personality and as constant a friend as any of the men and women in my own family or in the circle of my acquaintance. The only difference is that she is more uniformly affectionate, hopeful and sympathetic than any friend who is still encumbered with a body.

THE EVIDENCE OF CLAIRVOYANTS.

But I am not clairvoyant. Although I can receive communications from her by automatic writing, I cannot see her, but others possessing clairvoyance have seen and described her repeatedly. Total strangers both to her and to me have described her personal appearance and told me her name. Only once, however—and that with considerable effort—did a clairvoyant tell me Miss Julia's surname. She was a stranger whom I had met for the first time in a distant city, where I was quite unknown. On another occasion a clairvoyant acquaintance who spent an evening with me told me that "the lady who writes with you" had called upon her the previous night. I said nothing. Shortly after my friend picked out Miss Julia's portrait from twenty others that were standing side by side on the mantel. "There!" she exclaimed, "there is the portrait of the lady I saw last night!"

Other clairvoyants have at various times and in places widely removed from each other, both in England and in America, described her personal appearance, have given details of her dress which were quite unknown to me, but which, on comparing notes with ladies who had known her intimately, I found were quite correct. Telepathy, or mind reading, fails to explain how one clairvoyant was able to give me particulars on one important matter of detail which I believed were quite wrong, but which I found afterwards were quite right.

I have also had writing from Miss Julia in a closed slate, which I was holding in full light on the top of a small table. The writing somewhat resembled hers, although it was smaller.

WHAT I BELIEVE.

Now I feel that it would be quite as absurd for me to doubt the persistent existence of my departed friend merely because I cannot see her physical frame, as it would be for me to refuse to admit my cousins are living in Canada because I cannot see them from Trafalgar Square and I have to be content to rely for evidence as to their existence upon the memory of a flying visit, the receipt of an occasional letter or the testimony of some traveller who has visited Toronto.

I have given my own experience not because it is any way extraordinary or out of the common, but because when I am asked for the reason of the faith that is within me I think it better to state simply and briefly what I know to be the truth. My communications with my friend are direct. No medium, professional or otherwise, has been employed—save in the experiment for direct writing in a closed slate—to secure any of the messages to which I have referred. The usual hypothesis of fraud is therefore out of the question. If I am deceived, I am self deceived, and as to that I can only say that I feel exactly the same certainty about the reality of Miss Julia's existence, and that I receive communications directly from her, as I do about the existence of the editor of *The Times*, by whose agency I learn the news of the world before breakfast.

SCIENTISTS WHO HAVE BEEN CONVINCED.

It will be said, no doubt, that my evidence is not worth anything because I am not a man of science ; that I am credulous, a journalist and possibly a madman. Therefore let me dismiss the evidence of my own senses, the mature convictions of my own judgment, arrived at in direct opposition to my own material interests and personal convenience, and turn to the evidence of men whose reputation stands in the forefront among men of science. There is no living naturalist of higher reputation than Alfred Russel Wallace, who divides with Darwin the honours of discovering the law which bears the name of the latter. There is no living chemist of greater fame than Professor Crookes, F.R.S., the discoverer of thallium. There is no living astronomer better known than M. Camille Flammarion of the French observatory. Among English physicists there are few whose standing is higher than that of Professor Oliver Lodge. Yet one and all of these supreme scientists of our time have been compelled—and in most cases very reluctantly compelled—to admit that the facts that can be endlessly verified by experiment prove beyond gainsaying the survival of the individual after the change which we call death.

ALFRED RUSSEL WALLACE'S TESTIMONY.

Professor Lodge indeed has stated as the result of his prolonged study of the subject that the persistence of the individual after death can be verified by the patient investigator like any other fact in nature. Professor Crookes' testimony is well known. So also is Professor de Morgan's. But I prefer to conclude this brief statement of some of the reasons why I believe in the survival of man's personality after the death of the body by quoting the testimony of Dr. Wallace :—

"Spiritualism, if true, furnishes such proof of the existence of ethereal beings and of their power to act upon matter as must revolutionise philosophy. It demonstrates the actuality of forms of matter and modes of being before inconceivable ; it demonstrates mind without brain and intelligence disconnected from what is termed a material body, and it thus cuts away all presumption against one continued existence after the physical body is disorganised and dissolved. Yet, more, it demonstrates as completely as the fact can be demonstrated that the so-called dead are still alive ; that one's friends are still with us, though unseen, and guide and strengthen us when, owing to absence of proper conditions, they cannot make their presence known. It thus furnishes the proof of a future life which so many crave and for want of which so many live and die in anxious doubt, so many in positive disbelief."

HOW HE WAS CONVINCED.

That, Dr. Wallace tells us, would have been his own experience but for the proof afforded by spiritualism. He says :—

"From the age of fourteen I lived with an elder brother of advanced liberal and philosophical opinions, and I soon lost—and have never since regained—all capacity of being affected in my judgment either by clerical influence or religious prejudice. Up to the time when I first became acquainted with the facts of spiritualism I was a confirmed philosophical skeptic, rejoicing in the works of Voltaire, Strauss and Carl Vogt, and an ardent admirer—as I am still—of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. . . . . The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them. There was at that time no place in my fabric of thought into which it could have fitted. By slow degrees a place was made, but it was made not by any preconceived or theoretical opinions, but by the continuous action of fact upon fact which could not be got rid of in any other way. . . . That theory is most scientific which best explains the whole theory of phenomena, and I therefore claim that the spirit hypothesis is most scientific. Those who believe as I do—that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us—must see in the steady advance of inquiry the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers."

That is briefly stated in the words of the most eminent living scientist—"the argument for immortality from spiritualism."

THE BODY AS THE TELEPHONE OF THE SOUL.

In this materialistic and scientific age it seems to me to have more "bite" in it than any of the others. But although I believe that we can demonstrate experimentally the survival of the soul after the dissolution of the body, we as yet cannot even conceive the possibility of proving scientifically that the soul will persist for ever. All that we can say is that it certainly survives the dissolution of the body. But as to whether it is proof against a subtler decomposition which in the future eons may consign our personality to oblivion or merge it in the abyss of the infinite, spiritualism can afford us no answer. It is sufficient, however, if it satisfy a sceptical and materialistic generation that the personality of man no more perishes when it is disengaged from the body than we vanish into nothingness when we ring off the telephone with which we have been holding converse with our friend. The body, after all, is only a portable two-legged telephone through which the soul, or part of it, communicates with other souls which, for purposes of education and evolution, are temporarily imprisoned in these cumbrous and ingenious, but very inconvenient physical machines.

OTHER ANSWERS TO THE SAME QUESTION.

The answers to the question about Immortality are various, but they may be summed up under several heads. There is first the Elbow-Room Argument, which is so called from the somewhat profane remark that if the Creator is to justify His creation to His creatures He needs the elbow-room of Eternity, because even He could not do it if He were limited to the narrow confines of time.

Secondly, there is the utilitarian argument, which is also profanely dubbed the Hangman's Whip, without which it is argued man would have no motive to be virtuous ;

Thirdly, there is the argument from authority and the universal conviction of all men in all times that death doth not end all; and

Fourthly, there is the argument based upon the consciousness of the individual.

Most of these will be found expressed more or less clearly in the extracts given below, from the essayists who have taken part in the discussion.

CARDINAL GIBBONS' ANSWER.

Cardinal Gibbons states the views of the Catholic Church in an article to which no Protestant can take exception:

Our minds grasp what the senses cannot reach. We think of God, and of his attributes; we have thoughts of justice and of truth; we perceive mentally the connections existing between premises and conclusions; we know the difference between good and evil. This consciousness is inexplicable on the basis of a solely material principle of being.

All nations, ancient and modern, whether professing the true or a false religion, have believed in the immortality of the soul, how much soever they may have differed as to the nature of future rewards and punishments, or the mode of future existence.

Belief in the soul's immortality follows necessarily from a belief in an all-wise God. God, who created nothing without a purpose, has given us a desire to know, and a longing to be happy.

God has given us a desire for perfect felicity, which he intends to be one day fully gratified, and if this felicity cannot be found, as we have seen, in the present life, it must be reserved for the time to come.

God is all-good and all-just. Yet, if death end all, how can we reconcile our experience of the world with our idea of God's goodness and justice? If death be the end of all, where would be the reward of virtue, the punishment of evil?

Eradicate this belief, and the world becomes the theatre of anarchy and crime. Remember the result of the experiment when tried by France. Figuier, the materialist, hesitated not to say, "It was not petroleum, but materialism, that destroyed the monuments of France." Destroy this belief, and duty becomes but a "rope of sand." Religion, virtue, civilisation, and liberty are parts of the same chain, linked together by a belief in the immortality of the soul. Break this necessary connection, and the whole chain will go.

DR. BRIGGS ON WHAT THE BIBLE SAYS.

The Rev. Dr. Briggs sets forth what he regards as the true Biblical view of the question of immortality:

The doctrine of the immortality of the soul savours more of Greek philosophy than of the religion of the Old and New Testaments. I cannot find in Holy Scripture any statement that implies that immortality inheres in the nature of the soul or that it is a characteristic of the soul as distinguished from the body. The development of the doctrine of a future life in the Bible is entirely dependent upon the development of the doctrine of redemption.

The doctrine of an ultimate resurrection from the dead first appears in the Old Testament in the Maccabean book of Daniel. But the prophet conceives of only a partial resurrection, some to everlasting life, others to shame and everlasting abhorrence. The resurrection of the dead is connected with the ultimate judgment at the end of the age of the world.

In the New Testament the universal resurrection is certainly taught by Jesus in the gospel of John and by the author of the book of Revelation. Paul dwells upon the resurrection of the righteous, but it is not so evident that he teaches the resurrection of the wicked. The synoptic gospels certainly know nothing of a universal resurrection. The resurrection of the dead in the New Testament is attached to the day of judgment and the second advent of Christ. The Biblical doctrine of the future life has therefore two parts—first, the life in the middle state between death and the resurrection, and, second, the life in the ultimate state subsequent to the resurrection.

The New Testament does not teach that the soul is immortal in itself any more than that the body will rise from the dead of itself. The life of the resurrection is entirely dependent upon the resurrection of Christ. It is redemptive in its character.

The Biblical religion guarantees the continuance of life after death. The resurrection of Christ secures it. Why should any one doubt it?

We know that the body is laid aside for ever and is dispersed in all nature. The only possible continuity is in the ghost in a disembodied state. The scientific doctrine of the persistence of force urges to the persistence of that higher life which has left the body in another body suited to the new environment.

Is it credible that man should so clearly see his ideal, and, striving his utmost, never attain it? Is failure the lot of man forever? Have all the men of holiness and virtue, the prophets, the reformers, the heroes of our race, followed an ignis fatuus and led humanity for all these centuries in pursuit of an impossibility? Nothing can be so incredible as such a universal delusion.

MRS. ELIZABETH STUART PHELPS' BEST REASON.

The author of "The Gates Ajar" has done much to popularise a rational and realising faith in the future life. She belongs to the Elbow-Room school. She says:—

If the Creator has made a planetful of suffering never to be relieved, of mourners never to be comforted, of love never to be satisfied, of grief never to be assuaged, innocent hope never to be fulfilled, noble power never to be exercised, aspiration never to be realised, evil never to be conquered, and doers of evil never to be either punished or purified—if, in a word, this whole scheme of things is the freak of a malevolent fancy or the accident of a blind force—then we are face to face with difficulties as much greater than the difficulty involved in the doctrine of immortality as madness is sadder than sanity, and despair blacker than blessedness.

There are many valuable reasons for a belief in everlasting life upon which this is not the place to enlarge. I suggest that the *best* of them is that we have not yet found any better way of accounting for the mystery of creation.

THE UTILITARIAN VIEW.

President Andrews, of the Brown University, says:—

The best single thought in the direction of such argument is the mental necessity resting upon us, in order to strong moral living, that we should think of the present life as a part of a rational plan, which it is not and cannot be if death ends all. We need to feel that this distressed and billowy existence is not an accident, but part of a truly cosmic order. Otherwise our moral struggles are no more important than the collisions of molecules. Moral responsibility is naught.

Discussing how the soul persists, President Andrews indulges in the following speculation:—

There is no comfort of any sort in picturing the next world as a mere continuation or reproduction of this. But growth, whether mental or moral, when unhindered, goes on at a geometrical ratio. Moreover, spiritual growth means breadth. We may expect that our spirits, while for ever retaining each its own personality, will lay off in the course of their development all angularity and mere idiosyncracy, and in this sense blend in one. And what will this blending be but a return to the bosom of the Infinite Personality whence we came? If

memory abides intact, there is no contradiction in supposing a continuance of personality on the part of each translated spirit, and at the same time a degree of community in being among spirits which shall make "Spirit" (God) and "spirits" signify practically the same thing from different points of view.

A RATIONALIST'S BELIEF.

Professor Elliott Coues differs from all the other writers in thinking a belief in immortality unimportant. He says :—

The question of a future life seems momentous to most persons. To me it is of no present practical consequence, and has very little ethical significance in its bearing on character and conduct. It is a question of fact which no faith or want of faith can affect, and with which religion has nothing to do. If it be true that "death ends all," then we have every conceivable inducement to make the most of this life. If there be a life after death, we may suppose the transition to be as simple and natural as the process by which each one of us has entered this world from the womb. I presume, also, that our present opinions on the subject no more affect the facts in the case than the imagination of an embryo does the progress of pregnancy. No one knows anything whatever of the future, even in this life. What, then, is the use of having opinions based on data which only our ignorance supplies?

For his own part he believes in the immortality of the soul from the fact of his own consciousness. He says :—

Speaking for myself alone, I know that I have a soul, and that I shall not die like a dog, because it is the nature of the soul God has given me to know its immortal self with a kind of knowledge in comparison with which the knowledge of material things acquired by the bodily senses is no knowledge, but delusion only ; with a kind of knowledge whose servant, not whose master, is reason; with a kind of consciousness which is self-conscious.

But this cannot be proved. It may some day ; but not yet. This is what he says about the evidence from Spiritualism :—

I am well informed on the claims of the Spiritualists. I am exceptionally well informed on the physical phenomena by means of which they would support those claims. My attitude of mind toward them is one of respectful attention, intellectual hospitality, and cordial sympathy, but I fail to find that they prove their case. This raises the question of the competency of scientific methods of investigation to handle the problem, and I am well-nigh convinced that we must renounce all hope of its demonstration in that way, at least in the present stage of evolution of the human intellect. But I have great faith in the possibilities of mental and spiritual as well as physical development. It is tolerably certain that our bodies have been fashioned from such as the brutes possess by natural genesis with progressive improvement. It is probable that our minds or souls have developed *pari passu* from brute instincts, and as I see no necessary limit to such "ascent of man" from the monkey to the angel, it is reasonable to infer that the human race will in time acquire the capacity of affirming absolutely, or denying with equal certainty, that a soul survives intact the dissolution of the body. But as that is not likely to come in our day, and certain not to be attained by present processes of scientific intellection, he is wisest who refrains from dogmatic assertions as long as he lives.

A METHODIST BISHOP'S ARGUMENT.

Bishop John P. Newman comes very near to asserting a belief in apparitions and psychic phenomena as his ultimate basis of faith in immortality. Nor does the fact that he limits his references to such phenomena as are chronicled in the Bible materially alter the significance of his remarks.

And with Job we inquire, "If a man die, shall he live again?" If I cannot prove that man is immortal, no one can prove that he is not. We retain all our mental powers, with volitions, sensations and consciousness in full force and the exercise of our physical senses up to the last breath. Why not longer? What we call death is a change of conditions of existence and may not be the extinction of life. All of us had an existence prior to our birth. We lived in our mother's body. May we not live after our second birth, commonly called death, when we shall have passed out of this body wherein we now dwell? Science and religion more than intimate that within our outward body we live in an inner body, sometimes called a "spiritual body," not of flesh and blood, but sublimated, etherealized, adapted to a higher condition of existence, capable of sound, sight, taste, smell, and sensation, whereby we shall still be part of the material universe. The accepted theory is, founded on analogy and supported by Scripture, that in the moment when our mortal life ends we emerge in our spiritual body.

This our reasonable presumption is fortified by many facts—by the essential differences between mind and matter, the two and only two known units in the universe: by the phenomena of thought which cannot be the product by matter organized or otherwise, by mighty minds in feeble bodies, by the oneness of our consciousness, by our love for the dead, by our desire to live, and by the perpetuity of our personal identity. Some great thinkers rely much upon the constant change which, in all their parts, our bodies are gradually undergoing. If we survive this gradual dissolution, may we not outlive the instantaneous?

But to me scientific presumption and logical inference yield to certainty in the presence of the epiphanies recorded in history, as well avouched as that of any history known to man. There is a record which covers 4,000 years, during which two worlds impinged and visitants from out the unseen conversed and dwelt with man. Only such visitations can satisfy the mind. All else is probable. In this there is certainty. I must hear from beyond the grave, from those who had ever lived there, and from those of the departed who have returned.

Those who came appeared in their personality, known by their earth names, and were conversant with the events of earth and time.

Do the dead come back to us? Not all of them. Not constantly. In great emergencies they should come. If Christ needed the presence of celestial visitants, we do more than he. If Sarah and Hannah and Mary, the mother of our Lord, were thus visited, why not the mothers of our day? If Daniel conversed with a heavenly man on the banks of the Ulai, and Paul on the plains of old Troy, and Peter in the dungeon of Antonia, why not our great leaders of humanity? The last recorded and greatest of all these blessed epiphanies was Christ's appearance to his friend St. John on the isle of Patmos after the lapse of thirty-five years. St. John beholds him, and once more hears that voice that had so often stirred his inmost soul, "I am he that liveth and was dead, and, behold, I am alive for evermore!" To me this is the sweetest, the grandest of all the manifestations on record in the New Testament, and is to me the crowning and unanswerable argument that our departed friends are alive, who still love us, who think of us, and who are often ministering spirits sent unto us to assure us of our immortal life.

PROFESSOR MAX MÜLLER ON THE SOUL.

Professor Max Müller's essay is the longest and most elaborate of all. It is largely devoted to his favourite thesis—the relation of words to things, of language to thought. He begins thus :—

There is an excellent book by Alger, published in America, on "The Doctrine of a Future Life," with a valuable appendix by Ezra Abbot, librarian of Harvard College, containing the titles of 4,977 books relating to the nature, origin, and destiny of the soul. Is not that enough? Can we hope that anything may be said on the immortality of the soul that has not been said before, whether for or against it? Shall we ever know anything about the soul after the death of this body? It stands to reason that if we take "to know" in the ordinary sense of

the word we cannot even in this life know the soul or anything relating to its nature, origin, and destiny, and yet there are these 4,977 books and probably a good many more! Knowledge possessed by men can have but one beginning. It begins with the senses.

He then attempts to define what is meant by the word soul, tracing it to its derivation. He says :—

If we simply define soul as that without which, breath, life, feeling, movement and thought could not be, and what is itself neither breath nor life nor feeling nor movement nor thought, we may not know what this soul is apart from its living body, but we do know that it is something—nay, something more real — than anything that has been taken from it, and not a mere Chimæra, sprung from the poet's brain.

A man speaks of his soul, but who or what the possessor of a soul could be we ask in vain. The soul may be said to possess the ego—not the ego the soul. If spirit is used for soul, people have actually maintained that they have seen spirits, and ghosts are recognised as visible spirits or souls. It is difficult to frame a word for soul. The best name I know is the Sanskrit name atman, which means self. This atman is very carefully distinguished from the aham or ego. It lies far beyond it, and, while the aham has a beginning and an end and is the result of circumstances, the atman is not, but is and always has been and always will be itself only. We must accept this atman, this self, or the soul, as something of which we know that it is. This may seem very little, but to be is really far more important and far more wonderful than to breathe, to live, to feel or to think. Thinking, feeling, living and breathing are impossible without being. It is the *sine quâ non* of all we are, we see, we hear, we apprehend and comprehend. It is not our body, nor our breath, nor our life, nor our heart, nor what is most difficult to give up—our mind and intellect. It is simply that in which all these reside—that, in fact, in which we move and have our being.

We can now take a second step. If what we mean by soul, unknown as it may be otherwise, is at all events known to be not the body, on what possible ground could we make the assertion that the soul is mortal? Mortal is applicable to the body only, for it means originally decaying, crumbling, falling to pieces. Morbus, illness, is that which wears the body; mors, death, that which wears it out and utterly dissolves it. This we can see with our eyes, but no experience has ever taught us that the soul, or what we mean by soul, is worn out, does ever decay or crumble or dissolve. The breath may fail, the body may die, the intellect also may grow weak, but of the soul, we can never say that it is at any time more or less than it has always been. What right have we, then, to call the soul mortal, and to apply a term such as mortal which is peculiar to the body, to that which is not the body, the soul? To deny the non-mortality of the soul would be the same as to deny its existence.

Professor Max Müller then indulges in speculation as to whether we shall carry with us our memory after the dissolution of the body. He doubts it from the analogy of birth. Reincarnation is evidently a doctrine which commends itself to him. He says :—

Personally I must confess to one small weakness. I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from which we kept aloof in a former life.

Still more clearly he says :—

Let us remember that we do not know what the soul was before this life—nay, even what it was during the first years of our childhood. Yet we believe on very fair evidence that what we call our soul (though it is not ours, but we are his) existed from the moment of our birth. What ground have we, then, to doubt that it was even before that moment? To ascribe to the soul a beginning on our birthday would be the same as to claim for it an end on the day of our death, for whatever has a beginning has an end. If, then, in the absence of any other means of knowledge, we may take refuge in analogy, might we not say that it will be with the soul hereafter as it has been here, and that the soul, after its earthly setting, will rise again much as it rose here? This is not a syllogism, but it is analogy, and in a cosmos like ours analogy has a right to claim some weight, at all events in the absence of any proof to the contrary.

But, say some, If in the next life we are not to remember anything of this life's experience, what is the use of living again. To them the Professor replies :—

Our soul here may be said to have risen without any recollection of itself and of the circumstances of its former existence. It may not even recollect the circumstances of its first days on earth, but it has within it the consciousness of its eternity, and the conception of a beginning is as impossible for it as that of an end, and if souls were to meet again hereafter as they met in this life, as they loved in this life, without knowing that they had met and loved before, would the next life be so very different from what this life has been here on earth—would it be so utterly intolerable and really not worth living?

MR. GLADSTONE ON CONDITIONAL IMMORTALITY.

Madame Novikoff has this year published a curious little brochure entitled "Christ or Moses, Which?" in which she prints as a kind of challenge to all and sundry the assertion that the Old Testament contains no trace of the conception of an immortal soul in man. She follows this up by translating a German pamphlet which examines in detail all the references to a future state in the Old Testament, and summing up strongly in favour of the view that the Jews were gross Materialists without a glimmering vision of immortality.

The Old and New Testaments are based on opposite and irreconcilable principles. The doctrine of the first is principally materialistic. The doctrine of the second is purely idealistic. The Old Testament represents God as Jehovah, quite otherwise than He is pictured by Jesus Christ.

Mr. Gladstone being appealed to by his Russian friend, wrote her a letter from which the following extract is taken. It will be seen Mr. Gladstone has an open mind on the question, apparently with a slight leaning in favour of immortalisable rather than immortal.

I have myself been a good deal engaged latterly in examining the question of a future state, and have had occasion to touch more or less upon Jewish opinion. The subject is very interesting, but is also large and complex.

My own state of information is by no means so advanced as to warrant the expression of confident and final conclusions. But I think there are some things that are clearly enough to be borne in mind. We cannot but notice the wise reserve with which the Creeds treat the subject of the future state. After the period when they were framed, Christian opinion came gradually, I believe, to found itself upon an assumption due to the Greek philosophy, and especially to Plato, namely, that of the natural immortality of the human soul. And this opinion (which I am not much inclined to accept) supplies us, so to speak, with spectacles through which we look back upon the Hebrew ideas conveyed in the Old Testament.

Another view of the matter is, that man was not naturally immortal, but *immortalisable*. That had he not sinned, he would have attained regularly to immortality; but after his eating from the tree of knowledge he was prevented, as the text informs us, from feeding on the tree of life, and the subject of his immortality was thus thrown into vague and obscure distance.

I suppose it to be a reasonable opinion that there was a primitive communication of divine knowledge to man, but of this revelation we have no knowledge beyond the outline, so to call it, conveyed in the Book of Genesis. That outline, however, appears to show in the case of Enoch that one righteous man was specially saved from death; and the words of our Saviour in the Gospel give us to understand that there were at any rate glimpses of the future state underlying Jewish opinion. We must not, I think, forget the respect with which our Saviour treats that opinion.

Nor can we forget that the Mosaic dispensation, coming as it were upon the back of the old patriarchal religion, being essentially national, was also predominantly temporal, and tended very powerfully to throw the idea of the future state into the shade.

Nevertheless, it is, I think, generally admitted that, while in certain passages the Psalmist speaks of it either despairingly or doubtfully, in some Psalms the subject is approached with a vivid and glowing belief; as when, for example, it is said: "When I awake up after Thy likeness I shall be satisfied with it."

"GOD AND A FUTURE LIFE."

This is the title of a book published by Dickinson, containing six lectures delivered in Brixton Congregational Church, by the Rev. J. F. Stevenson, LL.B. Three of the lectures are thus entitled: "Future Life: Its Possibility," "A Future Life: Its Probability," "A Future Life: Its Necessity." The argument is clearly stated, but contains little that is not covered by the foregoing extracts.

AN EXPERIENCE FROM THE OTHER SIDE.

The discussion of speculative theologians lack the element of reality that is to be found in the testimony communicated automatically or otherwise to those who live on the earth by those who have passed over to the other side. The new and enlarged edition of "I Awoke," is a very remarkable little volume, composed of communications written automatically by a young lady in the City, when she is in company with two elder relatives. It contains a narrative of the experience of the person who communicates the information, which is interesting. Even if its authenticity is impugned, it is curiously suggestive and very original. The narrative is as follows:—

January, 1894.

DEAR FRIENDS,—I understand that you wish me to relate my experience after death, and I will do my best so to describe it that you may realise it to some degree.

With regard to my life on earth, it will be necessary to give you only those few particulars which had a direct influence on that experience.

I was in the prime of life when I passed over—a man without close relationships, but with one very intimate friend. After twenty years of unbroken communion and fellowship, I discovered suddenly that my friend was false to me.

We were at that time separated by some hundreds of miles. I started off to confront and upbraid him for this treachery, when an accident occurred, and in a few hours I was dead. Death, what a misnomer! To me it was hardly a change; I did not lose consciousness, but stepped across the threshold and entered the undiscovered country in which hitherto I had not believed. There was to me no sudden change, no violent displacement of feeling or of circumstance; but most gradually, one by one, the old things gave place to the new. The first change was this:—there seemed to flow into my being a great stream of health and of power. I breathed easily, moved freely, and a sense of harmony with my surroundings filled me. For a time it was enough that I was alive; mere sensation was sufficient to satisfy me, and the knowledge that there was life after death, even if it should only persist for a time, was decidedly good.

You will naturally ask me here: but what were your experiences as to your environment; with what form, if any, were you clothed, and what were your new powers? I can only say that I was simply unaware of my surroundings and unconscious of myself. I mean that I did not ask myself where and what am I, but accepted all without question as one does generally in daily life, or in a dream. My sensations were not complex, but simple, and very gradually it dawned upon me that I had undergone a change.

After a period of pleasure in the strengthened natural powers of which I have spoken, there came to me the recollection of my friend and of his conduct to me. Then there sprang up a great sense of injustice and of hatred to him, and this was more powerful than I had felt in life.

At the same time I became aware, and this without surprise, that there was about me a number of men and women whose outward appearance made no conscious impression upon me, but into whose inner being I seemed to look, and I found there like passions with my own: hatred, desire for revenge, a calling for one's own rights at any cost to others; a hungry, bitter restless, spirit; this was in all hearts. "Welcome, brother welcome," they all said; "there is no brotherhood so close as the brotherhood of hate."

There was something within me that responded at once and fully to this greeting; but no sooner had I done so, than a great darkness enveloped me. I lost consciousness, and a feeling akin to faintness took possession of me. How long I remained in this state I know not, but when I awoke it was to find myself still in darkness, a darkness that was now and again broken by flashes of light, revealing to me hidden shapes and fantastic forms that filled one's soul with thoughts of cruelty, or savage, revengeful fierceness. Yet I knew well that I did not really see these forms; I was aware that they were only as the distorted images of a dream, but the suffering and the horror were great. Harsh and terrifying sounds filled my senses, and I cried aloud for some way of escape. Nearer and nearer came the figures, and louder and louder were the discordant noises, but just as they became unbearable there was a sudden lull, and again my senses forsook me.

Many times did this experience recur; and while I am obliged to describe it as if it were physical, it was not so, but in my inner self alone. Vainly I questioned myself as to why I thus suffered, and how I could escape. Is it because I cannot forgive the injustice, the deception of my friend? Yet if so, how was I to alter my mind towards him? Could I really forgive, truly and inwardly, just to escape suffering? I felt it to be impossible.

After a while a thought arose within me, which came like a blessed draught of water in the desert. Give up this striving after a way of thinking and of being, and let yourself go; let nature do as she will; struggle no more to think and experience in the old ways, let her lead you in new paths. Once more my senses sank in oblivion, and when again I became conscious a sense of peace was within me, though it was a peace rooted in sadness.

These alternations of feelings occurred again and again in the same order; the terrors, the soul-conflict, the temporary oblivion, the peaceful thought; yet ever increasing in intensity; both the anguish and the peace being deeper. Finally, after what may have been a day or a thousand years, a change came. Consciously I went over the whole of my earthly life, especially in relation to my friend; but while the circumstances passed before my mental vision more clearly than when I had first lived through them, the inner life was unrolled before me in quite a different aspect.

I saw to my utter mortification that through all it was I that had been in the wrong. I do not mean that my friend had not committed the act of treachery, nor yet that I was wrong in calling it treachery, but that the spirit in which I myself had lived had been altogether a wrong one. In the past I had thought that if the action were correct—moral, and the thoughts of the heart in accordance therewith, that was sufficient. Of the hidden springs of the spirit, the fountain that had sent up the waters, I had known nothing. All my life, I saw, had sprung from self, and returned to it again; therefore its limitations were so great, its form so puny and fruitless; it was a dead thing. What mattered it that another did or did not certain things; that was not the question, but what am I, and what is my relationship to others.

After this I became aware in some way of the present state of my friend's mind and feeling towards me and towards his action. I perceived that he was not at all sorry or ashamed of what he had done, but that rather he was relieved at my death. Also I saw that this last action was the outcome of many years, during which the inner reality of his affection had been eaten away, leaving only a hollow pretence.

Last of all there came to me a kind of review, a summing up, something in this way.

I understood, first, that my anguish was neither sent as a punishment, nor was it the outcome exactly of any special sin on my part. It was rather analogous to the pain of body caused by the twisting or distorting of a limb. My soul-vision had been distorted; I had seen the false rather than the true, and naturally I suffered. Next I saw that the special form which these experiences had taken was not so much because this one side of my life was more important than another, but because that incident had been so strongly impressed upon me just before death, therefore it became a kind of lesson book from which to learn these truths of life. So much for this first chapter of my history; I will now try to tell you how I began to live in reality.

About this time I saw that my friend was in a state of indecision as to his future action with regard to the very matter in which he had cheated me. One mode of action, I saw, would bring him comfort and prosperity, the other failure. I felt within myself the power to influence him either way. It was not difficult, however, for me to choose the right one, but when I did so, and he acted upon my suggestion, there came to me, not the peace that I expected, but a new tide of anguish. The crowd of embittered spirits who had welcomed me before, now turned from me, and, in awful loneliness, I lived apart in a desert land. Hungry and thirsty, my soul fainted within me; yet underneath I was conscious of the stirrings of a new life, which I felt was my true one; and a voice said to me: "If you would bear the sins of your brother, you must be willing to bear the suffering which would otherwise have been his."

After this I suddenly found myself back on earth, approaching the house of my friend. The old senses were again in use. I saw the houses and the people; I heard the sounds in the streets, but at once I recognised the fact that these sights and sounds were what I had heard and seen before my death; this was only a vision, a memory; all, all was unsubstantial and shadowy, and again a great horror seized me.

After a while I returned (if I may so express it) to this world, and those who had previously turned from me now pressed eagerly round inquiring as to the result of my visit to my friend. "Are you avenged?" they said; "does he suffer for his sin?"

A strange feeling of pity filled my soul, as I looked into their hungry and miserable faces. "I am avenged," I said; "all my suffering has been made up for, and I am repaid a thousandfold." "How is that, tell us," they cried. "Simply by the old sense of hatred having died completely out of my being," I replied; "I have seen life from a new standpoint. No longer the centre of my own universe, all around has taken its proper place, and for past experiences I am only and simply glad whatever those experiences have been." "Fool!" they exclaimed, "then we cast you out of our brotherhood with all its advantages, and never again shall you have power to return to earth." "I shall go to my appointed place, wherever that may be," I said, and at that moment I became conscious of others round me whose bright, smiling, and loving looks were a great contrast to the others, whose faces began to grow dim, and gradually disappeared from my vision.

I then understood that sight was not like the old physical vision, but that I could only see what was really connected with my true being, and that rays of soul-vision came to me through the atmosphere of soul-character, instead of through the atmosphere of earth. For some time this sight of love and purity was all that I perceived; no intercourse could I hold with them except by looks.

I quite despair, dear friends, of making you know at all adequately the glory and joy of the period that now commenced. Nothing perhaps more surprised me than the great variety of my experiences. All desires seemed to spring from the affections: love thirsted and was satisfied, hatred hungered, but was now dying of starvation; the wish to hold intercourse with others, and the longing to help them, blossomed into the power to will and to do.

After these feelings were satisfied, there came a sense of peaceful rest, akin to bodily slumber, and then again I would awaken to fresh desires.

At this time I entered into a special friendship with one to whom I was greatly attracted. I had no power to question him as to who he was or had been; but gradually, as a flower unfolds, his character unfolded itself before me. I saw in him what a true friend could be, and from that learned how faulty and pitiful my own friendship had been.

You may perhaps think I dwell too much on this subject; but the reason I do so is that these first experiences of mine were so closely connected with it. The ruling passion was not only strong in death, but it seems to be the impetus which drove me into this life, and determined its earlier course. Later on, earthly things faded, and I grew used to my new powers, but those it would be much more difficult to describe.

You will remember that I had been an unbeliever, and even after I passed over I thought the life here might be a kind of mechanical continuance of the other; like a top that goes on spinning after the hand that has set it going is removed. Now I saw that it was an independent, high and beautiful reality.

I must speak a little more of this friend, to whom I was attracted by the mingled strength and sweetness which shone in his countenance. Without words we held communion, and I made known to him my past history. As I did this there came to me from him in response a growing sense of my own deficiencies, with a gradual, but complete dying out of all bitterness or animosity towards my friend. Thus the last wound was healed, and undisturbed by conflicting feelings, I was able to turn my face towards the future.

After some time of happy fellowship, new desires sprang up within me. I wished, if possible, to give as well as receive. You may now return to those you saw first, I was told, and help them to distinguish the true from the false; but it will be a painful task. I replied, that I was willing to undertake it, and soon I understood what is meant by the descent into hell.

He descended into hell; the third day he rose again. How very true that old creed is, if we view it in a larger way as speaking of Man and his universal experience!

I believe in One, the ever-living Father, and in His Son, Jesus Christ,—(Man) who is conceived of the Holy Ghost, born of the Virgin. He suffers, dies, and rises again; He ascends into heaven, and from there judges both the living and the dead. Happy are we if when our individual turn comes to descend into hell we know that even in the bed of hell the Higher One is with us. How shall I explain to you the state of these souls in prison! The pain arises chiefly from this: The body is cast off, but while the man still dwells on the earthly plane he cannot use his new powers, therefore the limitations of his nature are so great, he is so straitly shut up in himself that it is like a conscious death; he cannot do the old things, and is ignorant of the new; he is in the chrysalis state of the psyche. My part was to suffer with them, while knowing that there was a new and better way, and by my sympathy lead them to believe in it. I could now say, "Take up thy bed and walk;" and they, having learned to believe in me, could make the effort, and find it possible to obey.

III.—OUR GALLERY OF BORDERLANDERS.

ANNIE BESANT.

WHATEVER we may think of her various vagaries in politics and philosophy, we are all proud of Annie Besant. She is one of the foremost women of our time, the most eloquent woman of all those who speak the English tongue ; one of the most fearless, uncompromising, whole-souled of all her sex. She is now high priestess of the Theosophical movement, beloved and even idolized by enthusiastic disciples in India and among all English-speaking lands. But to me she is ever first and foremost, the tried and trusted comrade and friend to whom, eight years ago, I gave the right hand of fellowship over the open grave of a slain Freethinker, who perished as one of the martyrs for the people in the struggle for Trafalgar Square. In that troublous time she and I were thrown much together. We worked together, wrote together, spoke together, and more than once it seemed by no means impossible—so fierce was the tumult and so savage the violence of the police—that we might die together. It is an experience not to be forgotten to stand side by side in front of a great mob seething with sullen hate, which at any moment might be ridden over by a charge of mounted constables, or bludgeoned into the side streets and alleys by the helmeted custodians of law and order. One lives intensely in such moments, experiencing many things and understanding much that might otherwise have remained for ever a sealed book in each other's lives.

"FOLLOW THE GLEAM."

Mrs. Besant is a woman who has, all her life, endeavoured to "follow the gleam," whether it led her through Ritualism to Atheism, or from Socialism to Theosophy. She has never been at rest. The woe pronounced upon those who are at ease in Zion has no application to her. "They must upward still and onward who would keep abreast of truth," and Mrs. Besant has shown time and again that no ties of party or family or sect can restrain her from paying homage where she considered homage was due, whether to a person or to a cause. She stood by the side of Charles Bradlaugh when that stalwart Radical was gibbeted by respectable conventionalists as the filth and offscouring of all things ; and now she is standing, with the same unflinching resolution, by the memory of Madame Blavatsky. Two persons more reviled than Bradlaugh and Blavatsky it would be difficult to discover in our time. Mrs. Besant stands as the devoted disciple and comrade of both.

HER DEVOTION TO H. P. B.

There is something very touching about Mrs. Besant's devotion to Madame Blavatsky. The passionate and personal nature of the ardent Irishwoman asserts itself in every line which she has written, every word she has spoken, of her Russian mentor. Madame Blavatsky may have been to others a cheat, a liar, a consummate dissembler, foul with every vice, and burdened with every crime. To Mrs. Besant, Madame Blavatsky was as the one of whom it was spoken by the Hebrew Seer, "How beautiful upon the mountains are the feet of them that bring good tidings, good tidings of peace." And her gratitude for the glad Evangel makes her resent, with scornful indignation, any reflection upon the Evangelist. She says, for instance, in *Lucifer*, of May 15th :—

> Having followed the Light she showed me, and having found it grow brighter with each succeeding year, it is not unfitting that my first words here should be words in her defence ; for gratitude to the one who first showed the Light is ever expected in the school to which I belong, and my gratitude to her increases as I realise more and more the priceless value of that Light.
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> What her early life was I do not know, nor do I particularly care, since errors in youth do not prevent usefulness in maturity. She is dead, and cannot defend herself, or explain what occurred, and these accusations are kept back until Death's touch has sealed her lips. I refuse to rake through the muck-heaps of dead French and Russian scandals, rotting in the dark these forty years and more, to search for a rag from a dress she once wore. I can only speak of her as I knew her, as I found her while I lived beside her—pure in life, unselfish, laborious, forgiving, generous, most wise, and withal most free from vanity. Thus I knew her, and thus I bear witness to her, and I learned from her truths that changed the world to me, and have illumined all my life. The priceless services she did the world in bringing to it the knowledge she gained from her Teachers, knowledge that has revolutionised the thought of thousands, and has changed the drift of opinion from Materialism to Spirituality, remain as her title to gratitude, the heritage left behind by her great soul.

THE REAL H. P. B.

That is well said and justly said. But Mrs. Besant in her passionate devotion to the memory of the dearly-loved Blavatsky is more Blavatskian than H. P. Blavatsky ever was. For Madame Blavatsky was not ideal, nor was she given to idealizing herself. She was a rude, rough realist, who rather prided herself upon her excrescences. "Paint me warts and all," would have been her command, as it was Cromwell's. Mrs. Besant will probably find in the service of the Religion which knows nothing higher than Truth, that she need not refuse to recognise that her idol had feet of clay, and that if the Secret Doctrine be as water of life to the thirsty soul, it is a treasure which came to us in a very earthen vessel.

Madame Blavatsky, even if we admit all that Mrs. Besant claims for her, was no garden enclosed, in which grew, as in unsullied Eden, the Tree of Life. Rather was she as a tract of the jungle primeval, where, no doubt, the Tree of Life was blooming, but in company with the deadly Upas, and the poisonous nightshade. And in that jungle lurked many a cruel and ferocious beast of prey, the tiger and the leopard, the python and the cobra. She was without form, but by no means void, but rather teeming with life, and as frankly non-moral as nature herself. No doubt it goes against the grain to have to admit that your teacher and Spiritual Director was sometimes, and in some phases of her misregarded character, a kind of



MRS. BESANT.

From a Photograph by H. Levy, Belfast.

Rabelaisian fantasy of Gargantuan proportions, cynical, scoffing, reckless, passionate, everything that a Hierophant of the Divine mysteries should not be. But the facts are there, and if there is no religion higher than truth, there is no religious duty higher than that of admitting frankly and honestly that H. P. Blavatsky was—well H. P. Blavatsky and no one else.

GREAT IN SPITE OF ALL DEFECTS.

Very idle and hollow, as the crackling of thorns under the pot, seems to me the laughter of the pharisaic fools who, having proved that H. P. Blavatsky perpetrated frauds, and lied, and swore, and generally misbehaved herself, imagine that these demonstrations of the Old Bailey, have settled the question of H. P. Blavatsky's claims to be regarded as a spiritual teacher and revealer of the Path to many bewildered souls. What they do by these demonstrations is not to demolish her credentials, but to increase a thousandfold the marvel of her achievements. H. P. Blavatsky was a fraud, a liar, a dissembler, a profane person, and unclean. Well, granting all that, how much the more wonderful is it that a woman handicapped so heavily by having to carry all that enormous top-hamper of disadvantage could, nevertheless, do what Madame Blavatsky undoubtedly achieved. A saint, an anchorite, a great philanthropist—had H. P. Blavatsky been any of these things, it would have been easier to understand how she succeeded in exciting the devotion, and firing the enthusiasm of so many Westerns in the pursuit of truth by the occult paths of the ancient East. But she was none of these things, H. P. Blavatsky was a hideously ugly, monstrously fat old woman, with rude and violent manners, an awful temper, a profane tongue, and a very dubious record. Yet, with all this against her, she succeeded where all the rest of us failed, and failed dismally.

SUCCESSFUL WHERE ALL OTHERS FAILED.

I am not afraid to bear testimony in this matter. For I was one of those who were beaten. I did my level best. I tried all I knew, as did many others, far better, braver, and nobler than I could pretend to be, to bring Mrs. Besant out of the darkness of the Atheistic Materialism into the light of the life of the other world. But with all our efforts and our prayers, the Day Spring from on high visited her not. She continued to live and labour, a Christian, no doubt, in deed, but a blank unbeliever in theory. We had advantages enough and to spare. We had behind us tradition authority, the witness of generations of heroic souls, the record of a thousand years of Christian philanthropy, the Written and the Acted Word. But with all these we failed. And Mrs. Besant, if she had survived, might have been a materialist and atheist to this day but for the "Secret Doctrine" and Madame Blavatsky. That which the whole regimented array of organised Christendom failed to accomplish, H. P. Blavatsky succeeded in effecting. Through her upon one, at least, who until then had sate in the shadow of darkness, a great light shined, and Mrs. Besant passed out of storm and gloom into the peace and joy of believing. What H. P. Blavatsky did for Mrs. Besant, she did for many another storm-tossed soul, but for the moment let us stick to Mrs. Besant. Seeing that H. P. B. succeeded where all the rest of us failed, it seems like the height of absurdity to endeavour to belittle this achievement by harping upon her manifold and manifest disqualifications for the task. Those who have been beaten in a race find it but poor consolation to be told that the winner was lame in one leg, was short of breath, and burdened with a hundred-weight of lead. So long as he was first to the winning-post, what does it matter?

It is not necessary to describe in detail the whole story of Mrs. Besant's life. I wrote a character sketch of her in the *Review of Reviews* some few years ago, to which those who desire further information can turn if they please. In this Gallery I naturally confine attention to her psychic history. Of this there is ample material in her Autobiography and in her other writings. It is incomplete, necessarily so, for Mrs. Besant is still with us, and if anything can be predicted with certainty also that as long as she lives she will furnish fresh material for the student of the occult world.

MR. GLADSTONE'S ESTIMATE.

Before beginning our extracts from the Autobiography it may be interesting to quote Mr. Gladstone's criticism of the book and its author. If the late Professor Huxley or Professor Tyndall had been writing of Mr. Gladstone himself and his political itinerary, they would probably not have altered many words in Mr. Gladstone's estimate of Mrs. Besant, so difficult is it to see ourselves as others see us.

This volume presents to us an object of considerable interest. It inspires sympathy with the writer, not only as a person highly gifted, but as a seeker after truth. The book is a spiritual itinerary, and shows with how much at least of intellectual ease, and what unquestioning assumptions of being right, vast spaces of mental travelling may be performed. The stages are, indeed, glaringly in contrast with one another; yet their violent contrarieties do not seem at any period to suggest to the writer so much as a doubt whether the mind, which so continually changes in attitude and colour, can after all be very trustworthy in each and all its movements. This uncomfortable suggestion is never permitted to intrude; and the absolute self-complacency of the authoress bears her on through tracts of air buoyant and copious enough to carry the Dircæan swan. Mrs. Besant passes from her earliest to her latest stage of thought as lightly as the swallow skims the surface of the lawn, and with just as little effort to ascertain what lies beneath it. An ordinary mind would suppose that modesty was the one lesson which she could not have failed to learn from her extraordinary permutations; but the chemist, who shall analyse by percentages the contents of these pages, will not, I apprehend, be in a condition to report that of such an element he can find even the infinitesimal quantity usually and conveniently denominated a "trace." Her several schemes of belief, or non-belief, appear to have been entertained one after another, with the same undoubting confidence, until the junctures successively arrived for their not regretful, but rather contemptuous, rejection. They are nowhere based upon reasoning, but they rest upon one and the same authority—the authority of Mrs. Besant.

This is, of course, just what the Unionists say of Mr. Gladstone's political conversions, and they would add gibes as to the disinterestedness of the convert as no one has ever gibed at Mrs. Besant.

II.—BIRTH AND EARLY TRAINING.

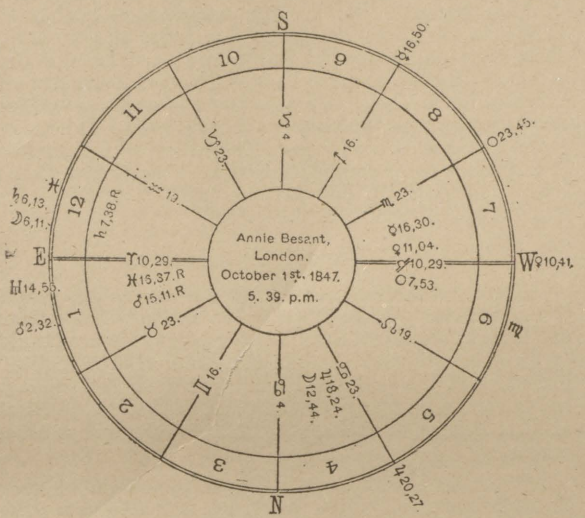
Annie Besant begins her autobiography by printing the chart of her horoscope, which I reproduce here for the benefit of my astrological readers:—

HER HOROSCOPE.

Mrs. Besant says:—

A friendly astrologer has drawn for me the following chart, showing the position of the planets at this, to me, fateful

moment; but I know nothing of astrology, so feel no wiser as I gaze upon my horoscope.



Commenting on this Mrs. Besant writes:—

"Keeping in view the way in which the sun, moon, and planets influence the physical condition of the earth, there is nothing incongruous with the orderly course of nature in the view that they also influence the physical bodies of men, these being part of the physical earth, and largely moulded by its conditions. Any one who knows the characteristics ascribed to those who are born under the several signs of the Zodiac, may very easily pick out the different types among his own acquaintances, and he may then get them to go to some astrologer and find out under what signs they were severally born. He will very quickly discover that two men of completely opposite types are not born under the same sign, and the invariability of the concurrence will convince him that law, and not chance, is at work. We are born into earthly life under certain conditions, just as we were physically affected by them pre-natally, and these will have their bearing on our subsequent physical evolution. At the most, astrology, as it is now practised, can only calculate the interaction between these physical conditions at any given moment, and the conditions brought to them by a given person whose general constitution and natal conditions are known. It cannot say what the person will do, nor what will happen to him, but only what will be the physical district, so to speak, in which he will find himself, and the impulses that will play upon him from external nature and from his own body. Even on those matters modern astrology is not quite reliable—judging from the many blunders made—or else its professors are very badly instructed; but that there is a real science of astrology I have no doubt, and there are some men who are past masters in it.

A CLAIRVOYANT MOTHER.

Mrs. Besant came of a psychic stock, and one of the earliest stories in her autobiography tells of a clairvoyant experience of her mother's:—

For as a child I was mystical and imaginative, religious to the very finger-tips, and with a certain faculty for seeing visions and dreaming dreams. This faculty is not uncommon with the Keltic races, and makes them seem "superstitious" to more solidly-built peoples. Thus, on the day of my father's funeral, my mother sat with vacant eyes and fixed pallid face—the picture comes back to me yet, it so impressed my childish imagination—following the funeral service, stage after stage, and suddenly, with the words, "It is all over!" fell back fainting. She said afterwards that she had followed the hearse, had attended the service, had walked behind the coffin to the grave. Certain it is that a few weeks later she determined to go to the Kensal Green Cemetery, where the body of her husband had been laid, and went thither with a relative; he failed to find the grave, and while another of the party went in search of an official to identify the spot, my mother said, "If you will take me to the chapel where the first part of the service was read, I will find the grave." The idea seemed to her friend, of course, to be absurd; but he would not cross the newly-made widow, so took her to the chapel. She looked round, left the chapel door, and followed the path along which the corpse had been borne till she reached the grave, where she was quietly standing when the caretaker arrived to point it out. The grave is at some distance from the chapel, and is not on one of the main roads; it had nothing on it to mark it, save the wooden peg with the number, and this would be no help to identification at a distance since all the graves are thus marked, and at a little way off these pegs are not visible. How she found the grave remained a mystery in the family, as no one believed her straightforward story that she had been present at the funeral. With my present knowledge the matter is simple enough, for I now know that the consciousness can leave the body, take part in events going on at a distance, and, returning, impress on the physical brain what it has experienced. The very fact that she asked to be taken to the chapel is significant, showing that she was picking up a memory of a previous going from that spot to the grave; she could only find the grave if she started from *the place from which she had started before*. Another proof of this ultra-physical capacity was given a few months later, when her infant son, who had been pining himself ill for "papa," was lying one night in her arms. On the next morning she said to her sister: "Alf is going to die." The child had no definite disease, but was wasting away, and it was argued to her that the returning spring would restore the health lost during the winter. "No," was her answer. "He was lying asleep in my arms last night, and William (her husband) came to me and said that he wanted Alf with him, but that I might keep the other two." In vain she was assured that she had been dreaming, that it was quite natural that she should dream about her husband, and that her anxiety for the child had given the dream its shape. Nothing would persuade her that she had not seen her husband, or that the information he had given her was not true. So it was no matter of surprise to her when in the following March her arms were empty, and a waxen form lay lifeless in the baby's cot.

THE FAMILY BANSHEE.

It is natural that a family so psychic should have boasted its own banshee:—

I do not mention these stories because they are in any fashion remarkable or out of the way, but only to show that the sensitiveness to impressions other than physical ones, that was a marked feature in my own childhood, was present also in the family to which I belonged. For the physical nature is inherited from parents, and sensitiveness to psychic impressions is a property of the physical body; in our family, as in so many Irish ones, belief in "ghosts" of all descriptions was general, and my mother has told me of the banshee that she had heard wailing when the death-hour of one of the family was near.

A CHILD OF DREAMS.

The child is father to the man, and little Annie filled her early days with dreams:—

* The *Astrological Magazine* for April, 1894, commenting on this horoscope says, that the birth moment is wrong. Mrs. Besant's impression was that she was born at 5.20 p.m., but she allowed the American astrologer to rectify it to 5.43 p.m. This Separeal thinks was a mistake, due to his taking the 9th of January for the epoch instead of the 8th. Her rectification brings it to 5.24 p.m. According to Separeal the horoscope indicates that, like Madame Blavatsky, Mrs. Besant will die in her sixtieth year.

To me in my childhood, elves and fairies of all sorts were very real things, and my dolls were as really children as I was myself a child. The dreamy tendency in the child, that on its worldly side is fancy, imagination, on its religious side is the germ of mysticism, and I believe it to be far more common than many people think. But the remorseless materialism of the day—not the philosophic materialism of the few, but the religious materialism of the many—crushes out all the delicate buddings forth of the childish thought, and bandages the eyes that might otherwise see. At first the child does not distinguish between what it "sees" and what it "fancies"; the one is as real, as objective, to it as the other, and it will talk to and play with its dream-comrades as merrily as with children like itself. As a child, I myself very much preferred the former, and never knew what it was to be lonely.

BOOKS THAT INFLUENCED HER.

The shaping influence of books was clearly felt by the dreaming mind. Bunyan and Milton seem to be responsible for moulding the girl of the future leader of the Theosophists. Spenser, although she does not mention it here, exercised a great influence upon her life. She has ever been a knight of Faerie Land, after Spenser's own heart:—

I was between seven and eight years of age when I first came across some children's allegories of a religious kind, and a very little later came "Pilgrim's Progress," and Milton's "Paradise Lost." Thenceforth my busy fancies carried me ever into the fascinating world where boy-soldiers kept some outpost for their absent Prince, bearing a shield with his sign of a red cross on it; where devils shaped as dragons came swooping down on the pilgrim, but were driven away defeated after a hard struggle; where angels came and talked with little children, and gave them some talisman which warned them of coming danger, and lost its light if they were leaving the right path.

A PREVISION OF THINGS TO COME.

Annie was only in her early girlhood when she conceived the possibility of playing the *rôle* herself that she was called to on the death of H. P. Blavatsky:—

And as I grew older the dreams and fancies grew less fantastic, but more tinged with real enthusiasm. I read tales of the early Christian martyrs, and passionately regretted I was born so late when no suffering for religion was practicable; I would spend many an hour in day-dreams, in which I stood before Roman judges, before Dominican Inquisitors, was flung to lions, tortured on the rack, burned at the stake; one day I saw myself preaching some great new faith to a vast crowd of people, and they listened and were converted, and I became a great religious leader.

SPECTRES FROM THE ASTRAL PLANE.

All her psychic experiences were not so pleasant. She seems to have had an uneasy consciousness of the near proximity of visitants from the astral plane, although then, of course, she had not so much as heard of that mysterious region:—

The things that really frightened me were vague, misty presences that I felt were near, but could not see; they were so real that I knew just where they were in the room, and the peculiar terror they excited lay largely in the feeling that I was just going to see them. If by chance I came across a ghost story it haunted me for months, for I saw whatever unpleasant spectre was described; and there was one horrid old woman in a tale by Sir Walter Scott, who glided up to the foot of your bed and sprung on it in some eerie fashion and glared at you, and who made my going to bed a terror to me for many weeks. I can still recall the feeling so vividly that it almost frightens me now!

THE KEY-NOTE OF SACRIFICE.

As she grew older the Church exercised the natural fascination of its authority and its traditions upon the enthusiastic girl. She became a student of the fathers, was constant in her devotional exercises, and if she had been born in a Catholic country would have been in a fair way to becoming a nun. She says of this period:—

The hidden life grew stronger, constantly fed by these streams of study; weekly communion became the centre round which my devotional life revolved, with its ecstatic meditation, its growing intensity of conscious contact with the Divine; I fasted, according to the ordinances of the Church; occasionally flagellated myself to see if I could bear physical pain, should I be fortunate enough ever to tread the pathway trodden by the saints; and ever the Christ was the figure round which clustered all my hopes and longings, till I often felt that the very passion of my devotion would draw Him down from His throne in heaven, present visibly in form as I felt Him invisibly in spirit. To serve Him through His Church became more and more a definite ideal in my life, and my thoughts began to turn towards some kind of "religious life," in which I might prove my love by sacrifice and turn my passionate gratitude into active service.

Looking back to-day over my life, I see that its keynote—through all the blunders, and the blind mistakes, and clumsy follies—has been this longing for sacrifice to something felt as greater than the self. It has been so strong and so persistent that I recognise it now as a tendency brought over from a previous life and dominating the present one; and this is shown by the fact that to follow it is not the act of a deliberate and conscious will, forcing self into submission and giving up with pain something the heart desires, but the following it is a joyous springing forward along the easiest path, the "sacrifice" being the supremely attractive thing, not to make which would be to deny the deepest longings of the soul, and to feel oneself polluted and dishonoured.

It would be interesting to have a biography of the previous life to which Mrs. Besant here darkly alludes. That she has been permitted to know something of her existence in a previous incarnation is, I believe, her conviction, but on this subject she preserves not unnaturally an impenetrable silence.

II.—THE PSYCHIC LIFE SUBMERGED.

Mrs. Besant's psychic life is practically a blank from her marriage to her meeting with Madame Blavatsky. During this period of intense activity in many spheres of life, her occult gifts appear to have been submerged by the rushing tide of political and polemical life. She became atheist, free-thought lecturer, radical propagandist, and Neo-Malthusian. The part which she took together with Mr. Bradlaugh in insisting upon the liberty to preach and circulate the Fruits of Philosophy, a somewhat antiquated manual advocating the adoption of material checks to prevent unwilling motherhood, brought down upon her head a storm of abuse, not always of the cleanest description. Calm and undaunted she persevered through ill repute, until at last the justice of her contention and the rectitude of her intention was all but universally recognized. Then to the astonishment and dismay of many who had supported her throughout her contest, she announced that Theosophy had convinced her that the doctrine of artificial checks on conception was contrary to the Higher Law. Hence she withdrew her book from circulation, a step which represented the loss of a capital sum of £3,000 to £5,000, and publicly denounced the doctrine of which she had, until then, been the most conspicuous advocate.

HER RECANTATION OF NEO-MALTHUSIANISM.

I have never been able to see the force of the argument which converted her, but she must speak for herself:—

For what is man in the light of Theosophy? He is a spiritual intelligence, eternal and uncreate, treading a vast cycle of human experience, born and reborn on earth millennium after millennium, evolving slowly into the ideal man. He is not the product of matter, but is encased in matter, and the forms of matter with which he clothes himself are of his own making. For the intelligence and will of man are creative forces—not creative *ex nihilo*, but creative as is the brain of the painter—and these forces are exercised by man in every act of thought. Thus he is ever creating round him thought-forms, moulding subtlest matter into shape by these energies, forms which persist as tangible realities when the body of the thinker has long gone back to earth and air and water. When the time for re-birth into this earth-life comes for the soul these thought-forms, its own progeny, help to form the tenuous model into which the molecules of physical matter are builded for the making of the body, and matter is thus moulded for the new body in which the soul is to dwell, on the lines laid down by the intelligent and volitional life of the previous, or of many previous, incarnations. So does each man create for himself in verity the form wherein he functions, and what he is in his present is the inevitable outcome of his own creative energies in his past.

THE ROOT OF THE WORST SOCIAL EVILS.

Applying this to the Neo-Malthusian theory, we see in sexual love not only a passion which man has in common with the brute, and which forms, at the present stage of evolution, a necessary part of human nature, but an animal passion that may be trained and purified into a human emotion, which may be used as one of the levers in human progress, one of the factors in human growth. But, instead of this, man in the past has made his intellect the servant of his passions; the abnormal development of the sexual instincts in man—in whom it is far greater and more continuous than in any brute—is due to the mingling with it of the intellectual element, all sexual thoughts, desires, and imaginations having created thought-forms, which have been wrought into the human race, giving rise to a continual demand, far beyond nature, and in marked contrast with the temperance of normal animal life. Hence it has become one of the most fruitful sources of human misery and human degradation, and the satisfaction of its imperious cravings in civilised countries lies at the root of our worst social evils. This excessive development has to be fought against, and the instinct reduced within natural limits, and this will certainly never be done by easy-going self-indulgence within the marital relation any more than by self-indulgence outside it.

THE NOTE OF SELF-RESTRAINT.

By none other road than that of self-control and self-denial can men and women now set going the causes which will build for them brains and bodies of a higher type for their future return to earth-life. They have to hold this instinct in complete control, to transmute it from passion into tender and self-denying affection, to develop the intellectual at the expense of the animal, and thus to raise the whole man to the human stage, in which every intellectual and physical capacity shall subserve the purposes of the soul. From all this it follows that Theosophists should sound the note of self-restraint within marriage, and the gradual—for with the mass it cannot be sudden—restriction of the sexual relation to the perpetuation of the race.

THE ABANDONMENT OF THE PALLIATIVE.

Such was the bearing of Theosophical teaching on Neo-Malthusianism, as laid before me by H. P. Blavatsky, and when I urged, out of my bitter knowledge of the miseries endured by the poor, that it surely might, for a time at least, be recommended as a palliative, as a defence in the hands of a woman against intolerable oppression and enforced suffering, she bade me look beyond the moment, and see how the suffering must come back and back with every generation, unless we sought to remove the roots of wrong. "I do not judge a woman," she said, "who has resort to such means of defence in the midst of circumstances so evil, and whose ignorance of the real causes of all this misery is her excuse for snatching at any relief. But it is not for you, an Occultist, to continue to teach a method which you now know must tend to the perpetuation of the sorrow." I felt that she was right, and though I shrank from the decision—for my heart somewhat failed me at withdrawing from the knowledge of the poor, so far as I could, a temporary palliative of evils which too often wreck their lives and bring many to an early grave, worn old before even middle age has touched them—yet the decision was made.

BUT NO NEW SUBSTITUTE PROVIDED.

Now no one can for a moment question the loftiness of the motive which prompted this decision. But considering that what she abandoned was a real, although it may be "temporary palliative" of admitted and horrible evils, it is to be regretted that so far for the mass of mankind no palliative, temporary or eternal, has been substituted for that which Mrs. Besant abandoned. Granting for the sake of argument all premisses as to the desirability of restricting the sexual relation to the perpetuation of the race—a matter on which Milton's view seems preferable to hers,—it is difficult to see how the ideal is brought nearer by refusing to check one evil because you cannot check two. Conjugal indulgence may be deplorable, but conjugal indulgence plus unwanted children is more deplorable still, and it is doubtful whether you appreciably lessen the former evil by insisting upon linking it with the latter.

THE FIRST DREAM OF THE CHURCH OF—THEOSOPHY.

Leaving this debated and delicate ground we come to the period when Mrs. Besant's socialistic sympathies were weaning her from Mr. Bradlaugh, at the same time that her participation in the Trafalgar Square agitation brought her into close union with me. It was about this time she began to dream of the Church of the Future, of which she thinks she sees glimpses in the Theosophical Society.

Out of all this turmoil and stress rose a Brotherhood that had in it the promise of a fairer day. Mr. Stead and I had become close friends—he Christian, I Atheist, burning with one common love for man, one common hatred against oppression. And so in *Our Corner* for February, 1888, I wrote:—

"Lately there has been dawning on the minds of men far apart in questions of theology, the idea of founding a new Brotherhood, in which service of Man should take the place erstwhile given to service of God—a brotherhood in which work should be worship and love should be baptism, in which none should be regarded as alien who was willing to work for human good. One day as I was walking towards Millbank Gaol with the Rev. S. D. Headlam, on the way to liberate a prisoner, I said to him: 'Mr. Headlam, we ought to have a new Church, which should include all who have the common ground of faith in love for man.' And a little later I found that my friend, Mr. W. T. Stead, editor of the *Pall Mall Gazette*, had long been brooding over a similar thought, and wondering whether men 'might not be persuaded to be as earnest about making this world happy as they are over saving their souls.' The teaching of social duty, the upholding of social righteousness, the building up of a true commonwealth—such would be among the aims of the Church of the future. Is the hope too fair for realisation? Is the winning of such beatific vision yet once more the dream of the enthusiast? But surely the one fact that persons so deeply differing in theological creeds as those which have been toiling for the last three months to aid and relieve the oppressed, can work in absolute harmony side by side for the one end—surely this proves that there is a bond which is stronger than our antagon-

isms, a unity which is deeper than the speculative theories which divide."

How unconsciously I was marching towards the Theosophy which was to become the glory of my life, groping blindly in the darkness for that very brotherhood, definitely formulated on these very lines by those Elder Brothers of our race, at whose feet I was so soon to throw myself.

MY CO-EDITOR ON "THE LINK."

By way of realising this ideal at a time when she knew nothing of these Elder Brothers she adopted me as a kind of Younger Brother, and together we published a half-penny weekly paper called *The Link*. Of this short-lived but very sound-hearted little journal she says:—

It announced its object to be the "building up" of a "New Church, dedicated to the service of man," and "what we want to do is to establish in every village and in every street some man or woman who will sacrifice time and labour as systematically and as cheerfully in the temporal service of man as others do in what they believe to be the service of God." Week after week we issued our little paper, and it became a real light in the darkness. There the petty injustices inflicted on the poor found voice; there the starvation wages paid to women found exposure; there sweating was brought to public notice. Another part of our work was defending people from unjust landlords, exposing workhouse scandals, enforcing the Employers' Liability Act, Charles Bradlaugh's Truck Act, forming "Vigilance Circles" whose members kept watch in their own district over cases of cruelty to children, extortion, insanitary workshops, sweating, &c., reporting each case to me. We cried out against "cheap goods," that meant "sweated and therefore stolen goods."

A notable little journal indeed. It led indirectly to the match-girls' strike, in which Mrs. Besant took a notable part. But I went to Russia in the summer, and Mrs. Besant, when I came back, had begun to grope her way through the phenomena of the spiritualist *séance* to the Theosophical Society.

III.—HER CONVERSION TO THEOSOPHY.

I remember well when, much to my surprise, Mrs. Besant told me in the autumn of 1888, that she was going to see if there was anything in Spiritualism. Herbert Burrows, who was then as staunch and devoted to all good causes as he has been ever since I knew him, had promised to sit with some others. They were to sit regularly, in the same place, no strangers were to be admitted, but if I wished they would admit me as a member of their circle. Living as I do at Wimbledon and always wishing to be at home in the evening, I declined the invitation with many thanks. I was kept advised from time to time of their progress.

THE HOUR AND THE POWER OF DARKNESS.

The Link was not prospering as we hoped. Our circles dwindled. Mrs. Besant says:—

Ever more and more had been growing on me the feeling that something more than I had was needed for the cure of social ills. The Socialist position sufficed on the economic side, but where to gain the inspiration, the motive which should lead to the realisation of the Brotherhood of Man? Our efforts to really organise bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion, in which men worked for Love's sake only, and asked but to give, not to take. Where was the material for the nobler Social Order, where the hewn stones for the building of the Temple of Man? A great despair would oppress me as I sought for such a movement and found it not.

A RAY OF LIGHT.

Mrs. Besant herself explains how it was in the midst of this depression she began to turn to the occult world. The tendency first made itself felt, when she began to turn to Socialism.*

Since 1886 there had been slowly growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked-for complexities in human consciousness, strange riddles of multiplex personalities, and, most startling of all, vivid intensities of mental action when the brain, that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give. I studied the obscurer sides of consciousness, dreams, hallucinations, illusions, insanity. Into the darkness shot a ray of light—A. P. Sinnett's "Occult World," with its wonderfully suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive. I added Spiritualism to my studies, experimenting privately, finding the phenomena indubitable, but the spiritualistic explanation of them incredible. The phenomena of clairvoyance, clairaudience, thought-reading, were found to be real. Under all the rush of the outer life, already sketched, these questions were working in my mind, their answers were being diligently sought. I read a variety of books, but could find little in them that satisfied me. I experimented in various ways suggested in them, and got some (to me) curious results.

Among the curious results I remember one, not very curious perhaps but rather perplexing. In the séance room, the table solemnly announced the death of a well-known clergyman who was then travelling in Ireland. It gave all details and asserted that the spirit of the clergyman was present in the room. The news created some sensation at the time, which was suddenly allayed by the arrival of the clergyman himself shortly after in good health.

THE VOICE FROM THE SILENCE.

These and other experiences perplexed and confused her. But guidance was at hand. The following passage is the first indication of the re-emerging of the submerged psychic self.

I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek until I found, and by the early spring of 1889 I had grown desperately determined to find at all hazards what I sought. At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage for the light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of "The Secret Doctrine," written by H. P. Blavatsky.

THE LONG-SOUGHT KEY.

In these volumes Mrs. Besant found what she had sought so long.

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded

* The extracts on the next two pages have already appeared in BORDERLAND. They are reprinted here to make the story read consecutively.

by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.

H. P. B. AT LAST.

The following is her account of her first meeting with Madame Blavatsky.

I wrote the review, and asked Mr. Stead for an introduction to the writer, and then sent a note asking to be allowed to call. I received the most cordial of notes, bidding me come, and in the soft spring evening Herbert Burrows and I—for his aspirations were as mine on this matter—walked from Notting Hill Station, wondering what we should meet, to the door of 17, Lansdowne Road. A pause, a swift passing through hall and outer room, through folding-doors thrown back, a figure in a large chair before a table, a voice, vibrant, compelling, "My dear Mrs. Besant, I have so long wished to see you," and I was standing with my hand in her firm grip, and looking for the first time in this life straight into the eyes of "H. P. B." I was conscious of a sudden leaping forth of my heart—was it recognition?—and then, I am ashamed to say, a fierce rebellion, a fierce withdrawal, as of some wild animal when it feels a mastering hand. I sat down, after some introductions that conveyed no ideas to me, and listened. She talked of travels, of various countries, easy brilliant talk, her eyes veiled, her exquisitely moulded fingers rolling cigarettes incessantly. Nothing special to record, no word of Occultism, nothing mysterious, a woman of the world chatting with her evening visitors. We rose to go, and for a moment the veil lifted, and two brilliant, piercing eyes met mine, and with a yearning throb in the voice: "Oh, my dear Mrs. Besant, if you would only come among us;" I felt a well-nigh uncontrollable desire to bend down and kiss her, under the compulsion of that yearning voice, those compelling eyes, but with a flash of the old unbending pride and an inward jeer at my own folly, I said a commonplace polite good-bye, and turned away with some inanely courteous and evasive remark. "Child," she said to me long afterwards, "your pride is terrible; you are as proud as Lucifer himself." But truly I think I never showed it to her again after that first evening, though it sprang up wrathfully in her defence many and many a time, until I learned the pettiness and the worthlessness of all criticism, and knew that the blind were objects of compassion not of scorn.

IN THE VALLEY OF DECISION.

Mrs. Besant was fascinated. But she was not prepared at that moment to succumb. Was she prepared to take up the cross and follow the Gleam wherever it led? She writes:—

Once again I went, and asked about the Theosophical Society, wishful to join, but fighting against it. For I saw, distinct and clear—with painful distinctness, indeed—what that joining would mean. I had largely conquered public prejudice against me by my work on the London School Board, and a smoother road stretched before me, whereon effort to help should be praised not blamed. Was I to plunge into a new vortex of strife, and make myself a mark for ridicule—worse than hatred—and fight again the weary fight for an unpopular truth? Must I turn against Materialism, and face the shame of publicly confessing that I had been wrong, misled by Intellect to ignore the Soul? Must I leave the army that had battled for me so bravely, the friends who through all brutality of social ostracism had held me dear and true? And he, the strongest and truest friend of all, whose confidence I had shaken by my Socialism—must he suffer the pang of seeing his co-worker, his co-fighter, of whom he had been so proud, to whom he had been so generous, go over to opposing hosts, and leave the ranks of Materialism? What would be the look in Charles Bradlaugh's eyes when I told him I had become a Theosophist? The struggle was sharp and keen, but with none of the anguish of the old days in it, for the soldier had now fought many fights and was hardened by many wounds. And so it came to pass that I went again to Lansdowne Road to ask about the Theosophical Society.

THE FINISHING STROKE.

It is characteristic of Mrs. Besant that the thing which decided her to throw in her lot with H. P. Blavatsky was the Report of the Society for Psychical Research, exposing Madame Blavatsky. Here is how Mrs. Besant tells the story:—

H. P. Blavatsky looked at me piercingly for a moment. "Have you read the Report about me of the Society for Psychical Research?" "No; I never heard of it, so far as I know." "Go and read it, and if, after reading it, you come back—well." And nothing more would she say on the subject, but branched off to her experiences in many lands.

I borrowed a copy of the Report, read and re-read it. Quickly I saw how slender was the foundation on which the imposing structure was built. The continual assumptions on which conclusions were based; the incredible character of the allegations; and—most damning fact of all—the foul source from which the evidence was derived. Everything turned on the veracity of the Coulombs, and they were self-stamped as partners in the alleged frauds. Could I put such against the frank, fearless nature that I had caught a glimpse of, against the proud fiery truthfulness that shone at me from the clear, blue eyes, honest and fearless as those of a noble child? Was the writer of "The Secret Doctrine" this miserable impostor, this accomplice of tricksters, this foul and loathsome deceiver, this conjuror with trap-doors and sliding panels? I laughed aloud at the absurdity and flung the Report aside with the righteous scorn of an honest nature that knew its own kin when it met them, and shrank from the foulness and baseness of a lie. The next day saw me at the Theosophical Publishing Company's office, at 7, Duke Street, Adelphi, where Countess Wachtmeister—one of the lealest of H. P. B.'s friends—was at work, and I signed an application to be admitted as fellow of the Theosophical Society.

"MY TEACHER IN FACE OF THE WORLD."

Having thus made her decision, she hastened to communicate it to H. P. Blavatsky.

On receiving my diploma I betook myself to Lansdowne Road, where I found H. P. B. alone. I went over to her, bent down and kissed her, but said no word. "You have joined the Society?" "Yes." "You have read the Report?" "Yes." "Well?" I knelt down before her and clasped her hands in mine, looking straight into her eyes. "My answer is, will you accept me as your pupil, and give me the honour of proclaiming you my teacher in the face of the world?" Her stern, set face softened, the unwonted gleam of tears sprang to her eyes; then, with a dignity more than regal, she placed her hand upon my head. "You are a noble woman. May Master bless you."

A CASE FOR "PASSIONATE GRATITUDE."

The neophyte was blessed indeed. Nothing that occurred to H. P. Blavatsky shook her faith. She was on the contrary confirmed in it by her subsequent experience.

From that day, the 10th of May, 1889, until now—two years three and half months after she left her body, on May 8, 1891—my faith in her has never wavered, my trust in her has never been shaken. I gave her my faith on an imperious intuition, I proved her true day after day in closest intimacy living by her side; and I speak of her with the reverence due from a pupil to a teacher who never failed her, with the passionate gratitude which, in our School, is the natural meed of the one who opens the gateway and points out the path.

"Folly! fanaticism!" scoffs the Englishman of the nineteenth century. Be it so. I have seen, and I can wait.

THE MASTER.

Mrs. Besant had not to wait long before she was furnished with ocular and sensible demonstrations of the truth of the teachings of H. P. Blavatsky.

In the midst of the whirl I was called away to Paris to attend, with Herbert Burrows, the great Labour Congress held there from July 15th to July 20th, and spent a day or two at Fontainebleau with H. P. Blavatsky, who had gone abroad for a few weeks' rest. There I found her translating the wonderful fragments from "The Book of the Golden Precepts," now so widely known under the name of "The Voice of the Silent." She wrote it swiftly, without any material copy before her, and in the evening made me read it aloud to see if the "English was decent."

Referring to this subject of direct first-hand experience Mrs. Besant says:—

This experience began in 1889. In the beginning of the year, before I joined the T. S., I was making desperate efforts to pierce the darkness, and was seeking with passionate earnestness to obtain some direct evidence of the existence of the soul and of the super-physical world. One evening, as I sat alone, concentrating my mind on this longing, I heard the Master's voice, but knew not whose it was; and after some questions asked by Him and answered by me, came the promise that I should soon find the light—a promise quickly verified. As I did not till later know Who had spoken to me, I ought not to put this as evidence at that time, and it was in the summer of 1889 that I gained my first direct evidence. I was in Fontainebleau, and was sleeping in a small room by myself. I was waked suddenly, and sat up in bed startled, to find the air of the room thrown into pulsing electrical waves, and then appeared the radiant astral Figure of the Master, visible to my physical eyes. Between that summer and my meeting Mr. Judge in 1891, I had had a considerable number of such first-hand experiences, appealing to sight, hearing, and touch, to say nothing of the exquisite fragrance generally accompanying such manifestations, and the statements made to me on some of these occasions were of such a nature that they were verified by subsequent events.

CERTAINTY.

Seeing is believing, they say, and Mrs. Besant having seen, touched, and heard the Master, not once, but a considerable number of times, stood up in the Hall of Science and made the famous declaration that "unless every sense can be at the same time deceived, I have exactly the same certainty for the truth of these statements as I have for the fact that you are here." This declaration, which is now said to be based upon the frequent apparition of the Master to Mrs. Besant herself was held by Mr. Garrett to refer to the letters which Mr. Judge alleged to be precipitated communications from the Mahatma.

MAHATMAS.

This is an appropriate place for quoting here Mrs. Besant's statement as to what a Mahatma is. In the last of four lectures delivered at Adyne last year in "The Soul and its Sheaths," Mrs. Besant explains the genesis of a Mahatma in terms which are at least easy to be understood, and which do not justify the cackling laughter of fools with which it is the fashion to greet all references to Mahatmas. After saying that the soul of man passes through incarnation after incarnation, it at last arrives at a point when it has rid itself of all desires. It may then choose whether it will go onward into freedom or turn backward to help the world. If it goes on it enters at once into Heaven, or as she phrases it into bliss, into all consciousness. But if despising the joys of eternal felicity, the soul of a voluntary voice turns back to here once more in the world to serve its fellows, and becomes a Mahatma.

It says: "I will not have final peace till my brothers share it; I will not have final liberty that is not shared by my brothers, and enjoyment which is not theirs. I will not take Nirvâna for myself and leave my brothers in the bonds of birth and death, in their ignorance and in their darkness, in their helplessness and in their folly. If I have won wisdom, I have won it for their enlightening. If I have won strength, I have won it for their service. If I have learned to vibrate in agony for man, what avail is it then to throw aside the sheaths and go on where no agony is useful? I will stay where I am and will work for man. Every pain of man shall strike me. Every agony of man shall touch me, and shall wring my heart. Every folly of man shall be my folly by identification with humanity, and every sin and crime of theirs my suffering until the whole of us are free." Such is what we call the Master. Such is the Mahâtmâ of the Hindû, the Arhat of the Buddhist, the Supreme and the liberated SELF that remains voluntarily within the sheaths as long as Its brethren are in bondage and puts Itself at human service by the supreme act of renunciation, to remain in bondage till the whole are free, and to go into Nirvâna when all can go hand in hand with Him.

THE CHRISTS OF THEOSOPHY.

Mrs. Besant, it is obvious, regards the Mahatmas as Christians regard Christ. Indeed, to her Christ is a Mahatma—one among the elder brethren of the race; and when consulted by Christians she tells them to study Christ, to follow Christ, to obey Him. He is your Master. Follow Him. It is with these sublime Sons of God that she believes she is in constant communion. It is strange that such a claim should be regarded as preposterous by those who profess to believe that they are, by means of prayer, able to hold personal communion with the Infinite and Eternal Lord God Almighty.

INVOKING THE MASTER.

That Mrs. Besant does not hesitate to assert that she is able when she will to enter into personal communion with her Master, to see His radiant astral Figure, and to hear his voice, is clear from her statement of the case against W. Q. Judge. Speaking of the charges against Mr. Judge, current in the summer of 1893, she says:—

Of evidence at that time, however, I had none, only vague accusations, and so far was I from crediting these that I remember saying that before I could believe Mr. Judge guilty, I should need the word of the Master, given to me face to face. I went to America in September, 1893. Some words and acts of Mr. Judge awoke again in me a fear, for he spoke in a veiled way that seemed to imply that he was going to use Master's authority where no such authority had been given. The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen Him, clearly, unmistakably, and I then learned from Him directly that the messages were not done by Him, and that they were done by Mr. Judge. No details were given to me by Him, but word was sent to me a little later that no action might be taken before the public on information that I could not prove—and how could I prove what had occurred to me when alone?—but that I should find evidence on reaching Adyar. If on reading that evidence I found that, with other facts known to me, it was intellectually convincing, then I should take action to put an end to the deception practised. The order to take action was repeated to me at Adyar, after the evidence was in my hands, and I was bidden to wash away the stains on the Theosophical Society. "Take

up the heavy Karma of the Society. Your strength was given you for this." How could I, who believed in Him, disobey?

There can be no doubt, therefore, about Mrs. Besant's claim. She asserts, and no one can for a moment doubt that she believes implicitly what she asserts, that she is in the habit of meeting personally this celestial or astral visitant, who is to her as Christ was to the Saints. She communicates to Him her difficulties and He gives her advice or commands. All this, of course, may seem very mad, to matter-of-fact people. But is it one whit madder than the visions of St. Teresa, of St. Catherine of Siena, and of Joan of Arc? The first two of these good Christian ladies were not content with the apparition of any one less than the Lord Himself.

CAN LEAVE HER BODY AT WILL!

Mrs. Besant is only partially clairvoyant but she can at will, so she assures me, detach her soul from her body; and leaving the latter lying unconscious can speed with her soul through the astral plane to regions beyond. There she sees things to come as if they had already happened, and is enabled to prepare for the evolution of her allotted destiny. Writing on this subject she says:—

I have been told that I plunged headlong into Theosophy and let my enthusiasm carry me away. I think the charge is true, in so far as the decision was swiftly taken; but it had been long led up to, and realised the dreams of childhood on the higher plains of intellectual womanhood. And let me here say that more than all I hoped for in that first plunge has been realised, and a certainty of knowledge has been gained on doctrines seen as true as that swift flash of illumination. I *know*, by personal experiment, that the Soul exists, and that my Soul, not my body, is myself; that it can leave the body at will; that it can, disembodied, reach and learn from living human teachers, and bring back and impress on the physical brain that which it has learned; that this process of transferring consciousness from one range of being, as it were, to another, is a very slow process, during which the body and brain are gradually correlated with the subtler form which is essentially that of the Soul, and that my own experience of it, still so imperfect, so fragmentary, when compared with the experience of the highly trained, is like the first struggles of a child learning to speak compared with the perfect oratory of the practised speaker; that consciousness, so far from being dependent on the brain, is more active when freed from the gross forms of matter than when encased within them; that the great Sages spoken of by H. P. Blavatsky exist; that they wield powers and possess knowledge before which our control of Nature and knowledge of her ways is but as child's play. All this, and much more have I learned, and I am but a pupil of low grade, as it were in the infant class of the Occult School; so the first plunge has been successful, and the intuition has been justified. This same path of knowledge that I am treading is open to all others who will pay the toll demanded at the gateway—and that toll is willingness to renounce everything for the sake of spiritual truth, and willingness to give all the truth that is won to the service of man, keeping back no shred for self.

I had hoped to have given in this paper some account of Mrs. Besant's wandering in her disembodied condition. But my space is exhausted, and the subject is one which demands more careful treatment than is possible at the close of this long article.

THE EVIDENCE OF PHENOMENA.

Mrs. Besant was not a thaumaturgist, but she has exercised the healing gifts in one or two notable instances. To her, even the capacity of leaving the body at will seems a small thing. In this she resembles Madame Blavatsky. Speaking of their stay at Fontainebleau Mrs. Besant says:

A little earlier in the same day I had asked her as to the agencies at work in producing the taps so constantly heard at Spiritualistic *Séances*. "You don't use spirits to produce taps," she said; "see here." She put her hand over my head, not touching it, and I heard and felt slight taps on the bone of my skull, each sending a little electric thrill down the spine. She then carefully explained how such taps were producible at any point desired by the operator, and how interplay of the currents to which they were due might be caused otherwise than by conscious human volition. It was in this fashion that she would illustrate her verbal teachings, proving by experiment the statements made as to the existence of subtle forces controllable by the trained mind. The phenomena all belonged to the scientific side of her teaching, and she never committed the folly of claiming authority for her philosophic doctrines on the ground that she was a wonder-worker. And constantly she would remind us that there was no such thing as "miracle"; that all the phenomena she had produced were worked by virtue of a knowledge of nature deeper than that of average people, and by the force of a well-trained mind and will; some of them were what she would describe as "psychological tricks," the creation of images by force of imagination, and in pressing them on others as a "collective hallucination"; others, such as the moving of solid articles, either by an astral hand projected to draw them towards her, or by using an Elemental; others by reading in the Astral Light, and so on. But the proof of the reality of her mission from those whom she spoke of as Masters lay not in these comparatively trivial physical and mental phenomena, but in the splendour of her heroic endurance, the depth of her knowledge, the selflessness of her character, the lofty spirituality of her teaching, the untiring passion of her devotion, the incessant ardour of her work for the enlightening of men. It was these, and not her phenomena, that won for her our faith and confidence—we who lived beside her, knowing her daily life—and we gratefully accepted her teaching not because she claimed any authority, but because it woke in us powers, the possibility of which in ourselves we had not dreamed of, energies of the Soul that demonstrated their own existence.

A TRIBUTE TO H. P. B.

Mrs. Besant always speaks of Madame Blavatsky with enthusiasm. At the strange community at Avenue Road H. P. Blavatsky was a kind of abbess, Mrs. Besant one of the most devoted of her nuns. She says:

The rules of the house were—and are—very simple, but H. P. B. insisted on great regularity of life; we breakfasted at 8 A.M., worked till lunch at 1, then again till dinner at 7. After dinner the outer work for the Society was put aside, and we gathered in H. P. B.'s room, where we would sit talking over plans, receiving instructions, listening to her explanation of knotty points. By 12 midnight all the lights had to be extinguished.

And we, who lived around her, who in closest intimacy watched her day after day, we bear witness to the unselfish beauty of her life, the nobility of her character, and we lay at her feet our most reverent gratitude for knowledge gained, lives purified, strength developed. O noble and heroic Soul, whom the outside purblind world misjudges, but whom your pupils partly saw, never through lives and deaths shall we repay the debt of gratitude we owe to you.

And thus I came through storm to peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal not to the transitory, to the depths not to the shallows of life. It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. P. Blavatsky. Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the

place of anxious dread. In life, through death to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

THE SCANDAL ABOUT W. Q. JUDGE.

I have no intention of commenting at length upon the melancholy evidence that at last forced conviction home to the very reluctant minds of the leaders of the Theosophical movement, that W. Q. Judge had been guilty of bamboozling the faithful by bogus missives from the Mahatma. At first they tried to hush it up, therein acting as every other religious organization in the world has always done when a brother is overtaken in a fault. But Mr. Judge was not penitent. The offences were repeated, the scandal became public property. Then Mrs. Besant and Colonel Olcott acted with reluctant but resolute vigour. The European, Indian and Theosophical sections combined in demanding W. Q. Judge's expulsion from the society. Mr. Judge, to avoid expulsion, seceded, professing to be the original society, a trick common to every schismatic.

MRS. BESANT'S EPITAPH.

Of this melancholy episode we cannot do better than to quote the words used by Mrs. Besant about another, and not less difficult, task:—

It has cost me pain enough and to spare to admit that the Materialism from which I hoped all has failed me, and by such admission to bring on myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but

"SHE TRIED TO FOLLOW TRUTH."

HER FUTURE FUNCTION.

I have not left myself space enough to discuss the most interesting question connected with Mrs. Besant. Has she arrived at the terminus, or will she make one more exodus; and if so, whither? There are many who, hearing that her daughter has found peace and reconciliation with the Roman Catholic Church—entirely, be it noted, by the proof which her mother's occult studies afforded her to the fundamental truth of many doctrines of the Church—have predicted that Mrs. Besant will end by being received into the bosom of old Mother Church. It may be so. As yet I see no signs of the change. Mrs. Besant is very happy where she is, and manifests no desire to abandon her Mahatmas, which can be seen, heard, and handled, for the pale and shadowy forms of the Catholic saints.

HER RELATION TO CHRISTIAN DOCTRINE.

Mr. Gladstone having assailed Mrs. Besant's statement of what she regarded as the orthodox Christian view of the Atonement, Mrs. Besant contributed to the *Nineteenth Century* for May a statement of her own theory of what may be regarded as a rationalised occult view of that distinctive Christian doctrine.

Mrs. Besant begins by postulating the existence of the deity. She says:—

I need not here argue the question of the Divine Existence, whence is our world: for Mr. Gladstone as Christian, and I as Theosophist, can agree that our world and our universe result from the Will and Thought of the Logos, who was and is "God."

THE LAW OF SACRIFICE UNIVERSAL.

Now, if we study this physical world, as being the most available material, we find that all life in it, all growth, all progress, alike for units and for aggregates, depend on continual sacrifice and the endurance of pain. Mineral is sacrificed to vegetable, vegetable to animal, both to man, men to men, and all the higher forms again break up, and reinforce again with their separated constituents the lowest kingdom. It is a continued sequence of sacrifice from the lowest to the highest, and the very mark of progress is that the sacrifice from being involuntary and imposed becomes voluntary and self-chosen, and those who are recognised as greatest by man's intellect and loved most by man's heart are the supreme sufferers, those heroic souls who wrought, endured, and died that the race might profit by their pain. If the world be the work of the Logos, and the law of the world's progress in the whole and the parts is sacrifice, then the Law of Sacrifice must point to something in the very nature of the Logos; it must have its root in the Divine Nature itself. A little further thought shows us that if there is to be a world, a universe at all, this can only be by the One Existence conditioning Itself and thus making manifestation possible, and that the very Logos is the Self-limited God; limited to become manifest, manifested to bring a universe into being; such self-limitation and manifestation can only be a supreme act of sacrifice, and what wonder that on every hand the world should show its birth-mark, and that the Law of Sacrifice should be the law of being, the law of the derived lives.

Further, as it is an act of sacrifice in order that individuals may come into existence to share the Divine bliss, it is very truly a vicarious act—an act done for the sake of others; hence the fact already noted, that progress is marked by sacrifice becoming voluntary and self-chosen, and we realise that humanity reaches its perfection in the man who gives himself for men, and by his own suffering purchases for the race some lofty good.

Here, in the highest regions, is the inmost verity of vicarious sacrifice, and however it may be degraded and distorted, this inner spiritual truth makes it indestructible, eternal, and the fount whence flows the spiritual energy which, in manifold forms and ways, redeems the world from evil and draws it home to God.

A THEORY OF REINCARNATED CHRISTS.

Up to this point, if her remarks were read from the pulpit, the congregations would probably recognise them as distinctly Christian, and entirely in accord with the spirit of the teaching to which they had been accustomed. It is not until Mrs. Besant begins to give a mystical explanation of the Incarnation that they would discern the cloven foot; but although the ordinary person would revolt against the doctrine of incarnation which is here expressed, there are few to whom religion is a matter of personal experience, and not a mere affair of barren polemic, who will not welcome more than one suggestion in the following passage as very helpful to the evolution of their own higher life:—

The working out of human evolution shows us another phase of the great truth, and its bearing on the individual soul. The world in which we are, the universe of which it is a part, is but one in a mighty chain of universes which runs backwards into the darkness of an infinite past as it stretches forwards into the darkness of an infinite future. Each universe has for its harvest a multitude of perfected human souls, grown to the "measure of the stature of the fulness of Christ," Christs that are the outcome of the long training of many lives in which experience brought pain, and pain gave knowledge and endurance and sympathy, until on the anvil of life, in the fire of suffering, the metal had been wrought into perfection. These Christs of one universe are the father souls of the next,

who generate, within the physical and animal beings evolved by lower nature, the embryonic human souls for whose evolution the universe itself exists. These should they watch over, and aid and guide, giving another example of the ever-recurring sacrifice in its loftier form, and as ever of self-sacrifice, sacrifice for others, vicarious sacrifice.

The soul itself, in its evolution, offers another instance of the same law. At first ignorant, it gathers a little experience in its life on earth, and then, passing through death, it spends a long period in assimilating and working into its own nature the experience gathered; with this enriched nature it reincarnates on earth, its faculties and its powers depending on the amount of experience it has assimilated, and so on, life after life. This persistent individual taking on body after body, life after life, is, in a very real sense, a Christ crucified in the body of this death, and between it and the yet active animal side of man there is constant conflict; its continuous memory is the voice of conscience striving to rule the lower nature; the reflection of its agony is the remorse that rends us when we have fallen; its hope is the lofty ideal which in silent moments shines out before our eyes. This is the Christ that is being formed in every man, for the forming of which the Christ-souls travail.

IN PRAISE OF PAIN.

The next passage in Mrs. Besant's remarkable paper is a little sermon on the text: "The whole creation groaneth and travaileth in pain together until now," a text which, although not quoted, recurs irresistibly to the mind on reading her remarks:—

Remains the truth at first repellent, then austere but attractive, finally peace-giving and inspiring, that each step upward is only won by pain. By pain we learn when we have struck against a law, and the law which pierced us when we opposed it becomes our strength when we place ourselves in harmony with it. By pain we learn to distinguish between the eternal and the transitory, and so to strike our heart-roots only into that which endures. By pain we develop strength, as the athlete develops muscle by exercising it against opposing weights. By pain we learn sympathy, and gain power to help those who suffer. Thus only is the Christ-soul developed and at length perfected, and when this is once realised pain is no longer grievous nor an enemy, but a sternly gracious friend whose hands are full of gifts. Nor are these gifts for self, as separated, but for all. For men are one by their common origin and their common goal; they are one body, and every gift won by the pain of each circulates through every vessel of the body, and every sacrifice of each adds to the general strength. We can neither live, nor die, nor enjoy, nor suffer alone, for that which one feels all are affected by, and all gains and losses enrich and impoverish the whole.

THE FOUNDATION-STONE OF THE WORLD.

Thus, according to Mrs. Besant, vicarious sacrifice becomes the foundation-stone of the world, if it is interpreted in a spiritual sense:—

If the vicarious atonement be made into a merely historical event, be regarded as unique, and be isolated from the general law of the world, its defenders are compelled to guard it by forensic weapons, and these wound the truth that is defended more than they drive back its assailants. Here, as elsewhere, "the letter killeth." But if the Law of Sacrifice be seen as the necessary condition of the manifesting Logos; if it be seen as the law of Progress; if it be seen as that by which man ultimately becomes united to the Divine Nature; then vicarious sacrifice becomes the foundation-stone of the world, and in all its forms it is recognised as essentially one and the same truth. We shall understand why it appears in great religions, and shall be able to separate the essential truth from the allegories that often garb it, and the ignorant distortions that conceal. All sacrifices made for love's sake are seen as spiritually flowing from the supreme Act of Sacrifice, as minor manifestations of the Divine Life in man, as reflections of that cross which Plato—holding the ancient doctrine here set forth—spoke of as drawn by Deity on the universe.

In conclusion, Mrs. Besant gives the following reason for believing that her theory of the Atonement, based as it is on the inviolability of law, is better from a moral point of view than the forensic which she hopes it will supersede:—

Besides, this conception of vicarious sacrifice—of atonement, if atonement means not a propitiatory offering, but a uniting of man with God—leaves no room for the undermining of moral laws in the minds of men: a danger from which the historical and forensic conception will never be free. That law is inviolable in all regions of consciousness, as inexorable in the mental and moral as in the physical world; that a wrong consciously done must result in injury to the moral nature; that an evil habit formed can only be slowly unwrought by painful effort: that the cruellest thing that could happen to us would be that disharmony with the Divine Nature, expressed in the laws of the spiritual, mental, and physical worlds, could bring aught but pain, to become the Christ in strength, not in weakness, triumphant not crucified.

The last words of this remarkable article which, with very little alteration, might be reprinted as a tract by most of the Christian Churches, and circulated for the enlightenment of their congregations as to the true spiritual significance of the doctrines which, in too many cases, have become mere husks and dead bones, are the following:—

Thus I have learned from the teachings of the Divine Wisdom, from the Theosophy which is the core of every spiritual religion.

If by Theosophy we are to understand the essence of every spiritual religion, then all good people are Theosophists; but the only difference between Mrs. Besant's statement of what she believes to be the theosophical essence of truth and that which is held by any Christian Church, is that in Mrs. Besant's theosophical scheme there seems to be no place for repentance, or for outside reinforcement of the inner self which struggles against indwelling sin.

This curious ignoring of the need for forgiveness may perhaps be due, as Mr. Gladstone originally suggested, to the absence of any sense of sin. He said:

In all her different phases of thought, that place in the mind where the sense of sin should be, appears to have remained, all through the shifting scenes of her mental history, an absolute blank. Without this sense, it is obvious that her Evangelicalism and her High Churchism were alike built upon the sand, and that in strictness she never quitted what she had never in its integrity possessed.

It may be so. And it is possible, if there were to be a sudden awakening of this sense, there would come with it an awakening of another sense, to wit, a sense of the fact that a religion which holds out no hope of forgiveness and of salvation by free grace is a religion which fails to meet the deepest need of the human heart.

(Here for the present moment I stop. Before long I hope to give further details as to Mrs. Besant's psychic developments.)

IV.—THE CURES AT ST. WINIFRIDE'S WELL.

MY interest in the reported cures at Holywell when I first heard of them last year can only be described as moderate. The discussion of faith-healing in all its varieties, whether we study it in relation to Christian Science or to the Lourdes miracles, to Sequah, to Mattei Medicines, or to Psychic Healing, or to any other of the many varieties of which we are constantly hearing, has in it, or appears to have in it, certain extraneous elements, useful probably as means of distinction to the representatives of the various views, but which the average outsider is compelled to discard before arriving at the gist of the subject. One is ultimately compelled to accept the view, as in the case of hypnotism, that the cure is not one of activity but of receptivity. That it is dependent less upon the agent than upon the object, that the holy water, or the divine teaching, or the psychic lesson, as the case may be, is dependent less upon the chalice in which it is conveyed than upon the mental attitude of the recipient. For this reason, speaking for myself, the study of the cure as such had in it little of novelty or interest. From this standpoint the possible sources of interest are reduced to two—the first, human; and secondly, psychological. That is to say, one rejoices in the relief of suffering humanity, and one analyses with interest the state of mind that makes such relief possible. The nature of the relief itself is not in most cases *per se* of great importance.

THE NATURE OF THE MIRACLES.

But when I came to study the miracles of Holywell I began to feel that they had in them other interests—literary, antiquarian, artistic, perhaps one might almost say anthropological. The scene of them, a miniature Henry VII.'s Chapel hidden away in a beautiful valley of North Wales, has in it suggestions not to be found in an Islington Bethseda; their history, dating from the early British saint, and preserving its vitality through ages of heresy and unfaith, has in it a freshness not to be found in an American discovery of yesterday; their surroundings of ritual and litany and pilgrimage offer to one a stimulus not to be found in the clear cut outline of Christian science.

And yet, underneath all this, there remains the one factor constant under all forms of treatment; the factor of human pain and suffering in need of healing and longing to be healed, placing itself under one stimulus or another, in that attitude in which, if ever, healing is possible, that attitude in which the excess of mental energy is capable, if ever, of dominating physical weakness, when mental wealth may endow the physical lack, when, in short, to place the whole situation under the dry light of scientific discovery, "suggestion" becomes possible.

THE POSSIBILITIES OF SUGGESTION.

All students of hypnotic suggestion are well aware of the immense value of suggestion in childhood at the hand of the mother or the nurse, of the fact that the mere assertion, "Mother will kiss it better," or "Baby is not cross now," will effect a miracle of healing of body or of mind.

Meditating over the story of cures, as described frequently during the past twelve months, cures not only of women and children but of the Welsh navvy or the Northumbrian pitman, one could not but feel that there is in the Holywell cures a special element of simplicity and childlikeness, which suggest the survival of a youthful vitality of a kind one rejoices to know still exists, despite the *fin de siécle* dead march to which our lives have been attuned. So at the request of many interested in the subject, I was only too glad to organize a little party of investigation, and to find myself with three friends at Holywell on the eve of St. Winifride's festival on the 22nd of June.

WHAT DOES "THE CURE" AMOUNT TO?

It may, perhaps, be as well to anticipate here the question with which one is inevitably met on the occasion of return from such an expedition as this. "Did you see any cures, and do you believe in Holywell?" I saw many partial cures and one that was very striking, and I most emphatically believe in Holywell, in the sense that I would cordially advise anyone to whom the following account may suggest a faith in this cure to present himself or herself as soon as possible at St. Winifride's Well. As to my explanation of the cures, I have already said that I believe the cause to be in this, as in most similar cases, directly or indirectly, that of suggestion.

I suppose that many doctors even would allow that, except in the case of a surgical operation, about three-fourths of the cures they are able to effect are, in a greater or less degree, due to the same cause. In so saying I would not for one moment disparage the religious aspect of the treatment. I believe a religious cure to be quite as effective as a scientific cure, and to have probably many inherent advantages lacking in that of science.

SOURCES OF THE STORY OF THE WELL.

Before giving an account of St. Winifride's Well as we found it on June 22nd, 1895, it would be perhaps advisable to turn back to the seventh century, the days of St. Winifride herself. One word should, perhaps, first be said as to the sources of such history as we possess. These are mainly two, both dating from the twelfth century. One, preserved in the British Museum, by the monk of Basingwerk Abbey, is said by some to have been the work of St. Elerius, who towards the close of her life, became St. Winifride's director, and the other by the Abbot of Shrewsbury, written in the reign of King Stephen, the manuscript of which is preserved in the Bodleian library. A third history of St. Winifride, for the most part an abbreviation of Robert of Shrewsbury, is published in Capgrave's "Nova Legenda Anglice," and all three have been collated and translated by Father De Smedt, S.J., and form a portion of the "Acta Sanctorum" for November 3rd, the later festival of St. Winifride. In 1635 a certain Jesuit Father published what purported to be a translation of "Robert of Shrewsbury," part of which appears to have been afterwards included in a volume printed in 1663, by Father Alford, of the order of St. Benedict. This Father Alford appears to have some glimmering of desire for scientific investigation, for he asks very practically why there is no mention of St. Winifride by the Venerable Bede, or other ancient author dealing with early Saints. The answer he suggests is that Bede designed only to write the history of his own nation and ignored not only St. Winifride, but St. Patrick, St. Ursula, St. David, and other lights of the British Church. Probably in our own day, when the difficulty of going to Wales is limited solely by the trouble of changing at Crewe, we find it somewhat difficult to realise the state of things when the principality was a foreign kingdom, having its own language and its own government.

My experience is that any subject one happens to be studying at the moment will be furthered in the inter-

vals of other work by the reading of the English essayists and Aristotle. In the nature of things Aristotle has not anything to say about St. Winifride, but I was not surprised on taking up the *Guardian* for June 26th, 1713, to open upon the following passage: "Last year a Papist published the life of St. Winifride for the use of those devoted pilgrims who go in great numbers to offer up their prayers to her at the well. This gave occasion to that worthy prelate in whose diocese that well is, to make some observations upon it, in order to undeceive so many poor deluded people, to show how little reason, how small authority there is not only to believe in the miracles attributed to St. Winifride, but even to believe that there ever was such a person in the world."

The worthy prelate, by whom the "Papist" was thus snubbed (but apparently without any great effect), was a certain Dr. William Fleetwood, Bishop of St. Asaph, and the book, published in 1712, was "The Life and Miracles of St. Winifride," to be had, together with her litany, for the sum of eighteenpence.

I am indebted to the kindness of a gentleman at Holywell for being allowed to see an extremely curious, and, so far as I could discover, a very rare copy of a book published in 1742 "at Mr. Gent's Printing House in York," entitled "The Holy Life and Death of St. Winifride and Other Religious Persons, in five parts, dedicated to a divine of the Established Church, written by Thomas Gent." I have subtracted about twenty lines of small print from the title, which is somewhat detailed.

A story of an abominable attempt to suppress the use of the well by the chief justice of Chester in 1637 is related in a curious document in the Royal Library at Brussels, as I learn from a life of St. Winifride, edited by the Rev. Thomas Swift, S.J., to whom I am indebted for this fact and for much else. A certain Father Leigh, who resided at Holywell till his death in 1716, has left us a published account of all the miracles which came within his own knowledge, and of which he had "documentary proof upon which he could rely," which documentary evidence is still preserved among the archives of Stonyhurst College. The cure of a certain Winifride White, published in 1805, attracted considerable attention, and was the subject of a quaint tract by the Rev. Peter Roberts, vicar of Madeley (a place one associates more pleasantly with the great Fletcher), under the title of Animadversions on the pamphlet entitled "Authentic Documents, &c." Accounts of St. Winifride are also found in Rees' "Cambro British Saints," and, of course, in "Nelson's Fasts and Festivals."

HISTORY OF THE WELL.

The accounts from which we have above quoted are both written, as has been already said, by historians of the twelfth century, at which period the well had already become famous for its cures, having at the end of the century previous been bought for, or by some means made over to, the abbey of Chester by the Countess of Chester and her son, who made a pilgrimage to the spot (then known as Halliwell) in 1115; but it was not long before the well again changed hands, and was given by Henry III. to the monks of Basingswerk. During the three following centuries we hear of the well from time to time, and in the fourteenth century we find that the Pope, Martin V., granted special indulgences to pilgrims to the well. At the end of the fifteenth century the importance of the site, and of the cures performed, received recognition by the erection of the very beautiful chapel which now stands above it, the crypt of which contains the well itself. The chapel and crypt alike of remarkable beauty, in spite of some injury which they received at the time of the dissolution of the monasteries, and of the disgraceful neglect in our own day at the hands of Protestant Holywell. In 1629 a large band of pilgrims celebrated the June festival. The list of them, by an unknown writer, includes the names of Lord William Howard, Lord Shrewsbury, Lady Falkland, and many other representatives of Roman Catholic families, besides about fifteen hundred pilgrims.

The litany of St. Winifride, said to be of considerable antiquity, is the source of the phrase, "St. Winifride, most admirable virgin, even in this unbelieving generation still pray for England." One wonders whether that phrase were a reference to the despoiling of the shrine at the time of that "reformation" which the artist and the antiquary can never cease to regret, or to an episode in the year 1637, when the chairman of the assizes of the County of Flint, who seems to have been even more ignorant than the average provincial magistrate, issued an order to the churchwardens of the parish, "To take away the iron posts around the fountain, and disfigure the image of the saint, to close all the hospitals except two, and to report all the names of the pilgrims to the next assize." One hears with a certain sense of poetic justice that the judge died in the following January of a loathsome disease. History does not say what became of the pilgrims, but it is to be hoped that they had the satisfaction of hearing of the fact. It is recorded that the statue was whitewashed, which we may gather, from the present condition of the chapel, is the Protestant way of expressing contempt for the artistic products of "Papists," but we can learn nothing of its subsequent history. It has now entirely disappeared, and, until 1886, the richly-carved canopy and niche stood empty. The present statue is of marble, but somewhat unfinished in appearance.

The history of the well is fairly continuous down to our own time. Judging from the inscriptions to be found on the walls, pilgrimages seem to have been frequent at the close of the eighteenth century, and to have continued with varying frequency to our own date. The recent revival in Holywell cures is, I have reaaon to believe, due to the personal energy and interesting individuality of Father Beauclerk, to whose courtesy, self-sacrifice, and devotion to the cause, every visitor to Holywell cannot fail cordially to testify.

THE STORY OF THE SAINT.

The story of St. Winifride was told, though somewhat briefly, in these pages a year ago. But in view of those readers who do not possess the BORDERLAND of last July we may recapitulate it here. With the exception of one detail—the statement that, towards the end of her life, St. Winifride went to Rome, which appears to be disputed by later authorities—the account given by the twelfth-century writer is on the whole that which seems best to fit in with local tradition and local colour. As Basingwerk priory, built in the twelfth century, is but two miles from the well of St. Winifride, this is very easily accounted for.

HER EDUCATION.

Breui, whose name was later altered into Winifride, was the only daughter and heiress of a famous chief, a possessor of three manors in Flintshire. Early in her girlhood, she came under the influence of a certain priest named Beuno (pronounced Bī-no), to whom she was largely indebted for her education. The chief, anxious to propitiate the prelate, whose presence among them seemed to be in every way advantageous, obtained permission from the king, to dedicate to the service of God one of his three manors. It is interesting, however, to note that, even so early in history as the days of Good King

Arthur or thereabouts, socialism and altruism had already strong root in the British mind. For when the king was asked for leave to dedicate the manor in question, he replied, in words worthy of a hero of Trafalgar Square, "Reverend man, it stands neither in my right nor yours to alienate your patrimony from the public services of the state and of the community. But I give you permission to dedicate any one you like of these three manors to the service of God, providing you will leave to me the other two." Whether it was already the custom in those days for unclaimed property to revert to the crown I cannot say, but the king's reply certainly showed prevision of the events which followed. Thus it came to pass that the small manor of Sechnant, that is to say the "dry valley," was dedicated to the service of God under St. Beuno, as being that nearest to the home of Breui's parents.

On a certain Sunday when her parents had gone to the Chapel, which St. Beuno ultimately built at the bottom of the valley by the side of his cell, Breui remained behind to collect the fire, water, and salt required for the Mass with which the service was to conclude.

THE WICKED PRINCE.

Left thus alone she was sitting by the fire, possibly cherishing the embers for the purpose she had in view, when the door opened and there entered a certain Caradoc, a prince of royal blood, who had spent the Sunday morning hunting wild beasts, and being very thirsty, presented himself at the house of the chief, asking, in the good old fairy-tale style, for a drink of water. To his surprise he found in the house no mere simple serving-maid, but a beautiful princess with rosy cheeks and golden hair, and "his heart began to burn with desire, and leading her into the house where they were alone he forgot his thirst in the vehemence of his love." As she had already determined, unknown to her parents, but with the sanction of her teacher, Beuno, to become the bride of Christ, she repulsed him saying, "I am betrothed to another whom I am about to wed." Caradoc was not to be so repulsed, and, finding that he persisted in his suit, she attempted to escape him by strategy. She asked his permission to pass into the adjoining room in order to attire herself more suitably for his companionship. Having escaped from his view she left the house by another door in the hope of gaining the protection of her parents and of the congregation in the church.

Perhaps the student of old stories will find an interesting indication of the antiquity of the tradition, in the fact that contrary to the modern spelling-book morality, the punishment which awaited her has never been presented to posterity, as consequent upon the lie of which she was guilty!

Caradoc in his impatience shortly followed her, and, finding that she had deceived him, in his fury, he mounted once more upon his horse, and overtook her just as she reached the door of the monastery. The story is thus told in the pilgrimage hymn, which is set, with some effect, to the tune of "The March of the Men of Harlech."

"Then the tyrant prince pursuing,
Swore his sword should work her ruin,
Ah, that stroke was his undoing,
Winifride of Wales.

"For the chasm, yawning,
Swallows without warning
Him whose sacreligious hands
The bride of Christ assails.
While the holy head descending,
To the vale its progress wending,
Causes blessings never-ending,
Winifride of Wales."

The fact of the head "descending to the vale" is, by the way, a variant of the later historian, for the Monk of Basingwerk, whose version we are now following, places the murder at the monastery door. We took the trouble to mount the extremely precipitous cliff which bounds that side of the valley, where it is said the scene took place between Caradoc and Breui, and we came to the conclusion that had her head been cut off, as Robert of Shrewsbury tells us, on that spot, and had thence bounded to the present site of the well, the fact of its arriving there at all would be by no means the least of the miracles associated with it. Be that as it may, the head rolled into the church, to the consternation and alarm of the assembled congregation. Even the officiating priest, Beuno, left the altar and came to see who had done this murderous deed. Had the scene of the tragedy been, in fact, the top of the hill on the other side, it would have taken him some time to arrive at this point, whereas the old chronicler tells us, "That, raising his eyes, he saw Caradoc standing with his bloody sword in his hands, and, perceiving him to be the murderer, he cursed him as he stood. The miserable man melted away before their eyes as wax before the fire. Beuno went to the corpse of the dead girl, carrying her head, which had rolled inside the door, and, earnestly beseeching God to restore her to life lest his enemy should triumph over him, he fitted the head to the body. His prayer was heard. The body returned at once to life and animation, scarcely showing a slender scar running all around the neck, and on the spot where her blood had flowed there was an earthquake with a loud noise, and a great stream of water burst forth, and has continued to flow from that day to this. The stones in that stream have been ever since, and are still, the colour of blood. The moss has the scent of incense, and is a remedy for various diseases."

SIMILAR STORIES.

From the point of view of comparative folk-lore it may, perhaps, be interesting to know that cases of the resurrection of women who have been beheaded occur twelve times in the lives of Cambro's "British Saints"; that the history of the liquifaction of the body, as in the case of Caradoc, occurs in the lives of St. Cadoc, St. Iltutus, St. Paternus, St. Lasrian, and St. Colman of Dromore. The flow of fresh springs of water on the site of a tragedy or of a martyrdom is a story very common in mediæval history, and occurs in Welsh story at least on two other occasions.

So begins the romance of the story of St. Winifride. The second and third volumes are easily anticipated. Of course, she became the abbess of a convent, erected upon the site of the hermitage of St. Beuno, and, of course, the well very early became famous as the scene of cures and of miracles of all kinds.

The name of Breui received the prefix of gwen or wen, which signifies white, the "B" being changed into "f" for euphony, she was commonly known as Gwenfreui, later anglicised for convenience into the English form of Winifride, variously spelt Winefrede, Winifred, and Winefrede. One story tells us that the syllable "wen," or white, was an allusion to the white mark around her neck which ever after testified to the miracle of her cure. The earlier biographer, however, gives as, in other cases, the more poetical rendering. She was quite "white" we are told, "because she spoke with the whiteness of purity, and lived in faithful and constant observance of her vows."

THE MISSION OF THE SAINT.

When St. Beuno left her, his mission to the vale of Sechant being finished, he led her to the fountain, and,

placing her upon a stone at the water's edge, which is still preserved, and is known as St. Beuno's stone, thus addressed her: "My child, the Lord intends this place for thee. I must now depart. He provided another home for me. To thee three gifts are given which will hand down thy memory to the devotion of posterity."

Firstly, the stones which were stained with her blood should never lose their crimson colour, but should thus for ever commemorate her martyrdom. This prophecy, as all visitors to the Well can testify, has been very literally fulfilled, though men of science attribute the colour of the stones not to miracle, but to the growth upon them of a minute red fungus.

Secondly, whoever should three times implore her help in sickness or misfortune should at the third time obtain his request, unless opposed to the Divine will. Should the third petition be in vain the petitioner might set his house in order and prepare for death. Instances in which, as predicted, at the third time the prayer has been granted are considerable in number, and many of them well attested. The proportion of failures is, of course, very much larger than the proportion of successes, and I have no doubt a great majority have gone away disappointed. At the same time it should be borne in mind that there is no *time* element named in the prophecy, and the Saint's dictum, "Then let him invoke thy assistance to prepare for death," may simply signify that the patient has nothing else in particular to look forward to.

Thirdly, St. Beuno informed her that on leaving Sechnant he intended to dwell on the sea-shore at some place which he did not name, and which we now know to have been on the coast of Carnarvonshire, where he founded a monastery in 616. He was anxious, however, to obtain occasional tidings of her, and desired that she would every year, with her maidens, weave for him a cloak, which she was to place on the stone upon which she was then sitting, and which now lies, and perhaps has long lain at the bottom of the water. The stream would carry the cloak to the river, and the river to the sea, and the sea would wash it to the future home of St. Beuno. The prediction of this miracle was, we are told, fulfilled, and every year St. Beuno received his cloak, which, in spite of the conditions of its journey, was never wet, neither by the sea which brought it to him, nor by the rain which fell when he was wearing it, so that he was for ever after known as St. Beuno of the Dry Cloak.

THE WELL.

My friend, Dr. Green, supplies a description of the village of Holywell, to which it is needless for me to add. On arriving we naturally began by visiting the Well itself, and in a few minutes we began to feel that we were already absorbing something of the local colour. The spring is situated symmetrically in the middle of the beautiful crypt, which we owe to Margaret, Countess of Richmond, and mother of Henry VII., and to Catherine of Aragon. The spring rises to the surface with great force, and immediately forms a pool, part of which, lying outside of the arches supporting the dome-shaped roof, forms a piscina, and then, passing underground, flows outside of the crypt into a rectangular basin, known as the bathing-place, and which is surrounded by dressing-boxes.

Little groups of people were drinking water from the cups which hang from the surrounding pillars, and filling cans and bottles with the Holy Water for the use of others unable to leave home, or too feeble to come to the Well itself.

Beyond the piscina is a shrine, lavishly adorned with flowers and candles, and we noticed one poor girl, who had been bathing her crippled limbs in the piscina, still kneeling barefoot before the enthroned image.

The arches supporting the crypt have been filled in recently, probably in the interests of privacy. Those between it and the bath were, at the moment, closed up by rough wooden doors, as the men were bathing there.

There was something strange in the whole atmosphere of the scene; something which made us feel that our distance from accustomed sights was not to be measured by the six hours of our journey from London; something so stirring and suggestive, that one felt it to be hardly possible to place one's self in the proper condition of æsthetic receptivity during the little stir and bustle of the talking groups, and we devoted ourselves at once to the human element in the scene, preferring to postpone the reception of merely artistic impressions.

A SUCCESSFUL CURE.

The women were busily discussing the case of a remarkable cure which had been performed the day before, upon a certain Katie Long, of whose name we at once made a memorandum, in the hope of finding her later on. The interest for us in their talk lay, not only in the degree of sympathy with which they viewed the case itself, but in the perception of the encouragement and hope with which it inspired them in regard to the person on whose behalf they were present. They seemed to take a personal pride in doing the honours of a place, to which, so far as we could discover, they had themselves been strangers but a few days before. They showed us a group of crutches in one corner and eagerly counted their number, forty-five; they showed us the little twisted boots, left behind it is alleged, by the mothers of children cured of their deformities, and various surgical instruments, full of horrible suggestions, which hung grotesquely from the elaborate gothic vaulting which supports the centre of the roof, as well as endless inscriptions carved upon the rough stone walls.

Some of these we deciphered with some pains. In one place the date of 1595 was clearly visible, though the initials which had formerly surrounded it were indecipherable. "B. M., 1604," we read in one place. The reading of "Nicholas Pennant, 1609," gave us some little trouble. "F. P. (or F.), 1629," appeared in another place. A somewhat elaborately carved "A. W., 1610," was easily traced. "D. A.," surmounted by an ornate "I.H.S.," was without date, but appeared to be of some antiquity. "W.M., 1621," "Crugan, 1795," "J. D. Ruthin, 1754," "J. Camden, 1794," the letters "G. E.," separated by a cross over some heraldic device, probably a lion rampant—all these we made out with very little difficulty. "J. M. Carew, Esq., Meath, W., Cured here Oct. 30, 1831," was an inscription still quite fresh. The name of Pennant we found more than once. "T. Smith, Manchester, 1808," carved with care and detail, was pathetic in its very contrast to the dignity of its surroundings. Above these hung in gay colouring of red and blue and gold the inscription, perhaps from some points of view as grotesque, from others infinitely suggestive, "St. Winifride Admirable Virgin, even in this unbelieving age still pray for us."

Returning to the outside we found the detail of the stone carving as exquisite in its finish of detail, and perhaps more perfect in preservation than within. The frequent recurrence of the rose and portcullis recall associations of Westminster Abbey and King's College, Cambridge, and carvings of cows, dragons, and fabulous monsters remind one of the much earlier decoration of Glastonbury Abbey.

THE HOSPICE.

In the afternoon we visited the Hospice, a large airy building, absolutely destitute of any ornament except a profusion of flowers and a great many cheap but well-chosen prints upon the wall.

We were very courteously received by the kind Sisters, in spite of the fact that they were obviously worn-out with the sudden demands upon their hospitality. Down-stairs, tables and benches were arranged even in the passages and outside in the court-yard, so as to make all possible accommodation; and over-head beds were placed wherever beds would go. In one of the women's dormitories a huge pile of mattresses and blankets, ready to arrange in extra corners, testified to the capacity of the Sisters for meeting emergencies. "We used to keep a little room on the second floor to rest ourselves and be quiet in," one of them told us, "but we can't spare either time or space now! We say our office in here;" and she opened the door of a tiny room at the head of the stairs, which, as she added, was within call for everyone.

CURED OF DUMBNESS.

The show visitor was, of course, the little deaf and dumb girl, cured the day before, and we were very glad to talk with her. She seemed unusually bright and intelligent—by no means the typical "hysterical" patient—and was radiant over her recovery. "We must take your portrait," we said to her, "and we shall give one to the Sisters here, for you have no crutch or bandage to leave to St. Winifride."

"I'm going to leave my ear-rings, please, Sister," she said simply, turning from us to the Sister in charge, and fingering the little gold rings in her ears, probably her only possession of any value.

We asked for her history. Her father was a "knocker-up" in Wigan, and she had a sister who had brought her to Holy well. Her name was Katie Long, and she was in service at Wigan. Her master had a dairy. Yes, it had been very awkward being dumb in service, especially with children to mind. She had had to write down everything. We ascertained that she could write and spell very well, and wondered how she had been taught, as she had been "years" in service.

She was in service when she became dumb, three years ago. She had been sent up-stairs in the dark, and she "saw something," and had never spoken since. I longed for details, but compassion prevailed even over Borderland interests, and, having all the circumstances in mind, I did not press my inquiries. The doctor had said "it had come with a fright, and might go with a fright."

No, she had not been really frightened at the water. It was the second time of bathing when she "felt queer," and the *globus hystericus* (she called it a "loomp o' soom'at") seemed to rise in her throat, and she went to her sister and said, "I'm all right now."

Of course one knows that such a case is one of mere hysteria, but it is none the less an occasion for rejoicing and sympathy. Here is no idle, fine lady, invalided by vanity and self-consciousness, but a poor little child, incapacitated at eleven years old, handicapped in that weary struggle for life into which she had already plunged; and when we have called the whole affair "mere self-suggestion," though we may have explained the process, we have, happily, not explained it away.

Others we saw. A blind man from Cumberland, brought all the way by a little grand-daughter—a fairy-like, dainty little creature—both grotesquely excited over the fact that he had been included in a photograph of the bath by the gentleman of our party, in a costume somewhat incomplete. He was supremely anxious to possess himself of a copy, though what satisfaction a blind man expected to derive from such a possession we failed to discover. However, we took his address, and he has his wish by now.

OTHER PATIENTS.

We noticed that several came from Bolton, the result, we were told, of a cure earlier in the season, of a woman from that town, who had been paralysed from injury in a railway accident at Christmas. She had been carried down helpless to the Well, and had walked back! We talked with several who had come crippled with rheumatism and paralysis; and, as we looked at their bent figures and distorted limbs, we realised that it needed a strong faith to take an open-air bath in deep, cold water, for those unable to swim or take subsequent exercise, but they all said, hopefully, others had been cured, and why not they?

One fragile, anaemic girl, weakened by long nursing of a crippled mother, now dead, seemed full of hope. She bathed twice a day, and felt better already. I blamed myself for being unable to repress a sympathetic shiver as I looked at her bloodless face and touched her ice-cold hand. I begged her to keep out of doors in the sunshine, but we saw her later continually standing about the chilly crypt, inch-deep in the water that is constantly splashed upon the floor. The Well seemed to fascinate her.

One poor woman, unable when we saw her, to raise herself in bed, had come all the way from Edinburgh, and had been carried down to the bath the day before. Her faith seemed so pathetically strong that we rendered her such service as we could by added suggestions, and assured her very emphatically of certain amelioration. She had injured herself by over-fatigue three years before, and had been gradually losing power in her limbs ever since.

We considered it a serious duty to emphasise suggestion in any direction that seemed likely to influence the sufferers. A group of mothers discussed the condition of the poor, wasted, distorted little children on their knees. Saint Winifride was always good to children, they said; had we not seen the little twisted boots, so many of them, that hung as trophies of cure at the Well? Many of the children were already ever so much better. We heartily echoed the Saint Winifride theory, and passed on to a group of men who had possessed themselves of an analysis of the water. Most of the ingredients were outside of their experience; but iron, they ascertained, was present, and that was a capital thing. I did not remind them that the total proportion of metallic matter (alumina, silver, and iron) was 0·875 grains in an imperial gallon, but cordially agreed in the importance of the presence of iron.

They belonged to some depressing dissenting community, and had no opinion of St. Winifride and papists in general, though I noticed they were glad enough to accept the "papists'" hospitality.

A great many were occupied in writing letters to their friends, and some, blind perhaps, or crippled in their hands, were dictating to others. Everywhere we heard the same tune, that of hope achieved, or of hope waiting, and expectant.

A very intelligent, interesting man, a veritable giant, sat silent in a corner nursing a tiny kitten. We had passed him once before, and had noticed him as irresponsive to friendly greeting. For the first time I observed now that his fine eyes were sightless. I stroked the kitten, and deplored her puny condition. "T'kit ought to go to 't well," he said, in welcome West Riding accents. "She's main good is Winifride."

"I hope she's been good to you?" I asked in some doubt. "Main good," he answered brigl tly, "I've been

i' watter, an' I've prayed, an' happen I'm a bit more peart like, but it doan't mak' no differ to the eyes, and so now I knaw the wull o' the Lord." And he gently stroked the little kitten with great powerful hands, surely meant for work in the world.

ST. WINIFRIDE AND THE "BRUTE ANIMALS."

I regret now that I could not quote to him the words of St. Beuno which I have learned since, when in his parting charge to the Saint, he said, "Brute animals will not lose their share of these benefits, for God's clemency will so rest upon this place that great miracles will be wrought here for the honour of your name."

The very existence of the horses that toil up and down the hills of Holywell is a daily miracle I ached at witnessing!

In the evening, we learnt there was to be a procession round the well preceded by a service and followed by adoration of the relic.

THE RELIC.

This, by the way, is a very small fraction of the person of the Saint herself. After her final demise in 660 she was buried close by the convent of Gwytherin in the next county, over which she had long ruled, but was translated to Shrewsbury about 1136 under romantic circumstances, related at some length by Robert of Shrewsbury, but which, for lack of space, cannot here be particularised.

That very destructive period, from habit called "The Reformation," scattered her remains with the exception of one finger, which was long preserved in the Powys family, but presented at the beginning of the last century to the Pope.

In 1852 half of this was returned to England (one speculates as to what proportion of three unequal joints is considered as half!), and was divided between Shrewsbury and Holywell.

The ceremony began by a short, earnest, practical address from Father Beauclerk, the priest in charge of the Mission. It was one from which Christians of any denomination might receive practical profit, and was wholly free from excitement or any undue stimulus of the emotions of the people. Very little was said of miracle, much of prayer and personal effort, and the very lesson which the blind man in the Hospice had received was suggested—that spiritual cures were to be looked for rather than bodily. The pilgrims were reminded of the traditions as to the special sanctity of certain spots, especially St. Beuno's Stone (which was at all events hallowed as the scene of many prayers), and of what is known as St. Winifride's Stone. This last, we were reminded, being part of the building erected eight centuries after her death, could not really be associated with the Saint any more than could the red stones said to be sprinkled with her blood. But they had their value as reminders of the sacred example of her life. Saint Beuno's Stone had probably been coeval with the original building.

THE PROCESSION.

Then all not intending to join in the procession were required to stand back. The path round the pool was very narrow, and we thought ourselves fortunate in gaining a little recess by the side of the bathing cabins. The stones beneath our feet were inch deep in water, there was not room to pay any attention to the state of our dresses or of our shoes. All the crowd carried candles and I knew that one was singeing my hair, and another dripping down my companion's back. Very little movement in our rear would precipitate us into the pool.

An image of the Saint was carried in front, then followed priests and acolytes,—bright little boys in scarlet, whose enthusiasm pleased us. Next the Sisters, with gentle faces and downcast eyes, after them some school-girls from the convent, whose conduct aroused in us the passing hope (repeated on all occasions in which they figured) that they were not supposed to represent the "devout virgins" who followed the Saint! Next the choir, mostly amateur, untrained but zealous, though we could have wished one powerful soprano voice had been absent. Thus we watched and criticised.

THE PILGRIMS.

And then came the pilgrims, and all thought of small annoyances and discomforts was swept away by the great wave of human sympathy that surged over us. There, in presence of the infinite pathos of human suffering and poverty, one must needs be reverent and mute. One after another, as the sufferers passed by, there arose before us visions of the sad drama of their lives, of their patience, and that other virtue, scarcely less, the patience for and with them, of their friends; of the little domestic tragedies, of sacrifice to make their journey possible, of months of toil silently added to the weight of some already over-burdened life; visions of humble homes the lonelier for the absence of the pilgrims—homes in which all else was forgotten in overwhelming anxiety for the issue of this, "the last chance"; of homes desolated by that saddest of all human spectacles, the helplessness of the strong—the bread-winner incapacitated, the active house-wife crippled—bright eyes and eager hands become blind or feeble; that awful burden of the weak flesh upon the willing spirit!

Each pilgrim had been supplied with a lighted candle, but in many cases we observed that some attendant friend was carrying it as well as his own. Some of the cripples were too much occupied with their crutches to spare a hand for the tapers, some of the blind and maimed were unable to hold them, here and there was the sad spectacle of a sufferer so helpless as to occupy the entire attention of a friend; in such cases, so far as we observed, both candles were carried by proxy.

One little picture we can never forget—a weary pale-faced mother carrying a child, an infant in proportions, a sage in dignity of demeanour. In the tiny face of a baby of a few months there shone a pair of star-like lustrous eyes out of which, as it seemed, there gazed a soul imprisoned in torture. He sat erect, his tiny hand holding a lighted candle, which he carried with perfect steadiness and apparent comprehension.

We came to know him later, he was one of twins, and three years old. The pair (the other was a fine healthy little fellow) were called St. Aloysius and St. Ignatius. "If ever there was a saint on earth, it's Alo-issius," his mother told us. "He's got the ways and the looks of the saint himself. The Sisters say so. There never was such a child! Five and sixpence a week he's cost me ever since he began teething and I ain't tired of him yet." That child fascinated us. He would sit serene and dignified in unspeakable melancholy on a little seat devised for him among the votive crutches. Now and then the tiny face would pucker in pain or weariness, but no cry ever escaped him. Saint Winifride had been good, we were told, to Alo-issius, he had a fine mouthful of teeth! We asked ourselves, how was it unless in sympathy with the wondrous mother love, that imprisoned soul was not released?

Now and then, some poor cripple would stumble, or a blind pilgrim go too near the edge of the water, or a candle

would be extinguished in the draught. Then willing hands would be outstretched to help, even the most suffering seemed always ready to help each other ; not a sign of distress was to be observed, the very children never uttered a cry.

Thrice the procession passed through an archway of the crypt and around the pool beyond, returning through the further archway, and then through the crypt round the well, and out again as at first.

THE EXHIBITION OF THE RELIC.

Then all who could press in returned to the crypt, the space about the well and the steps and portico being all crowded by those unable to gain access. Beside the arch used for the exit of the procession is a small shrine profusely decorated with flowers and lights. In front, at a simple *prie-Dieu*, knelt Father Beauclerk. The service began by the recitation of the Litany of St. Winifride. At first the responses were made chiefly by the choir. At first others, perhaps, as well as ourselves, unfamiliar with the petitions, may have been startled at the mediæval quaintness of their language.

When the priest chanted—

O bright example of Chastity—O radiant star—O fairest flower of the British nation; it was the little acolytes whose voices most audibly responded at each pause, "*Pray for us.*"

But at—

"*O hope and relief of distressed pilgrims,*" many voices took up the response and few were silent at—

"*That we may be delivered from sickness, accident, and sudden death,*" or at—

"*That God of His abundant mercy may vouchsafe to bless this our pilgrimage.*"

Then, accompanied the whole time by the singing of hymns, the veneration of the relic began. The hymns were well chosen, being for the most part familiar to Romanists and Anglicans alike. There were, however, two special "hymns of Winifride" that were new to us. These are both very spirited versions of the legend, one being sung with appropriateness rather than grace, to the tune of the *Men of Harlech.*

The arrangements were excellent; it was difficult to understand how, without the smallest show of officialism, such perfect order was kept under the conditions of extreme crowding.

There was not the smallest sign of excitement, though one felt in each sense, the living pulsation of sympathy and feeling. Slowly, one by one, the pilgrims approached the *prie-Dieu*, knelt for one moment, kissed the relic and passed out. Many would also point out to the Father a wish to have the seat of their maladies touched. Quick to catch these indications, he would lay it for a moment on eye or ear, or suffering limb, with a readiness of sympathy which the sufferers could not fail to appreciate.

On this occasion, as well as on others, we felt very forcibly that from whatever cause the promise to St. Winifride, of the spiritual blessings that should attend those faithful to her, was fulfilled to the uttermost. Looking into the faces of the hundreds who for themselves, or vicariously, performed this simple act of faith, one could not fail to remember yet another promise, "Except ye become as little children, ye cannot enter into the kingdom of heaven." The same look of child-like faith, of open-heartedness, of simple expectation of the gift, was upon each, and even if their maladies were not removed, surely few that evening went empty away. Many there were—blind, crippled, trembling—to whom even so simple an act would have been one of difficulty had it not been for the ready helpfulness of all around.

During the whole time—and the scene lasted over an hour—I sat and watched the faces of the pilgrims as they filed past, young and old, sick and well, men and women, all with the same rapt look of expectation ! We discussed afterwards the question, what would be the effect of the probable reaction, would the last state of the disappointed be worse than the first ? For myself, I think not. I believe that the promise of healing would be in one way or other in its degree fulfilled. There is a fine old Persian proverb, "Hold all skirts of thy mantle when heaven is raining gold," and some share of the golden shower of hope, or resignation, or strength, or capacity for effort, or bodily cure awaited each.

SUNDAY IN HOLYWELL.

Sunday was a gloriously bright day. My friend went early to the well to see the women bathing. I was coward enough to await her report, for I dreaded a spectacle that might be full of horror, and I attended the early Mass instead. She came back regretful at my absence, and assuring me of what I afterwards found to be the case, that one easily overcomes the first shock of fastidious dislike in the intense interest of the scene and the possibilities of being of use.

We discussed her experiences in the little steep graveyard which encloses St. Winifride's Chapel, behind which stands the parish church, a small stone building with a short square tower, of no interest or antiquity.

Sitting in the green churchyard that sunny June morning, we could look over into the hilly street, which, beginning far above us, led down to the crypt beneath our feet. Great numbers of pilgrims and persons interested thronged the winding street or awaited the midday service at the well.

The scene was perfectly orderly and quiet ; from first to last we were impressed by the reverent stillness of the place, perhaps the more striking when we remembered that for hundreds present this was perhaps the first holiday from pit or loom, of any duration, for several years.

It was a stillness, not of indifference, but of expectation—almost of tension. The bathing, with its attendant excitement, was but just over ; last night's exhibition of relics was fresh in the mind; to-day's procession, though to the Roman Catholics present a more or less familiar act of faith, was looked forward to by the larger proportion of Protestants as something strange—almost miraculous.

In the distance, from the many dissenting chapels which alternate with public-houses in Holywell, came sounds of vigorous, if somewhat unmusical, worship. The little Roman church, almost bare in its simplicity—no one can accuse the Mission here of extravagance or ornateness of ritual—was perched high above us; nevertheless, many empty chairs about the doors testified to the efforts made by the helpless to complete the Novena urged upon them, while the constant tapping of crutches on the pavement intimated that yet more were climbing the steep hillside. We could see the overflow gathered about the doors, women and children on the steps, men standing in silent groups below.

We watched, too, the respectable townsfolk as they entered the church beside which we sat, and where we proposed to join them, according to Sunday morning custom, presently. We were very anxious to see what share our own Mother Church was taking in all the work done at Holywell, what was her special form of ministration to the hungering and thirsting, expectant in mind,

and body, and soul. It is but seldom that such an opportunity presents itself, seldom that the unemotional British working man or woman comes before us with open-hearted unity of aim, and obviousness of intention, as now; tender and receptive with an emotion which is individual, not cosmic, which arises from no party or political sentiment, but has its roots in the sanctities of family and home.

All over England, from many a village church, thousands of prayers would go up that morning from hard-working men and women like themselves, from those to whom health and strength mean all else that life can hold for themselves and others—mean work and bread, and the possibility of loving ministration to the old, and the children, and the feeble, and the poor.

We would tear ourselves away from the scene before us, with all its suggestiveness and teaching, and we, too, would join, as is our Sunday morning wont, that prayer of hundreds of thousands—

"*Finally, we commend to Thy Fatherly goodness all those who are anyway afflicted or distressed in mind, body, or estate, that it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions.*"

We passed out of the sunshine into the church beyond, into an atmosphere eminently clean, respectable and orthodox, but hideous, bare, and cold. It was half empty. Not a single flower suggested acknowledgment of the Festival, not a hint of any occasion of special interest; and a printed notice announced a sermon and collection for the Church Missionary Society!

Since the hour when, on our way from the station, we had found ourselves in the crypt, had stood beside the well under its grey stone canopy, and among the groups of patient, suffering humanity, we had been conscious of some share in the emotions of our surroundings, of an atmosphere of energy, self-conquest, and exaltation.

For the moment all was quenched! Unspoken indifference, perhaps contempt for it all, was in the air. "We have seen it all before," one seemed to hear, "it is the story of the Ages. Men must work, and women must weep. Let us hear about the missionaries in Honolulu."

We did not remain. It seemed like passing out of a sunrise sky into a gas-lighted, suburban villa. I felt some sympathy for the member of our party, who observed, undoubtedly with shallowness and prejudice, "If ever I join the Church of Rome I shall date my perversion from that Church Missionary Society sermon!"

Empty as we knew it to be, alas! there would be more of sympathy for our mood in the deserted chapel of Saint Winifride, and I had been longing, ever since we came, to penetrate behind its close-locked doors. After some delay an obliging sexton procured the key, and, descending several steps, we found ourselves in this miniature specimen of Henry VII. architecture.

The proportions are extremely beautiful; the east end is a pentagonal apse, and has five windows with graceful tracery. The details of all the carving are very fine, both in wood and stone; but by way of practical illustration of the decadence of reverence and taste, everything is covered thick in dirty whitewash, the floor is decaying, the walls are scrawled and defaced in every direction, and even the hideous deal benches, which are all the furniture contained, are broken and disorderly.

We were told that there would be a service in Welsh here in the evening. We hoped that some ventilation would be effected first, and thankfully regained the shade of the chestnut trees.

Hundreds besides ourselves, sons and daughters of our Mother Church, lacked ministration that day, or sought refuge, as did we, in a strange communion, where at least we found recognition of the common brotherhood of those who were passing, each one alone, through a crisis, in which perhaps more than in most, they had need of human fellowship.

The history of Saint Winifride's Chapel is somewhat complex. The original building was presented, in 1093, by the Countess of Chester to the monastery of that city. In 1240, David Prince of Wales, gave it to the monks of Basingwerk. The present building, of 1495 or thereabouts, seems to have escaped much injury at the Reformation, and in 1625 we have proof that it had then been for twenty years in the care of a certain Father Bennett (or Price) of the Society of Jesuits. In 1686 it was definitely made over by the King to the Fathers of the Mission, it having apparently been secularised in the meanwhile. At the Revolution it seems to have been again desecrated, but of the facts of its subsequent history, or how it ever came to be considered town property, I can find no record. Its present condition is, from every point of view, deplorable.

The ceremony of kissing the relic and the procession round the well was practically, except for an increase in numbers, the same as on Saturday night. There were more clergy, including the Bishop of Shrewsbury, and there were many more pilgrims and patients. We did not remain when we had once satisfied ourselves that there would be no new features—we desired no after-touches to the previous picture.

THE BATHING.

On Monday morning I went for the first time to watch the bathing. A thousand pilgrims of the Guild of Ransom were expected to arrive at Holywell at mid-day, and special services had been arranged for them. As all able-bodied pilgrims were to join a procession organized to meet them, the bathing was arranged at an early hour. We arrived at the well before eight o'clock, however, and soon found ourselves among old friends. Nearly all the women and children we had talked to at the Hospice, and many whom we had remarked in the procession were already there, in every variety of bathing costume.

The floor of the crypt was an inch deep in water from the drippings of the bathing-gowns, for the ceremony began, in the case of nearly all those at all able to walk, by a preliminary dip in the piscina, where St. Winifride's stone was duly kissed. Then, with bare feet and dripping garments, shivering with cold, the women made their way, one by one, to the *prie-Dieu*, in front of the shrine, where they would remain in prayer for a few minutes, many audibly entreating help for themselves and others. Then, perhaps, back to the well to drink, or to dip again, and finally, when their courage was sufficiently aroused, across the damp cold flags into the pool itself.

Still and green and cold it looked in that morning hour, but bravely the poor creatures plunged in. Little children were carried down in the arms of their mothers, or sometimes even by compassionate strangers. Helpless cripples were brought one by one by two men, one of whom I think I identified as my blind giant of the Hospice, "Pat" they called him, and it was touching to see how confident the poor helpless women seemed to be in his strong arms.

A few of the friends of the patients remained, as we did, on dry ground, ready to help those who needed it, for many were too feeble or too sorely crippled to go out of arm's reach of the platform above.

St. Beuno's stone, which lay at the foot of the steps, just under water, was the sacred spot to which all, sooner or later, resorted. Sometimes four or five clinging together would say a rosary, each with perhaps one foot on the

stone, and then, with fresh courage, would plunge again into the water, leaving the coveted spot for others.

Now and then some poor helpless creature, near to fainting, would cry out for support, and all were more than ready to give help to others weaker than themselves. One woman, who had the great advantage of being able to swim, remained in the water for at least an hour, solely, as far as we could discover, to be of use.

Never a single word of complaint was heard, all were helpful, hopeful, strong, for themselves and others.

THE POWER OF SUGGESTION.

We were very anxious to be of use, and were glad of many opportunities for advising and helping. But our main idea was to sing our little part in the general chorus of suggestion, the suggestion of encouragement, example, and hope. We listened in reverent silence while the rosary was being told; we urged the example of others already brave in the consciousness of having made the first plunge; and, above all, we encouraged every suggestion of cure accomplished.

My friend found one patient whom she had already helped on an earlier occasion, who was an excellent illustration of the value of suggestion. We knew her by sight in Holywell, a poor, feeble, young woman, with dragging limbs and trembling gait. Before we left we saw her walking briskly up and down the hills at a pace many a Londoner would have envied. When she came out of the water the poor creature shivered so that she could not stand, and was with difficulty got into the dressing cabin. My friend rubbed some warmth into her, accompanying her efforts with verbal suggestions.

"I have often cured people by rubbing—can't you feel the life coming back? Now, when I have counted ten your limbs will not shake any more. Now I will hold your head still in my warm hands for a minute [it was shaking like an aspen leaf], when I release it, it will be perfectly steady. Now you are quite able to dress yourself, then you will feel quite strong, and will walk home comfortably."

Every suggestion was obeyed implicitly, and over and over again we found the value of treatment of this kind.

I had at first a heterodox longing to fetch a spirit lamp, and distribute cups of hot comforting tea to some of the old and feeble as they emerged from their dressing-rooms, but suppressed the guilty thought and distributed suggestions instead. It was not for me to interfere with a treatment the results of which were in so many cases immediate and beneficial.

There were, of course, certain cases which I watched with anxiety—I had almost said with *agony*. However, all the patients in the Hospice were under medical supervision, and I am bound to say that in no single instance did we hear of evil effects.

Hope, as every doctor and nurse knows, is a more potent tonic than any they can administer, and self-forgetfulness, even yet more strong for good, mental and physical, is never so vigorous as when learnt in the service of others.

CAUSES OF CURE.

I have left to an abler pen than mine the task of discussing the causes of the cures of which I was a mere outside observer. The case of Hannah Goddard, detailed by Dr. Green, has also been discussed in the pages of the *Lancet* for March 16th last. I have not seen this article in the original, but I find a translation of it in the *Revue de l'Hypnotisme* for April. The account we are able to give is, of course, still later, but if Dr. Oliver, the author of the article, will forgive a translation of a translation, I should like to quote a single passage.

It is difficult to appreciate at their true value the effects of the immersion of the whole body in a well of cold water exposed to the air on a November morning, upon a person not habituated to, nor prepared for, such treatment, but it is certain that such effects must be considerable. The evil caused by lack of will-power, and the cure which such lack prevents, may be corrected by violent impressions, moral and physical. It is not the first time that the sudden contact of cold water upon the entire body—and that without a journey to Holywell—has reawakened a dormant nervous energy, and has been followed by results as satisfactory and permanent as the "miraculous cure" of the patient in question.

RELIGIOUS SUGGESTION.

It is only just to consider the question from all sides, and I should like to say, in conclusion, one word on the question of suggestion from the religious point of view. A novel of no particular merit called "Samson," by a Miss MacMillan, and published by the Clarion Newspaper Company, gives a picture of religious excitement at Holywell, which, as far as our experience goes, is utterly inconsistent with facts.

Even when the little town was literally crowded with pilgrims, we witnessed no religious excitement whatever. Even on occasions so picturesque as the blessing of the well and the veneration of the relic, though the emotion of the crowd was obvious enough, it was so absolutely restrained that a careless observer might have considered it entirely lacking.

The good Father, though ready to help all who sought him—weary and exhausted as we often perceived him to be—had yet *to be sought* in Chapel or Presbytery; we never once met him, or any of his assistants, engaging in any sort of propaganda.

The sisters never once, while we were there, assisted at the bathing-place, and we regretted, and were even inclined to reproach them for, their absence. However, sorely as help was needed there, it was perhaps even more essential that they should not neglect their onerous duties of nurses and housewives in the Hospice.

Except for those who desired it, there was no attempt whatever made to emphasize the religious aspect. All that there was of sympathy, of hospitality, of charity was done, I am ashamed to say, solely by our Sister Church; but except for those who wished it otherwise, it was done not in the name of the Church, but of humanity. The well is rented from the town by the Jesuit Fathers, but it is open to all alike at a nominal charge, and even at the Hospice, necessity and not religious opinion, is the passport to hospitality.

Holywell has been called the Welsh Lourdes, but in the aspect we have just been considering, the difference between the two places is, if M. Zola is to be believed, immense. In appreciating the emotional atmosphere of the place we have to discount neither for religious frenzy nor southern sentiment.

But, as says good old Butler in his *Lives of the Saints*, "As such extraordinary miracles are to be received with veneration when authentically attested, so are they not to be lightly admitted; and, as we know not what vouchers the writer of this saint's life had for these miracles, the credibility of them is left to everyone's discretion."

X.

ADDITIONAL NOTES ON ST. WINIFRIDE'S WELL.

By Dr. Theodore Green.

In Borderland* last year there appeared an outline of the history of and work done at this twelve-hundred-year-old shrine of healing. I made a pilgrimage there last May in search of—"Truth, the whole truth and nothing but the truth."

The ancient name for the valley in which both town and well are situate was *Sech-Nant*, the dry valley, but that was before the days of St. Winifride. I believe that there is a germ of truth in every fairy tale and legend, however improbable they may sound. An interesting article might be written to prove this assertion, but that is another story.

NATURAL ORIGIN OF THE WELL.

However, of the origin of this well, one account relates that when St. Winifride's head fell to the ground (*See* Borderland I., p. 543), there was an earthquake, and the water gushed out of the ground at that spot. Now the nature of the ground here is *carboniferous limestone*, as in Derbyshire, where we know there are underground streams, like that in the Speedwell mine. What more likely than that some pent-up stream ever struggling to be free, at last burst its way through to the surface at this very spot? Certain it is that the volume of water remains the same all



The Hospice.

the year round, or rather century after century. It remains at nearly the same temperature, 54° to 58° Fahr., from winter to summer.†

ST. WINIFRIDE'S BLOOD AND HAIR.

It is said that the blood of the martyred Saint has permanently coloured the stones within the well. In a small Catholic book on the place, it is rightly mentioned that this blood-red appearance is due to *Janearubra*, and other species of *algæ*. The same kind of red stones are often found near low water mark at the sea-side. The "hair" of St. Winifride, which festoons the sides of the piscina, is merely a green slime that is often found in wells that are not properly cleaned.

Mr. Stead aptly speaks of this well as a modern "Pool of Siloam." But while in the former case the pilgrims had to wait for the "troubling" of the waters, and then only the first one in was cured, at Holywell the "cures" may go on all the time, for the water is always "troubled." Looking down into the well, one can see the water bubbling up in a very lively manner at all seasons. After fine weather the water is of a beautiful green colour, transparent as crystal, but it gets very turbid after heavy rain. When I saw it, it was of a chalky green colour, and very opaque.

ANCIENT HOLYWELL.

A word may not be out of place here about the ancient town of Holywell. It lies a few miles west of Chester, on the south-west bank of the estuary of the Dee, population 3,000. It is a quaint little town straggling two miles up the hill from its railway station.

I advise any visitor to take one of the sixpenny

* Vol. I., p. 543.

† I am indebted to my friend, Mr. G. H. Morton, F.G.S., of Liverpool, for the following information:—"The chief solid ingredient of the water is lime. There is a good description of the well in the '*Proceedings* of the Geological Society, Liverpool,' Vol. I., p. 86, by Robert Bostock. About 1874 the Halkyn Drainage system was undertaken. Prior to this drainage the quantity of water given by the well was 6,336,000 gallons in 24 hours; since then the volume has been about half. Mr. Morton is of opinion that the water of the well may find its way for some 20 miles from the north and south, through fissures and swallow-holes in the limestone, and that most of it comes from the river Alyn near Mold."

omnibuses that meet all trains, as the walk up to the town is not pleasant. A good broad road leads winding along through a poverty-stricken neighbourhood. On the one hand we see manufactories closed and fast tumbling into ruins, the waters of the miraculous spring running unheeded past their now unused waterwheels; and on the other, miserable little houses of considerable antiquity, showing many patches at divers hands. As your 'bus climbs slowly up the hill, the inhabitants come out of their dens, like those "strange creepy creatures" in the "Hunting of the Snark," and "gaze on with wondering eyes," having apparently little else to do. Such a rambling old-fashioned place it is: there is a thatched barn, whose roof supports the life of a yard-long sycamore tree; here and there is a chapel, from which on Sundays you shall hear strange sounds of an unknown tongue, in curious inflection, now dying away like the wind in the trees, then crescendo fortissimo till you wonder how one man's voice can do it all—and then a hymn sung by lusty tuneful voices, singing as if the hymn belonged to them, much differing from the cultured choirs in some churches where the congregation have nought to do but stand, look on and yawn, or wax sentimental. Then you see a clock set over the gate of a disused copper-works, telling the time of a by-gone day long past; at one end of the building, the manager's house looking desolate with smokeless chimneys and broken windows, but glorified by a big pear tree, whose snowy blossoms cover one entire side. At the further end of the works is a row of former workmen's cottages, only saved from tumbling down by cross-ended iron stanchions running through them, while behind all this is a slime covered mere through which the sacred stream finds its way. Then you come through more steep streets past ill-smelling paper-mills, and houses roofed in with the tiniest of slates, fastened together with large daubs of mortar. Next, a reeking flannel factory with foul sluices, and then a brewery.



FATHER BEAUCLERK.

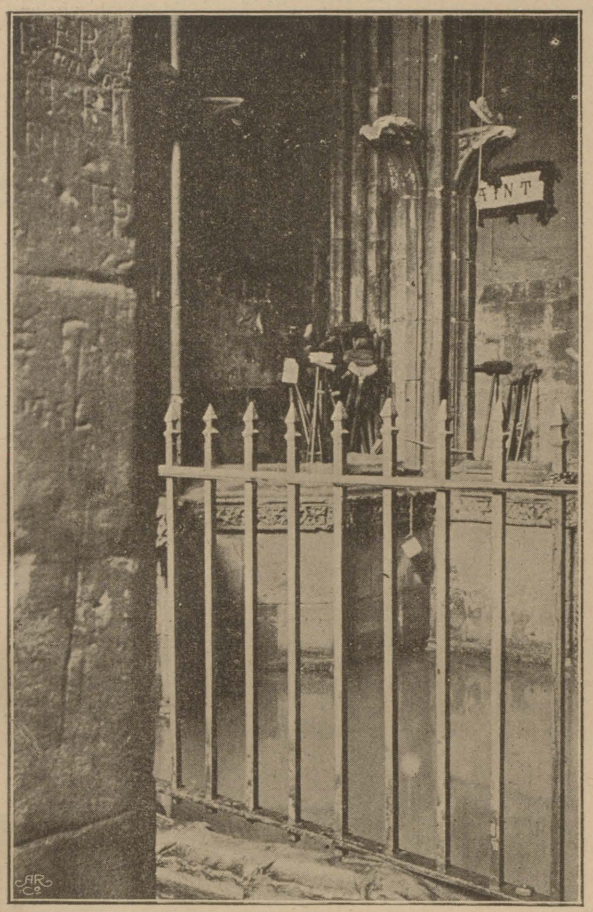
THE WELL.

Till presently you pass a tall cliff with a row of tiny hovels set in the face of it, and just across the road evidence of an older and more substantial architecture, for you are at the well itself, with Protestant Church some 600 years old built over it. Here, as the 'bus stops, you will see the blind, halt, maimed, curious, indifferent, devout, incredulous, beggars in rags, tourists in the latest things in knickers and odd-patterned stockings, and the ubiquitous Kodak, loafing about the keeper's wicket, or going inside to see what the fates or blessed St. Winifride have in store for them. Here the pious may buy Catholic trinkets, medals, photos, and pamphlets, reciting the wonders done by the all-powerful Virgin and Martyr. But I advise you to journey on for the present up the hill, now grown steeper than ever, through clouds of dust and fume of suffering humanity, past the Hospice, now more than double the size it was last year, but yet not large enough; and *vis-à-vis* with it is the brand-new large school and lecture-hall just raised "A.M.D.G." and also to the glory of "W.V.M.," by the untiring energy of the courteous Jesuit Superior, Father Beauclerk, these standing cheek-by-jowl with more hovels, and quaint hostelries, inscribed with the modern legend, "Tea, Refreshments, and Hot Water."

Then you turn a corner, past whitewashed and thatched—are they barns or houses?—and just as you think you will soon be in the midst of green fields and overgrown hedgerows along the limestone hillside, you find yourself in High Street, wherein are real shops where you can buy things, and a post office with bi-lingual placards outside,



BATHING AT THE WELL.



Votive Offerings at the Shrine.

brewery offices, and a good old house or two made straight up and down like a mill, with many windows and well covered with creepers.

THE KING'S HEAD.

And then your sixpenny trip is at an end in front of the comfortable "King's Head." But which King rested his "Head" or "Arms" there, history telleth not: whether it was some heretic Protestant who tried to stop the pilgrimages, or the Catholic second James who journeyed thither once upon a time in his own proper person. Yet the irreverent may well wonder the cause of the latter's visit to this Virgin shrine. Here, I may remark, but do not laugh, that the beer of this land is good; and no wonder, for is it not made just below the well, and its water drawn from that sacred overflowing spring?

Right over the well, I have said, is a church, the Protestant one, the old and new building joining together and enclosed by the burial ground, which looks full enough for comfort.

CASTLE HILL.

And right above this again is the curious mole, "Castle Hill." It is one of nature's castles, being a mound at least 100 feet high in the midst of the valley. No ruin is on it now, but legend is probably correct in ascribing a British fortified encampment as a crown to it. Now it is crowned by the roomy rambling old mansion of Dr. Williams, whose white hair and courteous manner bespeak one who has lived long for the service of others. Fringing one side of his Castle Hill are some of the noblest beech-trees you will see in a day's journey. One of these has its roots interwoven with those of a well-grown sycamore, and both these diverse trees are flourishing.

THE EXAMPLE OF LOURDES.

Let us now stroll down the hill to the well, and pay the entrance fee—twopence. If you go there during the season, which begins on 22nd June, the Festival of St. Winifride, you will find the service, "Devotions," at noon each day, conducted by Father Beauclerk, who told me he meant to follow the example of Lourdes. He thought that this assembling of the pilgrims together with one accord and with the aid of religious rites attuned their minds and promoted "faith," and therefore gave better results.

An account of the power of religious expectancy induced in the pilgrims at Lourdes by this means is most graphically portrayed by Émile Zola in his book, "Lourdes."

CATHOLICS ADMIT THE POWER OF SUGGESTION.

I must, in justice to Catholics, say that they admit the possibility of suggestion or expectancy helping towards cure in some cases, but they certainly believe that many of the cures by the water of this well are due to the miraculous intervention of St. Winifride. Their formula of invocation is: "St. Winifride, most admirable virgin, even in this unbelieving generation still miraculous, pray for us." Father Beauclerk also said he believed that the immunity of the town from epidemics such as typhoid fever was due to her aid.

NO SANITATION.

Holywell is without any sanitary drainage, and also without a water supply. But I was told that these two almost incredible defects may be remedied some day soon. I hope they will. For this unbelieving generation has more faith in Mr. Condy and modern sanitation than in the blessed virgin and martyr, St. Winifride.

THE SPRING BOILS UP FROM THE EARTH.

Well, let us descend the few steps till we are below the level of the high road, but only three or four yards distant from it, and push open the heavy creaking oaken door. There, beneath handsome pointed arches of stone, is the well, about the size of a small room, fenced in with a wall of stone; the water is in perpetual commotion, for it is rising from the bowels of the earth, it is said, at the rate of a 100 tons per minute. Surrounding the well, or suspended from the arches, are many trophies of the healing power of the water, some many years old, others quite recent.

CRUTCHES NO LONGER WANTED.

Crutches and sticks of all sorts and sizes, trusses, children's little boots deformed to match the little feet they once encased, a stiff felt jacket now no longer required to brace the feeble spine, and other appliances of infirmity.

Pilgrims do not bathe in this well, but they dip out cansful of the water and wash their eyes with it, and so on, or else carry it away in tins. The water then flows under a narrow stone partition into the first piscina, which is the size of an ordinary bath. Here, I was told, people often have a dip first before going into the larger bath. Thence,

the water flows under the stone flagging into the larger bath, which is about 25 feet by 10 broad, and some three or four feet deep.

THE STATUE.

Within a groined niche stands a life-size stone statue of the saint holding the palm emblematic of martyrdom in her right hand, her face being of the stereotyped expressionless form of beauty that is common in saints. Here the afflicted ones are to offer their prayers before and after bathing, and many times during it. Surrounding this bath are thirteen dressing-boxes. The bathing apparel is obtained from the keeper of the well. Certain hours are set apart during each day for each sex. I wish the generous would subscribe to provide less worn-out bathing-gowns than those I saw.

THE PISCINA.

Covering the sides of the bath is "St. Winifride's hair" floating in the water. This is the ordinary green slime that one sees in dark and stagnant pools. The devout take some of this away and bind it on the affected part, or wear it as a charm. It is said never to waste although so freely removed. Anyhow, it soon grows again, as most cryptogamic forms of life do. An attendant informed me that this bath was cleaned out "last Christmas," at Easter, and would be again at Whitsuntide. This is cheering. For I was told at the Hospice that ulcers are often washed and abscesses break therein. Still it is only fair to say that the water is, night and day, continually running through the bath. When the overflow gets outside part of it supplies the motive power for a brewery, and part the Westminster swimming-baths; thence it flows down the valley, turning water-wheels and supplying mill-dams. During the late severe frost neither did the well freeze nor the water that flowed from it.



VILLAGERS FETCHING WATER.

THE SPIRIT OF THE PLACE.

A very good picture of this chief piscina is reproduced from "Sketch" in BORDERLAND, Vol. I., p. 542, but it makes the whole affair appear larger than it really is. I sat there alone one quiet, sunny May afternoon, and invited the *genus loci* to come to me and explain the reason of this curious bit of mediævalism flourishing here in the end of this nineteenth century of an "unbelieving generation." Are "the times out of joint?" thought I. And as I sat I pondered. I seemed possessed with the spirit of the place, and it did not seem so wonderful after all. I realised that, in spite of boasted civilisation and higher education, that the majority of us are simple-minded like children, forgetting science, and seeing only that which is nearest to us, believing that nature is not cruel, and that the gods are nearer than we think, and will hear us when we call. Meanwhile the great chestnut overshadowing all the place rustled softly in the breeze as with continual prayer, and with long fingers of shade pointed to the healing waters.

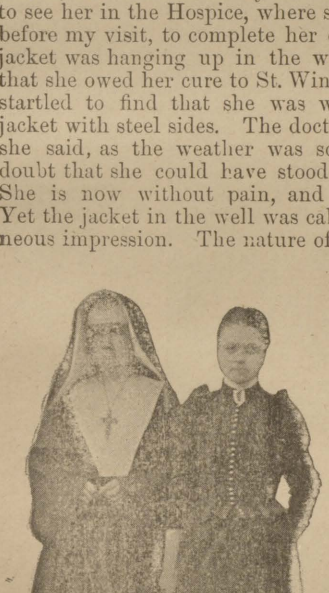
CURES.

CASES.—For a shilling you can get a little book descriptive of the ancient legend, and containing cases of cures. See also a pamphlet by Rev. M. Maher, S.J., "Holywell in 1894," containing accounts of authentic cures, some of which are related in BORDERLAND, Vol. I., p. 543, *et seq.*

One "cure" in this pamphlet was printed rather prematurely. On p. 18 Miss Sarah Murphy was said to be cured of a fibroid tumour, which caused great swelling of the abdomen. The evidence is given at great length. In short, competent medical opinion declared that she would die if not operated on. This ordeal she refused, came to the well, bathed once, and lo! all external evidence of the

tumour and swelling was gone! She was not examined medically after her "cure." Dr. Williams, of Holywell, told me that he saw this case subsequently, and then the swelling had returned. The poor woman has since died of her malady, which was not cured at all, perhaps the shock of the cold water rid her of swelling due to flatulence, and by "suggestion" made her feel much better for a time.

Another case mentioned, p. 25, is that of Hannah Goddard, who came to the well 27th November, 1894. She is the one who left the felt jacket, referred to above, as a trophy of her cure. She suffered from great weakness of the spine, and was unable to walk or to hold her head up. She had severe pains, and had lost the sense of touch over the spine and legs. All ordinary medical treatment had failed to relieve her. She was carried into the bath, and after the third immersion declared herself cured, and walked out of the water, and has continued able to walk, and has improved in general health ever since. I have traced her case, partly through the courtesy of Dr. Oliver, of Newcastle-on-Tyne. As luck had it, I was able to see her in the Hospice, where she had come again, just before my visit, to complete her cure. Her old, worn-out jacket was hanging up in the well, labelled to the effect that she owed her cure to St. Winifride. But I was rather startled to find that she was wearing another stiff felt jacket with steel sides. The doctor told her to wear this, she said, as the weather was so cold. But I have no doubt that she could have stood and walked without it. She is now without pain, and sensation has returned. Yet the jacket in the well was calculated to give an erroneous impression. The nature of this case is not difficult to understand. Long illnesses had weakened her exceedingly, so that at first she held herself upright with difficulty, and I have little doubt that she gradually gave way to this feeling of weakness till, at last, it was impossible for her to erect her spine. There was no evidence at all of any bone disease of the spine, but only of muscular atony. Hysterical anæsthesia of the spine and legs is just what we should expect in such cases. The shock of an unwonted cold bath at 54° Fahr., together with religious exaltation, faith, auto-suggestion, expectancy, call it what you will, sufficed to start a healthy action in the muscles of the spine and the nerves supplying them. Hence the cure. I advised her to continue the baths, and prophesied complete recovery.



KATIE LONG, WITH A SISTER FROM THE HOSPICE.

When I was present at the Festival of St. Winifride on June 22nd, I came across a few more cures.

Katie Long, aged 14, of Peel Hall Dairy, Wigan, was said to have just recovered her voice after nearly four years' silence. She states that after a fright, about three and a-half years ago she lost the power of speech, but she could hear quite well. On June 19th, after her second bath, she began to feel as if a ball were rising in her throat; this dispersed, and shortly afterwards she began to speak. Dr. Williams, of Holywell, who saw her *after* the cure, says she seemed rather hoarse at first; but this soon wore off, and now, the 23rd, she speaks quite well. She is a child of ordinary intelligence, and did not strike me as being of a hysterical temperament. But the case is somewhat typical of aphonia caused and cured by a shock. For it came on after a shock, and quickly, though not immediately, disappeared, after bathing in a temperature of about 56° Fahr., and its attendant environment of expectancy.

Annie McDonald, of Glasgow, had been treated by Professor McAll Anderson for an "internal weakness," the nature of which Dr. Williams explained to me. The latter physician examined her both before and after the bathing, and found that after this treatment the organs were in their natural position. She is also suffering from a severe form of skin disease, involving the limbs and back. This is rapidly disappearing with the warm weather, and has not been modified by the bathing. Cold douching is a recognised means for rectifying such "internal weakness," but we must not lose sight of the environment of expectancy before mentioned. Her skin disease is one that often becomes better in warm weather, but recurs each winter.

I regret that it is impossible in the great majority of cases to obtain satisfactory medical evidence of the nature of the complaints said to be cured, both before and after the visit to the well. In the *Journal of the Society for Psychical Research* for May, 1895, is a series of cases collected by the Rev. Mr. Fryer, in all of which he has failed to find any evidence for the miraculous. My own limited observations are entirely in accord with his conclusions.

Yet, I am honestly glad that this well is a means of relief to many poor sick folk, who have failed in being cured by regular medical aid; and I hope that such cures will increase in number, whatever may be said or thought of the manner of cure, whether by suggestion, superstition, or faith.

Before concluding this short sketch of Holywell and its cures, I feel I ought to make a remark as to the apathy of the Protestant section of the community, which is here far larger than the Roman Catholic one, in allowing St. Winifride's Well to pass from their hands to the Jesuits. Be it noted again that Protestants are often cured here, and not Catholics alone.

Without contravening any of the Protestant articles of the Reformation, I believe it would have been quite possible to have made use of this well as a means of cure. It would have been easy to have established processions, pilgrimages, hymns and worship of the Great Physician and All-Father, without invoking the intervention of saints and martyrs.

I was favourably impressed with the honesty of purpose apparent in all whom I met who had to do with the well; priests, nuns, keepers, pilgrims, they all seemed utterly to believe in the things they said.

There are more things in heaven and earth and the water under the earth than are dreamt of in the philosophy of any of us. Searchers after truth must ever seek after it with an open mind, and be prepared to accept whatever the evidence proves, even though it may go against preconceived ideas.

C. THEODORE GREEN, M.R.C.S., L.R.C.P. London
Birkenhead, 1895.

V.—SPIRITUALISM AS A STUDY AND AS A RELIGION.

(1.) A KEY TO ALL DOORS.

AN ADDRESS BY THE REV. J. PAGE HOPPS.

THE Rev. J. Page Hopps delivered an address on "Spiritualism as the key that unlocks all doors," on Sunday, May 12th, before the members and delegates of the General Conference of the Spiritualist Conference. The following passages give the gist of his address.

THE KEY TO THE BIBLE.

Spiritualism is the key to the Bible, whatever view we take of the Bible, and whatever view we take of Spiritualism. From beginning to end it is a record of spirit-appearances, spirit-voices, spirit-messages, and spirit-activities. The Spiritualism of the Bible is the dominant note in it. Almost every one of the sixty-six books in the Bible is a book which is all alive with Spiritualism, and needs Spiritualism to explain it—every book, from Moses to Ezra, from Job to Isaiah, from Ezekiel to Malachi, from the Evangelists to Paul, and from Peter to John. They are all full of it, and we hold the key, because we show how natural spirit-communion is, and because we show by examples how the old records may be true.

THE KEY TO MAN.

Spiritualism tells us what we are. What is man?

Spiritualism gives the answer—the only answer—and if the Christian despisers of Spiritualism give that answer too, they have to become Spiritualists for the time being. They tell the human beast of burden that he is something better than that—that he is an immortal spirit, that he will presently put off this "muddy vesture of decay," and pass on to the immortal life beyond: and this is pure Spiritualism. They practically give the message of Spiritualism as the hope of the weary. But it is so much better to give that message in its native simplicity, as the declaration of a natural law.

THE KEY TO LIFE.

Or turn from the human being to the human life. What a puzzle, what a tragedy, for the most part, life is, considered alone!

Spiritualism is not merely commerce with the so-called "dead"; it is also a method of accounting for that which we call the life of the living. It puts the key, or offers to put the key, into everyone's hands. It says: "You are not a body, you are a spirit, and the spiritual issues of life are the main issues. The whole meaning of life is in the unseen, not the seen—in what you are, not what you have." It shifts the centre from the body to the soul.

It is also an ideal of life. It tells us what life should mean in every phase of it. Its ramifications are therefore everywhere. It has to do with all life. It has the "promise of the life that now is and of that which is to come."

It knows no closing of the account, for the experiences of earth are only the commencement of man's great transactions with his God. The earth-life is only a preliminary school-life, or, at best, only a kind of apprenticeship. The true life is all to come.

And so we are led on to another sphere—that of religion.

THE KEY TO RELIGION.

The conventional Christian is driven to deny all "miracles" but his own, all "angels" but his own, all signs of the "supernatural but his own, all ancient spirits or gods but his own "Jehovah." But the Spiritualist explains and unites because he can account for and co-relate all religions and all inspirations, and because he brings them all into the normal development of the race from both the earthly and the spiritual planes. He supplies the key in showing that spirit-intercourse is natural, universal, and permanent. But what is the ideal religion? Here again the Spiritualist has the key. He puts the emphasis on the right word—not creed, not ritual, not sacrament, but "spirit." Hence religion is universal, not sectarian; human, and not only Christian. It belongs to the race which always lies open to inspirations from the unseen—some wise, some foolish; some elevating and some depressing. This is the key to all the religions of the world.

THE KEY TO THE LIFE OF JESUS.

And what shall I say of our great teacher of religion, Jesus Christ? Is not His life from first to last one for which only Spiritualism can account? I do not profess belief in all the so-called "supernatural" stories of the Gospels, but, allowing for exaggerations, it is evident that Jesus lived the life of a supreme "medium." That is the key. He was unceasingly *en rapport* with the spirit-world, and if we admit that as the key to His life, all is natural and plain. If we do not admit that, the alternative practically is before us in the two camps of Christendom, in one of which He is adored as a god, and, in the other, puzzled over as a man.

That key is in the hand of the Spiritualist, who sees clearly enough that the man Jesus was a supreme medium, who lived so near to the spirit-world and to the spirit-forces that our "supernatural" was his natural, as to some others it has been since, and may be again, and whose so-called "resurrection" was only his supreme ability to present himself in a temporarily materialised form to His disciples. All this is to the Spiritualist perfectly plain, and what he has to offer is a perfectly fitting key.

THE KEY TO DEATH.

And, last of all, what of that which we call "death"? Who holds the key of that so surely as the Spiritualist? Who so surely understands that great saying, "The last enemy that shall be destroyed is death"?

The Spiritualist knows that death is as natural as birth—that it is, indeed, only a new birth—that death is promotion, and, in a way, an advantage for all who pass through it. He knows that the great experiment of life is not at an end, that the human chances are not exhausted, that a fixed condition and a hopeless hell are the bad dreams of ignorant fear. He knows that the undone work will be recommenced under better conditions, in a sphere where the light will be clearer, the teachers wiser, and the spirit-powers more developed. He knows that natural law and the unbroken order will prevent anything arbitrary on the other side, that each one will go to his own place, and that desire and fitness will determine advance to a better. He knows that justice, perfect justice, will be done. Who, then, holds the key to the future life so surely as he who sees and knows all this?

So, then, perhaps these illustrations may suffice to show that Spiritualism is the key to all things. The central truth of Spiritualism belongs to the primary formations of religion. It has not come to this earth within the memory of man. Practically, it never commenced, and it certainly never ceased. It is everywhere; it is away among the foundations of every religion; it lurks in every creed; it nestles in the cradle of every great reviver of religion, from Moses to Jesus, and from Jesus to John Wesley.

It is sometimes said that Spiritualists are superstitious. They who say so do not understand. One half of Spiritualism is pure Christianity; the other half is pure science. No; the real superstition lies in quite another direction. It is to be found in old creeds and liturgies, in old ceremonials and sacraments, in pulpits where men grind over again dead dogmas, and at altars where other men prostrate themselves before dead symbols. For my own part I look for the time when Spiritualism will be recognised as giving the simplest and sanest interpretation of the very things with which science busies itself, to say nothing of the speculations which harass and worry the Churches.

(2.) SOME ANALOGIES AND SUGGESTED TESTS.

By W. T. Stead.

Mr. W. T. Stead presided over the afternoon Conference on May 14th, and was thus reported in *Light*:—

THE DUTY OF PROPAGANDA.

After some general observations relative to the position he occupied as chairman of the meeting, Mr. Stead said that one of the questions they (as Spiritualists) had to deal with was how they could best impress upon the minds and hearts of their fellow men and women the faith which they had, more or less by their own individual inquiries, verified for themselves. A person who, having a faith which comforted him when he was depressed, strengthened him when he was weak, and who did not wish to communicate that faith to his fellow-creatures, was a scoundrel. He (the speaker) hoped, therefore, that, friends or unfriends alike, they had no scoundrels there—he hoped they all wished, so far as in them lay, to communicate what they believed to be true to others and get them to believe it also.

THE CONVINCING OF SCIENTISTS.

Referring to the fact that at one of the debates on the preceding day he had drawn attention to the desirability of converting such men as Professor Huxley and Mr. Maskelyne to a belief in the genuineness of Spiritualistic facts, Mr. Stead said that he had no particularly idolatrous regard for either of the gentlemen named, but he did recognise them as persons whose word and authority would be recognised as decisive by vast multitudes. 'You and I,' proceeded the speaker, 'cannot go round and convert thirty or forty millions of people all over the country; but if we could convert the bell-wethers of the flock, the flock would follow all right.' While, therefore, he did not regard the scientist and the conjurer with any spirit of idolatrous veneration, he felt that they had to 'nobble' these people somehow. But they would never 'nobble' them with idle talk. They would have to show them facts, to give them tests, to prove to them that Spiritualists were not idle, deluded fools, but men and women with their heads screwed on their shoulders the right way.

SOME SCIENTIFIC ANALOGIES.

It was easier now to convince people than when modern Spiritualism first began. This was due largely to the efforts of the very men whom some of them were inclined to belittle and deride; he referred to the scientific men who confined themselves to physical science. If they wished to convince people of the truth of spirit communion they could do it by utilising the later researches of physical science. How could anyone, for example, be brought to believe that the room was full of spirits? They could not demonstrate the presence of spirit beings by any process of physical analysis. He did not know whether any of the persons present had seen an experiment he had once witnessed, but it was one that enabled a person to understand how the room might be full of disembodied spirits, and none of which were visible to the physical eye.

INVISIBLE BY SUGGESTION.

He had seen a woman hypnotised. While in the hynotic state she had been told by the hypnotiser that he (Mr. Stead) had gone out of the room. She had then been brought out of the hypnotic state, having previously been told that when she came to herself she would find that Mr. Stead had gone. On coming out of the mesmeric condition (but under the influence of the suggestion made to her), the woman went and looked all round the room for Mr. Stead. Everybody else could see him except herself. To make the test as strong as possible, she was induced to take the chair occupied by Mr. Stead, and try and sit down upon it. Naturally she found this impracticable, but was entirely ignorant of the cause in spite of repeated attempts to occupy the chair. To carry the experiment further, a piece of paper bearing some printed words had been pinned on Mr. Stead's back. The hypnotic person was then brought face to face with Mr. Stead, and read through his body, which did not seem to exist for her, the writing on the paper pinned to his back, all the while unconscious of his presence. It was a very simple experiment, and might be witnessed in any hypnotic chamber. That Mr. Stead should have become invisible (although not intangible) to a hypnotic subject under the influence of a suggestion, and that this hypnotised person should be able to see through his body and read printed words on his back, proved nothing as to spirits, but it did enable us to understand that it was not absolutely impossible that we might be surrounded with people who were invisible to us.

THE CAMERA OBSCURA.

Another experiment related to the subject of crystal-gazing. If any of those present had never seen a camera obscura, he would advise them to take an opportunity of doing so. You go (said Mr. Stead) into a darkened room, with a table in the centre. Over the table was stretched a sheet of white paper; at the top of the room was a circular tube with openings in it. The operator pulled a string, and you beheld on the table pictures of the outer world. Thus, in the camera obscura at Edinburgh one could see a pictorial representation of the soldiers drilling on the esplanade of the Castle, or a view of St. Giles', or it might be "Arthur's Seat," or a piece of the High-street with the people moving along. If one told a person who was ignorant of the science of optics that such a thing was possible—that pictures of the surrounding country could be projected on to a table in a darkened room in the manner described, he would probably set his informant down as a perverter of the truth. Yet the fact remained—the pictures were seen. Now it seemed to him that somewhere or another, up aloft, there was a natural or celestial camera obscura, by which it was possible for persons gifted with a certain faculty to look into a crystal or a goblet of water and to see the living, moving, miniature resemblances of things that had happened, that were happening now, and, stranger still, that were going to happen in the time to come.

PHOTOGRAPHY.

On the previous evening they had heard a most interesting paper read by Mr. Traill Taylor on Spirit-Photography—a paper which opened a door through which it seemed not improbable that, as they went on, they might obtain solutions of many of the problems relating to the unknown laws of optics and of light. The idea that it was possible to secure by photography pictures of a person thought of, pictures of pictures, or landscapes themselves, without any lens or camera, opened up possibilities and suggested thoughts before which the imagination itself trembled and faltered; but these possibilities were of the future; what they had to do with was the immediate present. What would our grandfathers have thought had we told them that in the twinkling of an eye the flight of a bird could be indelibly printed on a sensitive plate? Men were, however, on the brink of even greater discoveries. They were beginning to learn that by some invisible method, they knew not what, all they said and all they did was imprinted elsewhere, to be revived when the proper treatment was applied—psychic or otherwise—that corresponded to the photographic process.

THE PHONOGRAPH.

Take the phonograph. Anything more absurd than the statement that our voices could be reproduced after death, any number of times, could have hardly been imagined a few years ago. But what a flood of light the phonograph threw on many of the phenomena of the under-world. They might go to haunted houses—to houses haunted by what the Psychical Research Society would call "rehearsal ghosts." They might go to a place where every night, or on certain nights, some tragedy was set forth, reproducing some old murder done, perhaps ages ago. The old explanation was that the spirit of the murderer had, for a punishment, to go, over and over again, through the scene of his crime. But that did not account for the fact that the victim was also there, and that unhappy person had presumably to be murdered over again. Yet, if they took Edison's kinetoscope in combination with a phono-

graph, they might obtain, by the turning of a handle, the reproduction of some scene that had been witnessed with the words of people spoken long ago, reproduced together. Then they begin to understand better the nature and possibilities of these hauntings.

TELEGRAPHY WITHOUT WIRES.

There was yet another of the discoveries of science, and that was telegraphy without wires. They had heard quite recently how, on one side of a strait, wires had been stretched, and on the other side another set of wires, and that messages sent along the wires on one side could be read on the wires on the other side without any wire connecting one with the other. This experiment had been carried out by the electrician of the General Post Office. If clumsy, bungling experimenters like themselves, experimenting in matters the very nature of which was unknown to them—if they could obtain these results, was it altogether improbable that those who were on the other side of the veil knew how to communicate with them without the aid of mechanical means or appliances.

THE AVOIDANCE OF FLAPDOODLE.

He had only one word to add in conclusion, and that was as to what they should do in order to utilise the powers which some of them possessed. If the people on the other side were (and he believed they were) anxious to open up a way by which they could communicate freely and constantly with the loved ones whom they had left behind, was it showing much regard for their wishes to allow them, or such pallid rays of their thought as came to our minds, to drivel away in inane commonplaces and truisms which every Sunday-school boy learnt before he was ten years old? It was too bad when they were trying to solve some neat problem in natural science, to be told that they ought to be good—that they ought to love each other. It was all very true; but it did not need a spirit to come from "the vasty deep" to tell them that.

HOW TO TRY THE SPIRITS: A SUGGESTION.

He had frequently consulted "Julia" on these matters, and when she had written about it he had said, "What do you wish to be done?" And what she had said was this: "What you want is mediums—good mediums—not merely good psychics, but mediums who have some care for the cause and the desire to labour for their fellow-men in their hearts. Supposing you obtained a supply of good mediums, and some one came to you mourning, broken-hearted, yearning to gain some tidings of some one who had gone before, and of whose fate they felt in utter darkness. You would take them first to an ordinary clairvoyant, and state the desire of the bereaved to gain word of the departed. Then let a record be made of what the clairvoyant said; let the description be noted and taken down.

CLAIRAUDIENCE.

Then go on from the normal clairvoyant to those psychics who were somewhat further advanced, who were not only clairvoyant but clairaudient, and let them say what they saw and heard as to the identity of the spirit who might appear, allowing no communication whatever between the normal clairvoyant and the clairaudient.

AUTOMATIC WRITING.

Next go to a medium for automatic writing, and ask whether the person whom it is desired to hear from will use the hand of the automatic writer.

SPIRIT PHOTOGRAPHY.

If a letter is obtained, then go to a medium like David Duguid, and see if you can obtain a photograph of the person.

PSYCHOGRAPHS.

Then a psychographic medium might be consulted—one of those mediums through whom autographs in the direct writing of the departed are obtained—and an effort made to obtain, under test conditions in locked slates, the signature of the deceased.

MATERIALISATION.

Then, if there was an approximate agreement in the results obtained through all the mediums, as a final experiment, a visit might be paid to a materialising medium, in order to ascertain whether it was possible for the departed spirit to be materialised so as to be seen.

It seemed to him that this was a practical suggestion which might be acted upon with advantage. If that were done, and they had all these tests, and they all agreed, how much longer did they suppose that people would go about indulging in the old fallacy that dead people are dead and not alive?

Commenting on this paper the editor of *Light* says:—

We cannot pass over Mr. Stead's challenge, backed up by his sketch of an ideal work. We may say at once that we entirely agree. We want the systematic tests for which he asks, and we want the mediums he tells us are necessary. But, while we are waiting for these, will he excuse us for asking him to set an example? He has told the world that he possesses a gift of unique interest and value. This gift specially lends itself to tests of the very highest interest. Will he take half-a-dozen of us into his confidence, and co-operate with us in an effort to test the reliability of the information he receives? The particulars he has given to the world are as thrillingly interesting as they are profoundly important. In some respects they are different from and surpass everything of which we have heard. Will he arrange for tests?

I shall be delighted to take the editor of *Light* into my confidence, and do what I can in the way of co-operation with any of his friends who may be agreed upon, subject to the usual conditions as to time and convenience. For I am very busy, and all the automatic writing I get comes to me at odd moments, and I am not by any means sure whether the effort to produce phenomena to order, under conditions which do not conduce to self-forgetfulness, and the impassiveness necessary to receive communications, might not prove fatal to success. But that, like everything else, is a subject to be solved by experimenting.

(3.) SPIRITUALISTS IN CONFERENCE.

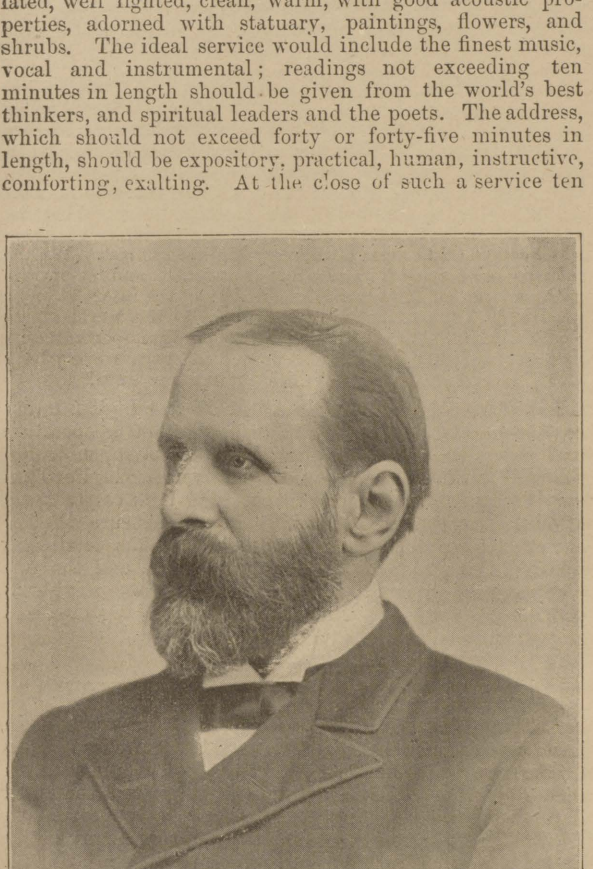
A MAY MEETING of rather unusual kind was held in London this year on the 13th and 14th of May. This Conference consisted of an afternoon and evening session each day, followed by a general conversazione the third day. Its proceedings have been so copiously recorded in *Light*, that it is not necessary to do more than briefly sketch the outlines of the proceedings.

The one important paper read at the Conference from the scientific standpoint of BORDERLAND, Mr. Traill Taylor's, is given in full elsewhere. I also quote from Mr. Page Hopps' introductory address, together with some remarks which I made as to the method of investigating spiritualistic phenomena.

The Conference opened on the afternoon of May 13th, at Portland Rooms, with a brief address by Mr. E. Dawson Rogers, the Editor of *Light*, who advised that no resolutions should be moved. In his view any declaration by motion was a thing to be avoided, as such resolution might some day have to be rejected in the future, possibly with confusion and shame.

Mr. Jas. Robertson then delivered an address on "Public Exhibitions of Spiritual Phenomena." His paper was a very carefully balanced statement of the case for and against such exhibitions. In the discussion which followed a general opinion was expressed in favour of such exhibitions if they could get good mediums who could give tests under the adverse conditions of a hostile audience, but unless such mediums were procurable they had very much better not attempt to produce phenomena at promiscuous gatherings.

An interesting paper was read by Mr. F. W. Wallis, of Manchester, presenting his view of an ideal religious service for Spiritualists and inquirers. His ideal service differed only in detail from that which is regarded as an ideal service by the Roman Catholic Church, and, indeed, by most of our modern churches. Teachers and mediums should be capable, spiritual-minded, earnest and devoted. Their temples should be noble in architecture, well ventilated, well lighted, clean, warm, with good acoustic properties, adorned with statuary, paintings, flowers, and shrubs. The ideal service would include the finest music, vocal and instrumental; readings not exceeding ten minutes in length should be given from the world's best thinkers, and spiritual leaders and the poets. The address, which should not exceed forty or forty-five minutes in length, should be expository, practical, human, instructive, comforting, exalting. At the close of such a service ten



Mr. J. J. Morse.

minutes or a quarter of an hour might be devoted to clairvoyant descriptions of a clear and definite nature. The discussion that followed might have been mistaken for a debate at a Methodist conference as to the best method of making religious services more attractive.

At the evening conference Mr. John Page Hopps was in the chair. The paper was read by Mr. Thomas Shorter, whose address dealt with the "Popular Misconception of the relation between Science and Spiritualism." Mr. Shorter's view was that Spiritualists paid too much deference to men of science. There was nothing in spiritualism contradictory to anything that is known to science. So far as the pursuit of science was concerned Spiritualists would cordially welcome the co-operation of scientific men. But these men had no special qualifications to judge the facts of Spiritualism.

In the discussion which followed Mr. J. Henry, of Sydney, who took part in the alleged exposure of Mrs. Mellon, complained that, so far as his experience went, mediums do not give the honest inquirer satisfaction, and in consequence do not convince the general public.

Mr. T. Everitt warmly refuted the charge that mediums refuse under proper conditions, and stated that Mr. Henry himself had enjoyed as many opportunities as he could desire with Mrs. Mellon, in whose integrity English Spiritualists had perfect faith. He demanded that Mr. Henry should withdraw his allegation against the mediums as being absolutely unfair and incorrect.

Mr. Traill Taylor then read his paper on "Spirit Photography," which I quote in full on another page.

On Tuesday afternoon I presided over the meeting, delivering a brief address, which I quote elsewhere.

Mr. A. Kitson then read his paper on "The Duty of Spiritualists to Young People." Mr. Kitson then stated that he believed Spiritualists had a distinct creed which was antagonistic to Christianity, and that being so, if they believed their creed to be true, it was their duty to establish Sunday Schools and Lyceums for the purpose of warning their children against the falsehoods of the Christian religion, and teaching them the truths of what they regarded as the new revelation. He then sketched what had been done by the Lyceum movement, and implored Spiritualists to emulate the propagandist zeal of the Christians, in order to deliver their children from the false and misleading doctrines which the Christian system existed to propagate.

As soon as Mr. Kitson finished his paper I deemed it my duty to express very strongly my dissent from the views which had been expressed in the paper, and stated, as emphatically as I knew how, my conviction that nothing could be more detrimental to the movement in which they were all interested, than any anti-Christian dogmatics.

Mr. Enmore Jones, one of the oldest Spiritualists in the kingdom, joined his protest to that of the Chairman, maintaining that the attempt to form Spiritualists into a narrow, anti-Christian sect was one of the greatest obstacles in the way of Spiritualistic work.

Mr. Donaldson, himself a Freethinker, expressed his disagreement on other grounds with the position of Mr. Jones. He protested against associating theological or anti-theological views with the propagation of Spiritualism. He denied that Spiritualists had any right to claim that they had received any definite revelation of religious truths from the other side.

A very spirited discussion followed, in which various views were set forth, some maintaining that Spiritualism was a religion, others as stoutly denying it was anything of the kind. The distinctive doctrine of Spiritualism, one speaker declared, a statement which was received with more applause than any other made during the meeting, was a denial of the doctrine of the atonement, the speaker maintaining that we are all our own saviours. Spiritualism, as interpreted by most of those who are engaged in its active propaganda by weekly meetings, lyceums, and the rest, emphasizes the doctrine of personal responsibility, and confuses the doctrine of forgiveness of sins with an obliteration of all the consequences of a life's wrong-doing. It is, therefore, more of a protest against a conventional misapprehension of Christian doctrine than the doctrine itself. It certainly is not the object of the Christian Church to attenuate the doctrine of personal responsibility.

Mr. S. S. Chiswell, of Liverpool, read an article on combined organization for action and work. He advocated the

formation of district conferences or societies, which societies should report to a central federation. With the formation of that central body Mrs. Britten's College for Mediums might become possible. An attempt was made in the discussion that followed to define Spiritualism. Spiritualists, it was asserted, agreed upon two points. One was that the individual consciousness of the mind after physical death was an accepted matter of knowledge. The second was the reality of the inspiration from and communication with a spiritual world.

At the evening meeting Mr. John Lambert occupied the chair. Mr. J. J. Morse delivered an address upon "Our Duty in regard to Information Given, Advice Offered, or Requests made in Spirit Messages." Mr. Morse's address was full of good sense. He warned his hearers strongly against assuming that every message they received from the other side was to be regarded as an infallible oracle. Personally, he should not place reliance on any message from any spirit whose competency was unknown to him. He was not filled with sentimental reverence for a man simply because he had died. The great bulk of messages were intelligent and convincing, and he had no doubt whatever that these messages did come from the spirit world from those they had mourned. But, as to the question of acting upon advices given in spirit messages, he could only say that the risk of taking such advice must rest with the parties concerned. They could not place their hall-marks upon these spirit messages or their infallibility.

After a brief discussion, in which the question was raised as to how far telepathy could account for many of the messages said to be from spirits, the discussion closed.

Mrs. Emma Hardinge Britten then answered questions submitted in writing by persons in the audience.

On Wednesday, the Conference was brought to a close by a conversazione. There were exhibited in the rooms several articles of interest, among which were the following:—

A number of spirit photographs obtained through the mediumship of Mumler and Mr. David Duguid; a slate-written message through the mediumship of Slade; a spirit drawing by Mrs. Howitt Watts; twelve portraits of American and twelve portraits of English leaders in the cause; Beattie's series of experiments in spirit photography; a portrait of Mr. W. Stainton Moses ("M.A., Oxon."); Tissot's beautiful picture of materialisations through the mediumship of Mr. W. Eglinton; specimens of direct spirit writing through the mediumship of Mrs. Everitt; several automatic and direct spirit paintings; an automatic symbolical drawing by Madame Egoroff, of Paris; portrait of Tien Sien Tie, the well-known control of Mr. J. J. Morse, which was produced through the mediumship of Wella Anderson, the American painting medium, &c.

(4.) SOME EXPLANATIONS AND SUGGESTIONS.

A CORRESPONDENT writes from Sydney to give utterance to "A possible explanation of a portion of that phenomena we attribute to Spiritualism." He is, it appears, an earnest inquirer into psychic phenomena, and has contributed experiences to the Society for Psychical Research. He has had "proofs of the reality of clairvoyance, telepathy, and the activity of the double or astral body." He has attended many séances of professional mediums, but, while convinced of the reality of "the appearances," didn't like their way of carrying on. Things of eternity ought to know better than to pull one's hair, execute uncertain dances, and throw about tables and chairs.

Such conduct, however, would be less inexcusable if we could prove that the "materialisations" supposed to be spiritual were after all—can we say "material?"—that they are not psychical apparitions, but physical; in short, the double of the entranced medium.

Our correspondent suggests that someone else should test the value of his theory, as any test he could make would naturally be prejudiced.

By all means let some one, several people, apply all the tests in their power. It is only by experiment and observation that such things will ever be explained. There are, however, one or two difficulties which will occur to the thoughtful.

The theory, at first sight, gains colour from the idea that many things beneath the dignity of spirits, are quite conceivable of bodies, or the ghosts of bodies.

But are we to suppose that it is natural to the double to play school-boy tricks, talk pious platitudes, and be superfluously affectionate? Are we to suppose the existence of trebles as well as doubles?

And why should, for example, Mrs. Mellon's "double" take the form of Cissy, a little negro girl of, apparently, about six years old? Is this a subjective hallucination? If so, why not say the whole thing is a subjective hallucination, and have done with it?

But by all means let us experiment.

SUGGESTED TESTS OF SPIRIT IDENTITY.

A correspondent in *Light* thinks he has hit upon a test which "*ipso facto*, should satisfactorily prove that a communication has come from a veritable disembodied spirit, and not from that little understood factor of unknown potency, one's own inner subliminal consciousness, called by Mr. Jay Hudson our 'subjective mind.'" We have heard a good deal lately about the horrible proportion of persons who are buried alive, as estimated from the statistics of an inquiry into two burying-grounds.

The test proposed is that "beneficent intelligences behind the veil" should be invited to warn the friends of the victim of a fate which is obviously unsuspected by anyone living, the difficulty in all cases of spirit-messages being (1) that so long as the facts announced are known, and have been known, to any living person, it is impossible to exclude the hypothesis of Thought-Transference, and (2) on the other hand that statements which cannot be verified by experience are not susceptible of evidence.

My good sir, you apparently don't know what can be done with the hypothesis of Thought-Transference when you give your mind to it! Its establishment, although the finest outcome of the work of the Society for Psychical Research, is one of those troublesome facts which is for ever interfering with all sorts of comfortable easy-going theories.

We know very little about the degree of consciousness which exists in catalepsy, but modern investigation, such, for instance, as that of M. Janet in his great work, *L'Automatisme Psychologique*, certainly points to the state as one of change of stratum in consciousness rather than as one wholly negative. So that the possibility of Thought-Transference from the victim remains at least thinkable.

Further, that inconvenient factor, the Subliminal Consciousness, has yet another chance! Small signs not apparent to the hardened, coarser, "supra-liminal consciousness," may yet be subconsciously observed by the friends of the victim, and unconscious deductions may be transmitted to the medium.

This all sounds very far-fetched, mainly because the interpretation is less familiar than the spirit hypothesis; but the question at issue is a big one and we are bound to consider it on all sides.

* * * *

Certain members of the Society for Psychical Research have laid up in its archives sealed envelopes containing some short statement or sentence unknown to any one but the writer. It is hoped that if in the future the apparition of one of these persons should appear to any sensitive, he or she may have the presence of mind (in the absence of body) to quote the phrase in question as evidence of identity.

But even this is far from perfect as a test. The writers may quite conceivably transmit the phrases in question to other persons during their lifetime, so that, even if the ghost-given message should correspond with that in the sealed envelope, there will assuredly be many to say, "Mere Telepathy!" "Mere postponed Thought-Transference!" The convincing test is still to seek.

(5.) A RETRACTATION BY SIR W. BESANT.

In our last number I ventured respectfully to submit to Sir Walter Besant that, in his demands upon the spirits who are alleged to communicate with us, he was a little exacting, and that he had not carefully considered either the conditions of these communications or the records of what they actually have stated. I had hoped to have been able to have reported an interview with our critic, but circumstances forbade. Sir Walter Besant has, however, replied to our representations in his weekly letter to the *Queen*, of June 22nd. He writes as follows :—

A RETRACTATION.

I am very sorry that I have only just seen a copy of Borderland for April, because it devotes a considerable amount of attention to certain utterances of mine concerning Spiritualism. I should have answered them before had I seen them before. When that number came out I was at Torquay, confined to my room with a touch of gout—some such arrangement, I believe, is the recognised and agreeable form generally taken by a convalescence from influenza. I have nothing to complain of in the tone of the remarks made by the editor, and I willingly reconsider my words. I confess that I had in my mind something of the scientific kind. Considering how much we want to know; how much we actually need to make life healthy, vigorous, and happy; it seemed to me, too lightly considering the matter, absurd that, where knowledge must be greater, it cannot be conveyed if other messages are conveyed. I entirely retract that opinion. I see that it was hasty. I see, first of all, as Mr. Stead points out, that there is no reason whatever for supposing that the soul in the next world becomes omniscient, or that it even, without effort of its own, advances in certain lines, but rather every reason for believing that there, as here, growth and advance of every kind are gradual. Next, I perceive that such a revelation as I then contemplated would be directly contrary to the whole order of the world.

WHY?

I will try to explain what I mean. Mankind has been placed in the world distinguished at the outset from the rest of creatures by the possession of powers latent and waiting to be discovered. You may say, if you please, that he alone of all creatures has so far developed powers common to all creatures with brains. For my purposes it comes to the same thing. Every step in man's development has been made by the discovery of some new secret in nature. It is a law of the world that man must create his own advance by his own efforts, by his own experiences, and by his own discoveries. Against this universal law there can be no appeal; to this law there has never been any exception, none whatever, in the history of the world. If, for instance, we believe in miracles, then we must acknowledge that no miracles ever wrought have conferred on mankind any universal blessing. Therefore, if communications of a scientific character could be made, it would be an infringement of this great law. Further, if such communications could be made, we should at once abandon research, neglect our laboratories, close our hospitals, and betake ourselves to imploring the spirits to tell us how to prevent or cure disease and to reveal physical secrets. The greatest stimulus possible to work and research would be gone. I am therefore firmly convinced that if Mr. Stead's friend knows those secrets, which I very much doubt, she would not be permitted to reveal them.

IS THIS SO?

I am further of opinion that the spirits, whether they communicate with us or not, cannot reveal anything at all beyond what we know already. For instance, we are told in spiritualistic documents that death is painless; that the next world is one in which love is everything; that God is love; that the life there is all love, with other general terms. Well, any hospital nurse will tell us that death is painless. I asked one once if, out of all the hundreds whose death she had witnessed, there was any suffering. "None," she said, "due to death. Generally, very little, at the end, due to disease." Had she observed, at any deathbed, repentance, or remorse, or fear? "None," she said. "Any joyful looking forward to the future?" "None," she said; "mostly they are comatose, and just breathe their last." That the next world is, in fact, one so far separated from this that no tongue can reveal the difference, we are told by Paul. The rest, surely, belongs to the Christian creed. I have never seen any communication, in short, which advances our knowledge of the next world, though I have seen a great many which have evidently proceeded from a very lofty spiritual level, whether of this world or the other, couched in fine language, breathing a noble and beautiful conception of immortality; yet never any which could not have been written by a living man or woman. Do I, therefore, deny the existence of spirit communications? Not at all. I might even, perhaps, explain the vagueness of which I speak in this way; it may be possible for a spirit to communicate with a man *subject to the limitation of human comprehension of things unearthly*. In other words, such communications must necessarily be incomplete. This, again, would account for the raptures of certain saints; they cry out in vague phrases because language cannot interpret what they see. I possess, for instance, a book of ecstacies or raptures of a certain anchoress of the fourteenth century, which were taken down and preserved. Throughout the pages one perceives that the woman was trying to express, and could not for lack of words, what was in her mind. She was trying to describe her visions, but could not. Therefore we have page after page of ejaculations. I should like very much to believe in spiritualism. I am quite convinced of the honesty and good faith of many who do believe in it. But since no spirit ever comes to me unworthy; since no spirit can improve our existing Rule of life; since things physical have been left for man unaided to discover; since we cannot, by the alleged spirit's own showing, understand things of the next world; and since we seem to know already from other sources, notably a certain collection of books, everything that they can tell us; it seems to me a waste of time to look further into the matter. To others, however, it may seem different—and those others I do not venture to judge or to condemn.

Sir Walter Besant's summing up at the close is too much like the Moslem's legendary verdict on the Alexandrian Library: "If these books agree with the Koran, there is no need for them. If they do not agree they are false and should not exist." What he says is true to a certain extent, but his objections would equally apply to all the later revelations in the New Testament. We see through a glass darkly in this world, with all our revelations, but here and there we get fresh glimpses of light. And it is quite incorrect to say that the spirits merely say death is painless and that God is love. What they say is that life is practically continuous, and that consciousness is unbroken by death. They say, also, that the so-called dead are capable of communicating with the living. I will not go further than these two statements. Can Sir Walter Besant, or any one else, say that these statements are superfluous as known already? or can he assert that, if they are true, it is a waste of time to look further into the matter?

VI.—SPIRIT-PHOTOGRAPHY.

(1.) ARE SPIRIT-PHOTOGRAPHS PHOTOGRAPHS OF SPIRITS?

By Mr. J. Traill Taylor, F.R.P.S.

THE following is the paper read by Mr. J. Traill Taylor, the well-known authority on photography, at the Spiritualist Conference held in London in May last:—

The idea commonly entertained with respect to spirit photography is that a spirit form, although invisible to the human unaided eye, is yet capable of emitting actinic radiations which are amenable to the laws of refraction, and thus are conveyed by means of the camera lens on to the sensitive plate. Once admitting the phenomena of Spiritualism in the abstract, it is very easy to conceive of the possibility of this.

HOW PHOTOGRAPHS ARE TAKEN.

For the benefit of anyone present who may not know, let me here explain briefly by what means the modern practical photography is effected. A plate or surface is coated with a salt of silver, so prepared as to be in such a state of tottering equilibrium that its condition is changed by even the momentary impact of a faint ray of light transmitted by means of a lens or otherwise; a totally dark chamber or camera, suitably fitted, being employed when portraiture or landscape is the subject. After being impressed in the camera, a re-agent is applied by which the silver salt is reduced to a degree of opacity conforming to the greater or less degree of light which fell upon the sensitive surface during its exposure in the camera, and the image is thus said to be developed. Up to the application of the developer, nothing whatever is visible on the plate. The more tottering the equilibrium of the atoms (Sir J. Herschel's phrase), the greater is the sensitiveness of the plate. When the unacted-on salt of silver is removed, we then have a negative, from which positive prints, either on paper or other surfaces, are obtained.

HOW INVISIBLES ARE PHOTOGRAPHED.

I have said light is the agent in the production of a photograph. Please do not ask me to explain what light is, for I should break down in attempting to answer. There are some rays which, when reflected from an object on which they fall, are visible; so called, because they enable the normal eye to see such object; but there are other rays which if thus employed would fail to render an object visible, but would still cause photographic action. These are popularly termed invisible rays because their effects are not perceived by ordinary vision. If anything or entity—call it a spirit if you like—emitted rays of this nature only, most assuredly it could be photographed by one possessing even rudimentary knowledge only of photography, although such figure could not be seen. It would be amenable to the laws of optics, by which the image will be projected by the lens on to the plate, and to those of chemistry, by which that image will subsequently be developed.

LIGHT NOT NEEDED FOR SPIRIT PICTURES.

It must be abundantly evident, as I will proceed to show, that the term photograph as applied to the phenomena called spirit photography is inadequate. Photography is derived from the Greek *photos*, light, and strictly speaking should be applied only to those drawings or pictures which owe their existence to the influence of what we popularly term light, or of one or other of those primary ether colour waves of which it is composed. I have ascertained, to my own satisfaction at any rate, that light so called, so far as concerns the experiments I have made, has nothing to do with the production of a psychic picture, and that the lens and camera of the photographer are consequently useless encumbrances.

PROFESSOR MOSER'S EXPERIMENTS.

At this stage I wish to direct attention to certain experiments made by savants about the time Daguerre fixed the camera image on a polished metal plate. These were mainly made at that period (1840-2) by Professor Moser of Königsberg, but were endorsed and repeated by leading philosophers of that day, and brought prominently before the French Academy of Sciences by men embracing names like those of Arago, Fizeau, Knorr, Breguet, Regnault, Edmond Becquerel, and others of like eminence. First let me quote from the pregnant remarks of Mons. Arago, the recorder or compiler of numerous incidents and experiments which, he says, are of the most curious character and perhaps derive their singularity from their very mysterious nature. He had no doubt that numerous amateurs would apply themselves to repeat them; and as in all these experiments a slight modification in the manner of operating may bring about a totally different result, he earnestly recommended experimentalists to keep an exact record of their observations, as the multiplication of facts could alone lead to the explanation of such remarkable phenomena. Recorded facts serve as much to the advancement of the sciences as theories, and the collection of a multiplicity of experiments which at first sight appear only curious, taken together, may, in reality, serve to establish theories and consequently to give the explanation of a great number of isolated facts.

LATENT LIGHT.

It would be an almost endless task for me to enumerate all the facts recorded by Moser and his *confrères*, so I content myself with giving only a few out of the many. I may state that I have introduced this particular topic because in it I imagine I can see certain things analogous in some respects to psychic photography, or at any rate what may help to throw some light, however dimly, upon that phenomenon of psychic photography which is much more remarkable even than the more physical ones of Moser, from which he deduced, *inter alia*, the following:—

Light acts upon all bodies, and upon all in the same manner; the various actions of light hitherto known are only particular illustrations of this general fact. The action of light exhibits itself in modifying bodies in such a manner that after having experienced this action, they condense various vapours otherwise than they would do without it. All bodies radiate light, even in complete darkness. The rays emanating from different bodies act as light does upon all substances and produce like effects as solar light. Two bodies constantly imprint their images one upon the other, even when they are placed in complete darkness, and not necessarily even in contact. However, in order that the image may be discernible, the distance of the bodies from each other must not be very great on account of the divergence of the rays. To render such an

image visible any vapour may be used, as, for example, the vapour of water, mercury, iodine, chlorine, or bromine. There exists latent light as well as latent heat.

SOME REPRODUCTIONS IN DARKNESS.

I now quote a few words from Mons. Breguet, the eminent Parisian chronometer maker of the period, who in a letter to Arago, confirming the experiments of Moser, says: "The remarkable facts which have been discovered by Moser, the communication of which was lately made to the Academy, remind me of something analogous which we have observed from time to time on the inside of gold watch cases, and even in the interior of machines of which all the pieces were made of brass. Everyone knows that most watches contain an inner case on which is engraved the name of the maker. This inner case is in juxtaposition with the first; there exists between them a space not exceeding one-tenth of a millimetre at most. We have often seen on the inside of the outer case a reversed and very distinct image of the name engraved on the inner one. In some machines wherein pieces were also placed at very small distances apart, we have also seen the representation of figures of a more or less remarkable character. We had considered these facts as very curious, and had even made them known to some of our friends; but not having had time to investigate this strange phenomenon, we forbore, hitherto, noticing it publicly. But now that these phenomena belong to the domain of science, it will not be thought out of place that we should present these facts without accompanying them with any observations; for the more facts are multiplied the sooner we shall obtain an explanation of so remarkable a phenomenon."

I might go on for hours describing outcomes of the laws of Moser, from which I have quoted, but time would not permit. We shall presently see how they may probably be made to apply to an explanation of the production of psychic images.

Now let me step back for a period of over thirty-five years, when the spirit photographs of William Mumler, of Boston, burst upon the public. Some which I saw in Edinburgh were by myself and others (all of us exceedingly wise in our own estimation!) put down as impostures which had *we* been present, *we* would at once have detected.

SOME PERSONAL EXPERIENCE.

After hearing the testimony of eminent experts, in whose presence certain experiments had been conducted, men who I knew were at the head of the ranks of professional and experimental photography in America, and the personal acquaintance of some of whom I subsequently made, I felt impelled to forego the rash judgment I had given as to fraud in the production of these abnormal figures which appeared on the plates. And since then I have been privileged to dictate the conditions under which a certain series of strictly test séances for psychic photographs were some time since held, and in which there was not left a single loophole for fraud to enter, yet during which I myself, using my own camera and plates beyond the control of not only the medium but of the other spectators, obtained numerous psychic figures so fraudulent-looking and so shockingly inartistic as to induce the use of unparliamentary language.

GENUINE PICTURES APPARENTLY FRAUDULENT.

Here, however, is the point; these pictures were true and genuine throughout, so far, at any rate, as concerned all those who were present; my tests were too good to admit a doubt of this. I, therefore, can afford to look with the greatest charitableness upon editors and photographers who, not having had opportunities of acquiring a sufficiency of knowledge, relegate these photographs to the limbo of fraud. I myself did so at one time, and can therefore scarcely blame them for doing likewise. Where blame rests is in their not scientifically investigating a subject which ought to be replete with interest to a photographer; and where misfortune steps in is in the difficulty of being able to secure access to certain conditions necessary to the desiderated investigation, and this altogether apart from belief or even desire of belief in Spiritualism, either as a science or a religion.

As known to many, I was afforded exceptional facilities for endeavouring to satisfy myself, first, as to the reality of human abnormal forms appearing on the photographic plate, by means other than those regularly obtained in accordance with the well-recognised photographic laws, accepted by every student of the phenomena of photography; and, secondly, if such were the case, to do what the Right Hon. A. J. Balfour suggested when in a presidential address to the Society for Psychical Research he spoke of the desirability of efforts being made "to discover what laws this strange class of phenomena obeys."

HOW TESTS SHOULD BE APPLIED.

But here a few words upon tests as applied in the case of psychic photography, not forgetting that it implies the suspicion of imposture on the part of the medium. The person conducting the tests is often quite incapable of efficiently performing this rôle. He ought first of all to qualify himself by becoming acquainted with every conceivable method by which chicanery is possible, for, as I have said on a former occasion, there are many ways by which, assuming the genuineness of only one of the many thousands of psychic photographs hitherto produced, a spurious article may be made much better than any alleged real ones I have yet seen, or been a party to assist in taking myself. A plate secretly impressed previous or subsequent to being placed in the camera fulfils the condition; so does one at the back of which is placed a phosphorescent tablet in the dark slide. Pressure on the surface, such as that by a Woodbury relief film, also causes a developable image. Since the beginning of the present month I have ascertained by direct experiment that the aura emanating from a magnet in total darkness acts upon a sensitive photographic plate in a manner similar to light, as also does a sheet of plain paper previously exposed to light.

THE BEST TEST.

In all cases in which tests were applied by me, such as those in which Mr. Duguid was the medium, I adopted the very simple and the most efficacious test of all, viz., employing my own camera and appliances, using only new plates purchased indiscriminately from various dealers, and keeping my own eye upon them from the time the package was cut open until after they were impressed in the camera, developed, and fixed. Anyone who does otherwise cannot be said to be qualified to conduct a test experiment. In addition, I employed a stereoscopic or binocular camera.

THE BEST CONDITIONS FOR SUCCESS.

Now for the results; and let it be well understood that such deductions as I have made are drawn from my own experiments only, and do not in any way impugn those of others. I found that the presence of persons of an uncongenial or hostile temperament acted detrimentally, and that under these circumstances it was vain to hope

for any pictorial manifestations; hence I would conclude that if the medium were surrounded by strangers among whom there was a preponderance of strongly antagonistic minds, no abnormal results would be obtained, however willing the medium might be; and were I called upon to dictate conditions I would suggest that not more than two or three besides the medium and the photographer were allowed to be present, and these persons well known to the host, the photographer himself, who should be of an unbiassed disposition, conducting all the photographic operations.

RESULTS WITH MR. DUGUID.

In my experiments we got several, nay, many abnormal figures. In many, the figures presented the appearance of photographic representations of persons mysteriously transferred to the negative plate, and sometimes the figure of the sitter would be entirely blocked out by a superimposed psychic figure. Where I was able to examine the abnormal figures stereoscopically, I found that in contradistinction to the living sitters, these were all flat and wanting in depth or solidity. The medium was in most cases seated at a distance of from six to ten feet away from the camera, and had nothing whatever to do with the photographic operation, although once or twice I asked him to lay his open hand upon the camera a few minutes previous to operating. I desire it to be particularly understood that Mr. Duguid had nothing to do with the photographic part of the experiments and that the figures came without any physical act of his. I carried the camera slides containing the plates to and from the darkened developing room in my own pocket.

PSYCHIC FIGURES NOT FORMED BY THE LENS.

A faint glimmer of light may be found to illumine these mysteries by the following incident. Two gentlemen were posed at the entrance to a conservatory and were taken by the stereoscopic camera. On developing the negative the figure of a female, clear and distinct, was seen immediately behind. On comparing one half of the stereoscopic figure with the other, I found a slight, very slight, difference between them. The psychic figure was a shade higher upon the plate, as measured from the sitters, than the other. Here, then, was a proof that the impressing of the psychic figure was not consentaneous with that of the sitters. And in the stereoscope the psychic figure was quite flat, while the others showed rotundity and depth. The deduction from this was clear, to me at any rate; the psychic figure was not formed by the lens at all and therefore was capable of being produced without a camera or lens.

PICTURES OBTAINED WITHOUT EXPOSURE.

This deduction was verified by Mr. Glendinning after I left. A plate was placed in a dark slide and after having been held between the hands of a medium for a little was opened in the dark room and the developer applied, when a figure appeared.

It was the realisation of this that enabled me at a certain séance recently held, at which many cameras were in requisition, to obtain abnormal figures on my plates when all others failed to do so. After withdrawing the slide from the camera, I wrapped it up in the velvet focussing cloth and requested the medium to hold it in his hand, giving him no clue as to my reason for doing so. A general conversation favoured the delay in proceeding to the developing room for about five or more minutes, during which the medium still held the wrapped-up slide. I then relieved him of it, and in the presence of others applied the developer, which brought to view figures in addition to that of the sitter.

PSYCHIC PICTURES OF THOUGHTS.

My last deduction is based upon the experiment just narrated, and I make it in the form of a categorical reply to the question which forms the title of this paper—"Are Spirit-Photographs necessarily the Photographs of Spirits?" I reply no, not at any rate as I understand spirit to be. How then, it may be asked, do you account for recognisable likenesses of deceased persons having been so often obtained? I reply, probably by mental emanations from the medium projected, not necessarily consciously, on to the sensitive surface of the plate. When Mrs. Abraham Lincoln got her husband's portrait through Mumler, she probably had conjured up his likeness in her mind and this had been projected either by her own or by Mumler's mediumship on the plate. This is mere surmise on my part. I introduced the findings of the French Scientific Academicians of fifty years ago, by way of aiding such of you as have time for investigation in forming some satisfactory theory that will meet a class of phenomena that, while puzzling in the extreme, is real.

Granted the possibility of fraud in some instances, although I am not aware of such—fraudulent sovereigns and bank-notes have been not quite unknown—while to meet possible sarcastic sneers indulged in by the uninformed, let not the storm of sarcasm be forgotten with which the idea of lighting up towns by means of gas was met, even Sir Walter Scott joining in, if not leading, that which was indulged in when Edinburgh was proposed as a fitting city for the experiment; while everyone knows how well the scientific obstructives of the period proved the impossibility of crossing the Atlantic by steam, the first attempt being made in the presence of a deriding multitude.

—AND OF MEMORIES.

The influence of the mind of the medium in the obtaining of psychographs might be deduced from the fact of pictures having been obtained of angels with wings, a still popular belief of some, as ridiculous in its conception as it is false in its anatomy, but still no less true in its photo-pictorial outcome. This does not in the slightest degree impair the genuineness and honesty of the medium, but it inspires me, a disbeliever in the wing notion, with the belief that spirit-photographs are not necessarily photographs of spirits.

A concluding word: A medium may, on passing through a picture gallery, become impressed by some pictu which, although forgotten soon after, may yet mak persistent appearance on his negative on subsequ occasions. My caution is, that if such be published as spirit-photograph care must be taken that no copyright such picture be infringed. I have cases of this nature my mind's eye, but time does not permit of this beir enlarged upon, else could I have recited several instances.

Thought Pictures.—On the 30th June Mr. Glendinning, in his farewell address to the Glasgow Spiritualist Association, said that none of his experiences or experiments would warrant him in adopting the theory, as of general application. That such pictures exist he could neither affirm nor deny. Since commencing experiments with Mr. Chesser in 1864, he had tried to obtain "thought pictures," but had never been successful in a single instance with the latter experiment.

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(2.) THE "CYPRIAN PRIESTESS" MYSTERY.

In Mr. Glendinning's useful little book entitled "The Veil Lifted," which was noticed at the time of its publication in BORDERLAND, there appears as a frontispiece a reproduction of the portrait of a beautiful female face, which had been obtained by Mr. David Duguid's mediumship as a spirit photograph. The beauty of the features of this psychic picture attracted a good deal of attention, and then it was discovered that the face was practically identical with the face of a female figure in a German picture called "Night." According to Mr. Duguid, and the members of his circle, the picture reproduced in Mr. Glendinning's book was the portrait of a girl who, many centuries ago, was dedicated to the service of the temple of Venus in Cyprus. She gave quite a romantic account of her life, and her love, but, so far as I am aware, never mentioned her name, hence she was known to the members of the circle as the Cyprian Priestess. It can easily be imagined what a consternation was created in the ranks of the true believers when the original of the portrait was discovered in such a very mundane place as the drawing-room walls of an Edinburgh solicitor. There was at first some disposition to question whether or not this photograph actually existed, and up to the present time no one seems to have been able to discover any other copy than that which is jealously guarded in the custody of the Edinburgh solicitor aforesaid. There is no doubt, I take it, that the solicitor in question does hold the picture, and credible witnesses declare that there is no doubt as to the identity of the Edinburgh picture with that obtained as a psychic photograph by Mr. Duguid at Glasgow.

This being so, it is easy to see that the natural assumption among those who disbelieve in psychic photographs was that a fraud had been practised, and that the so-called psychic photograph was, in reality, a fraudulent copy of the picture called "Night." Controversy sprang up in *Light*, which is summarised in the following paper that has been sent me by Mr. A. J. Riko, the editor of *Sphinx*. I now print Mr. Riko's summary of the controversy which, as will be seen, is copiously intermixed with comments, and then, at the close, I will pen some observations of my own on the controversy.

SOME CONSIDERATIONS BY A. J. RIKO,

Editor of (the Dutch) "Sphinx."

The readers of BORDERLAND will remember an article published in the number for July, 1894, Vol. I., No. 5, *Progress in Photographing Invisibles. Recent Experiments in Spirit Photography.* This article, from the able pen of one of the editors, contained, among other items of interest, a short notice about Mr. Glendinning's volume, *The Veil Lifted*, which notice was accompanied by a reproduction of the frontispiece of said volume, representing a very beautiful girl's head. We read there in relation to this portrait :—

> According to Mr. Duguid's own account, this beautiful girl was a priestess of Venus in the Isle of Cyprus during her earth life; but ma[illegible]hat as it may, she is certainly give[illegible] of the most presentable of the figur[illegible]t photographs which I have hav[illegible] either in this country or in a c[illegible]erica.
>
> gra[illegible]
>
> not The type of this "priestess" w[illegible]s decidedly classical, and the upper part of the head, hair, and left part of the forehead, hidden by a white veil falling in loose folds alongside the face.



HER PORTRAIT IN "THE VEIL LIFTED."

In *The Veil Lifted* we read under the frontispiece the following lines :—

> This spirit face is the realisation of a high ideal of beauty, sweetness and spirituality. The beauty of it we cannot now fully comprehend; but as we gaze on it, we may say in the words of Michael Angelo :—
>
> Souls burn for souls—spirits to spirits cry,
> I seek the splendour in thy fair face storéd;
> Yet living man that beauty scarce can learn,
> And he who fain would find it, first must die.
> (See page 92, tenth line).

On this page we read :—

> It was the good fortune of Mr. Glendinning to get beside us on one occasion a most exquisite face of a lady, full of each charm and grace that make up the womanly character. The term angelic might be applied to it. Such a face the seraphic painters have ofttimes drawn; a Raphael might have painted it. From somewhere must have come this form; and spiritualism demonstrates what Mr. Justice Groves in the *Correlation of Physical Forces* gives as a probable theory: myriads of organised beings may exist imperceptible to our vision, even if we were among them.

This is what we find in Mr. Glendinning's book about the photograph in question.

THE QUESTION AT ISSUE.

Now this "Grecian priestess," or rather the printed likeness of her problematical person, caused a war in the press, not less interesting in our nineteenth century, than that, the object of which was the beautiful Helen of Troy, in older times. Happily the present war hasn't yet cost a drop of blood, but, on the contrary, ink e[illegible]ough.

Let us look at it.

MADAME DE STEIGER BRINGS A CHARGE.

In the periodical *Light: a Journal of Psychical, Occult, and Mystical Research*, well known by spiritualists and those who occupy themselves with psychical science, No. 708 last year (1894), Madame Isabel de Steiger, who is well



MR. RIKO'S PSYCHIC PICTURE No. 1.

acquainted with the field of occultism, wrote a short letter from Edinburgh, stating that, dining with some friends, a photograph on the wall caught her eye:

I inquired from my host and he told me the photo was from a picture by a German artist. I may mention that the head is *exactly the same* as Mr. Duguid's Cyprian priestess.

A few months ago a friend of mine gave me a lovely little pencil drawing of the same from *The Veil Uplifted*. Therefore the design was at once recognised by me. . . .

The photo in my friend's house is from the real picture. I do not say that the alleged spirit-photograph was *not* one, but I do say that like all such "spiritual" (?) productions, falsehood is at the bottom of them. . . .

"The veil lifted" only shows another one, not uplifted.

PUBLIC INQUIRY SUGGESTED.

No wonder this extraordinary statement caused much excitation in the camp of spiritualists and students of psychical science.

In the following issue of *Light*, No. 709, a correspondent hoped that Madame de Steiger's letter—

May lead to a close comparison of the alleged photograph of the Cyprian priestess with the picture referred to. . . .

Why the photograph in question should be a copy of a picture, instead of the representation of some living or discarnate person, it is impossible to say; but I fail to see in this circumstance any presumption of trickery in its production, although there may have been misrepresentation (from the other side) as to its identity.

Yes, G. A. K., *misrepresentation*, as you call it, in every case, as we will see.

Directly following, the editor of *The Veil Lifted* put some questions as to the photo seen by Madame de Steiger. Besides, he launched theories on the subject, as did many other correspondents in *Light*, but these for the moment we wish to separate from the *history* of the picture under consideration.

In the same No. 709 of *Light*, Mr. Anderson, from Glasgow, likewise invited Madame de Steiger to furnish details regarding the photo she saw:—

As such statements are calculated to awake serious doubts in the minds of your readers and of spiritualists generally, especially as Mr. Duguid has been long, and is still, prominent in the movement.

To my knowledge this is the third charge of like nature that has been made since the publication of Mr. Glendinning's book, and it is now time that the matter be probed to the bottom. It is a duty to mankind, and is in the interest of truth, to have this matter cleared up, one way or other.

I can produce photos of the Cyprian priestess taken some five years ago in Fifeshire, and another obtained on one of several *marked* plates brought from Fifeshire to Glasgow about the same time. . . .

I may mention that in those photos the figure—not merely a head—is in a reclining or floating position across the top of the cards.

In *Light* No. 710. Madame de Steiger hopes to come in possession of the details wanted regarding her assertion "that the spirit photograph in *The Veil Lifted* was a copy from a face already placed before the world in a picture by a German artist and by photographs from that picture.

A writer signing himself Vir in the same number, emitting some theories, was of opinion that—

The Cyprian priestess is no doubt a perfect ideal personage, who never existed in flesh and blood. . . . Spirit photography is valuable as revealing something of the hidden powers in *man*, just as trance-speaking and materialisations are, but no other-



MR. RIKO'S PSYCHIC PICTURE No. 2.

wise. Proof of spirit existence after death is ample apart from these phenomena.

THE DETAILS OF THE CHARGE.

Light, No. 711. Here we find Madame de Steiger giving the required details. She saw the photograph similar to the spirit one, "A Cyprian Priestess," in the house of Mr. J. W. Brodie Innes, barrister-at-law, Edinburgh. It represents—

An undraped sea syren rising from the sea, enveloped in the clouds of night and attended by Cupids. The face is *exactly* the same in pose and in everything, except that there is no definite drapery round the head, the dark and cloudy atmosphere giving an effect that is easily turned into definite drapery imaginatively and executively.

Mr. Brodie Innes replies to me as follows :—

MR. BRODIE INNES SUPPORTS THE ALLEGATION.

I bought the photograph you allude to, in Fleet Street in 1873 or 1874, at a print shop. I forget the name.

I was buying some engravings and I was shown two photographs entitled respectively "Night" and "Morning."

The shopman told me he got them from a traveller of a German house, and that they were photographs from German pictures by a well-known artist. This is all I know. I have never seen the originals. They were certainly not sold as spirit photographs, nor did the shopman look on them as such. You are quite welcome to state this; more I cannot say.

Madame de Steiger then continues, "The photograph entitled Night is the one whose head is a duplicate of the Cyprian Priestess," and she repeats what she said formerly, that in her opinion the deception is obvious. However, she could not see why in this special case the reproduction should be corrected in some more definite lines and form and then christened "A Cyprian Priestess," this tending in her mind to an assumption without due cause. It seemed also to her difficult to believe that the abnormal image should be the portrait of the soul of a personage whose body had perished centuries ago. She found it a proceeding unworthy of the dignity of an immortal spirit, to be idling about in such a fashion, and then appear in a purposeless manner on the plate, with a face already well known in print shops! "An inferior course, surely, for the exalted intelligence of a Cyprian Priestess! By the way—why *Cyprian*?"

NOT THE FIRST TIME.

This communication from Madame de Steiger was followed by a letter from myself in which I alluded to some real spirit drawings obtained at The Hague, which turned out to be copies of existing prints. This to show that I agreed with all the correspondents on the matter, but that there was no reason to doubt the honesty and integrity of Mr. David Duguid or any of the gentlemen connected with his remarkable experiments.

A REAL PERSONALITY!

Light No. 713.—Mr. James M. Anderson from Glasgow, comes in it now as a member of the well-known Hafed circle, which circle experimented since some years with Mr. Duguid. To Mr. Anderson the Cyprian Priestess has been a real, living, spiritual personality for many years, who spoke to them frequently. "She passed to the higher life in the first century of our era." To the writer it was at that moment not yet proved, "that the photograph is a reproduction of a German artist's picture."

A note under Mr. Anderson's letter by the editor of *Light* tells us that he, the editor, saw a full form photo of the "priestess" through the mediumship of Mr. Anderson, and that that picture rather confirms than otherwise the statement by Madame de Steiger, showing an undraped syren rising from the sea and attended by Cupids.

It ought to be remembered that in *The Veil Lifted* only a head was given, but the latter full form "spirit photo" also purporting to be a portrait of the "Cyprian Priestess," answers completely to Madame de Steiger's description—an undraped syren, rising, attended by Cupids. The editor of *Light* judges rightly.

Plainly, there is a mystery yet to be unravelled—and we hope that it will be successfully cleared up without the necessity of imputing bad faith to anyone.

THE RESEMBLANCE ADMITTED.

Light No. 735 (year 1895).

SIR,—With regard to a correspondence last autumn in your columns regarding the "Cyprian priestess," which may perhaps be remembered by your readers, I beg to say that the photograph of the German artist's work "Night" was taken up to London and seen by the gentlemen who requested to see it. The exact resemblance between it and the spirit-photograph of the "Cyprian priestess" was recognised.

London Street, Edinburgh. ISABEL DE STEIGER, F.T.S.

There we have it. It is now proved that the resemblance of the photo "Night" and the spirit photo "Cyprian Priestess" is exact, and we shall see that the correspondence gains in interest.

Light No. 736.—Mr. Henry Black's convictions are unsettled, and he does not know where to stand or what to believe. Consequently he invites Mr. Duguid to clear up the matter.

In *Light* No. 741 Mr. Matthew Forbes from Dundee gives his opinion that the Cyprian Priestess is a—

Memory picture thrown unconsciously upon the plate; but be that as it may, he at the same time thinks that the matter cannot rest where it is without doing a large amount of harm to Mr. Duguid and to the cause of spiritualism which he has laboured so hard to build up; and it is a pity that such harm should be done by his wrapping himself up in a masterly silence.

Light No. 743 contains a letter from myself in which I recall the chief incidents in the history till the date of the publication of that number, April 6th, 1895. I said I didn't doubt Mr. Duguid's honesty nor the good faith of any gentlemen who took part in the experiments under consideration. Thinking with Mr Matthew Forbes and many others that this matter ought to be cleared up as much as possible, I supplied some particulars which with some new additions for the readers of BORDERLAND I will repeat directly.

CAN NO ONE EXPLAIN?

Light No. 744.—Mr. David Robertson, from Kirkcaldy, urges strongly on Mr. Glendinning to give an answer to the inquiries. The matter seemed to him important and that the truth would not be served by any one who "refuses to assist in its elucidation," but Mr. Robertson also didn't doubt Mr. Glendinning's perfect probity. Mr. Duguid's conduct in the matter gave the impression, he said, of sinister indifference rather than that of simple-mindedness. It requires explanation, and if not forthcoming "we must draw conclusions for ourselves." *Primâ facie* the matter has a somewhat suspicious appearance, but it is only fair that Mr. Duguid should be given an opportunity to make any explanation he may have, which might altogether remove a wrong impression.

"Edina" (a well-known spiritualist, writing often under this pseudonym), said Mr. Duguid has no literary ability, but he can write a letter, and Mr. Robertson felt surprised that he should tamely submit to an imputation of being almost imbecile.

Cannot the "literary ability" which produced "Hafed" and "Hermes," also produce an explanation of this matter?

Or could "Edina" not assist Mr. Duguid to phrase a letter, as he is so intimately acquainted with him? The impression is now made that they would prefer the matter to remain a mystery. As Mr. Forbes said, "the matter cannot rest where it is." Mr. Duguid may be indifferent, but Mr. Robertson said, "he was not indifferent to the cause of spiritualism, and he didn't like the problem to be left without further endeavour to arrive at a solution."

Light No. 745.—Edina answers by repeating that Mr. Duguid has neither inclination nor capacity to write letters about it. Whether the "priestess" is a person or a reproduction of a "thought picture," it was not for him to say, but there was neither fraud nor double exposure in the production of the photos.

He prefers to rest on his own experiments, rather than propound theories on the subject of psychic photography. In the same number Mr. Forbes asks, if a mental picture can be thrown into a crystal (a seeing crystal), cannot the same be thrown upon the lens of a camera?

But,—

Of course the photos examined by the editor of *Sphinx* do not fall under this theory, as they are manifestly frauds, or rather the outcome of fraud, and if there is fraud on the other side, why not send some of the better spirits to find it out? as a friend of mine tersely puts it.

The photos examined by me, and to which Edina refers, will be dealt with directly.

Light No. 748.—Mr. John Birnie, also of Kirkcaldy, takes the pen. He also feels a deep interest in the Cyprian priestess controversy. He required a little light on some incidents. Mr. Anderson stated that this "personality" has been a familiar spirit for a quarter of a century in the Hafed circle. Now Mr. Duguid made statements which are not in accordance with those of Mr. Anderson, nor with what is stated regarding her by Mr. Glendinning.

Does Mr. Duguid abide by the statements of Mr. Anderson, or does he take exception to any part of them; and if so, which?

Mr. Glendinning had not seen his way to answer the question whether, when he got his copy of this "personality," Mr. Duguid informed him that others had been before him in receiving this identical likeness? This seemed to the Kirkcaldy people very disappointing. Mr. Glendinning's action

seems very inconsistent, now that he seems to avoid taking any part in this discussion, when we remember that he stated in *Light* that "there will be matters to investigate of interest to spiritualists, although of no interest to opponents."

The writer finished thus:—

I will not at present go further in this matter until I see what comment, if any, Mr. Duguid or his friends have to make on my statements."

A later correspondent from Kirkcaldy and one who is, I think, the best able to give a judgment on solid grounds writes me—

As regards the Cyprian priestess, my own belief is, it is a *fraud*. . . . but when I act the part of a host to any one, I do not like with my pen to turn round upon him. I shall embrace the first opportunity of a personal meeting if such does occur. Again, I frankly say my own belief is, they (the photos) are a *fraud*.

And further:

Can you give an intelligent explanation of the backwardness of those (so called) guides? When or how have they acted as such in connection with this? When Stead waited on Duguid for spirit photo's and failed? Duguid used his own cameras and succeeded; is this not strange?

What has Julia to say; she has advised in various matters, why not in this?

As to the last question I can't answer it; perhaps Mr. Stead will give his ideas on this point.

SPIRIT PHOTOGRAPHS AND PHOTOGRAPHS OF SPIRITS.

Light No. 749.—At the General Conference of Spiritualists, the well-known expert, Mr. Traill Taylor, dealt with the question, "Are spirit photographs necessarily the photographs of spirits?" For himself he would reply in the negative to this question; though true and genuine, those phenomena were puzzling in the extreme. In the discussion Mr. Dawson Rogers referred to the "Cyprian priestess." In a recent series of test experiments Mr. Duguid had obtained said picture as nearly identical in every detail with the one already published, but he had no satisfactory evidence how the thing was done. Mr. Lacey narrated the case of "a gentleman" who had seen the "priestess" at a materialising séance; but neither name nor particulars are to be found in the report of the conference.

Light No. 750.—Another protest from Kirkcaldy: the spiritualists there become tumultuous. We have heard already of Messrs. Robertson and Birnie, now a new one joins them. Says Mr. James Kinley:

The Cyprian priestess puzzle still awaits solution, and the only one entitled to throw some light on the subject persistently chooses to remain silent. . . . . This not only pains his friends, but also intensifies the sneers of the scoffers. In preaching truth one is terribly handicapped to find stumblingblocks laid across the path, not by enemies, but by friends; and it seriously rests on them to do what they can to clear the way.

The "Cyprian priestess" is quite a familiar spirit in our district—a "wandering beauty," so to speak, with a *nom de plume* to suit each locality. In the interest of truth, a stop must be put to such nonsense whereby even our great men are beguiled and made to look ridiculous before the world. A serious responsibility, therefore, lies with certain folks to speak out, and give what light they can on the matter. Who is this mysterious "priestess," and where does she really hail from? Perhaps the offer of a fifty-pound reward might prove sufficient bait to solve the puzzle—and cheap at that." With great patience, Mr. Kinley waits further light. (Others do so with him, but with less patience.)—EDITOR, *Sphinx*.

MR. DUGUID VICTIMISED.

From different correspondents in Kirkcaldy we learn that people there think that the experimenter was made "a victim," that the subjects of dispute (the so-called spirit photographs) are the result of active and *conscious* deception, that the "others are merely dupes," &c.

Light No. 752.—A Mr. J. S. Hill thinks "it is time to protest against the continued baiting of Mr. David Duguid about this Cyprian priestess." What can he know about the production of those photos that his co-experimenters do not know better than he? so he asks. Agreed; but many others differ with him till this moment, where he supposes the co-experimenters have told all they can; for they didn't tell anything. Mr. Hill invites Mr. Kinley, "who evidently knows something about the Cyprian priestess, himself," to tell what he knows.

Evidently, all these skirmishes contribute to convince outsiders that some may indeed know more about it, but don't want to tell it.

Light No. 754.—Mr. James Kinlay, of Kirkcaldy, finding "the lady" still proves a serious impediment to our psychic progress, likes to probe the matter to the bottom, not caring one iota for the stigma of "baiting." He

thinks Mr. Duguid capable to explain. His own knowledge may be related in a drama in three acts. I. The priestess has been a Hafed circle personality, *Lily*. II. She appears in Kirkcaldy surrounded by cupids as *Marion*. III. She turns up in London as *Cyprian priestess*. Now, was not his £50 reward proposal quite *à propos* to the attempt to find out the which was which in this strange illusion?

Did Mr. Duguid take any steps to acquaint his patrons as to her originality? We still wait reply. Simply the desire to protect ourselves "from being made the laughing-stock of those we were earnestly attempting to instruct and uplift," impels him to speak so plainly. He still patiently is awaiting further "light," and we for ourselves should say his conduct is that of an earnest seeker for truth and merits applause.

Light No. 755. (June 29th last).—Mr. Matthew Forbes invites Edina to answer his question, "What the principal actor has to say on the subject?" which question Mr. Forbes is sure Edina "must have overlooked or forgotten." It must be said, after all, the defenders of the "priestess" have a bad time of the history. In the same number "Vir" comes with some "remarks" which he thinks "make the matter quite clear." In much verbiage he tries to make us believe it is the photo of a mental image, "an imaginary picture appearing as the Cyprian priestess," and so on. Vir forgets: 1st. That it is the exact copy of an *existing* image; 2nd. That the priestess appeared in the Hafed circle and is still seen as Mr. Duguid affirms, although probably not as a nude syren. About this idea of Vir and others at the moment there is still something to add.

So far the history at this moment. I will now give particulars from private letters, for the most part not yet published, which show on what ground the suspicions of the writers rest, and at the same time may aid in forming a judgment.

THE PHOTOGRAPHS COMPARED.

Mr. Glendinning, one of my old acquaintances in spiritualism, had the kindness to send me a copy of the original photo of the "priestess" *head*, reproduced on a larger scale as frontispiece to his book; besides those photographs, I possess copies of the spirit photo, which, as the Editor of *Light* said, confirms the statement by Mme. de Steiger, in which the "priestess" appears as an undraped syren, &c. (*Light*, No. 713, named).

I may add to this, that those photos were obtained in *different* places and at *different* times, and I declare that these photographs are all *identical*. I do not mean in general features, but in *every detail*. The size only differs, that is all. The form of the body, position of uplifted arms, inclination, waving of the hair, position and faces of the surrounding Cupids, in short, every insignificant trifle, are on one photo *exactly* like those on the others.

I am not prepared to tell in what way I got those photos, but I'll give one here that the readers may be able to form an idea of the much-discussed "Syren" or "Cyprian priestess" in full form.

The *identity* of those pictures obtained on different occasions, in different places and at different times, *proves* that they are not productions of a *personality*, but of the same standard picture, or call it what you like, but no *person* (Spirit, Syren, or Cyprian priestess). If reproductions of a living person, there would be *variations*, be it in the smallest form, but on those pictures there are *none at all*; every light and shadow fall on all in the same way. This was stated by experts to whom I submitted them, and who inspected them with magnifying glasses, and it was this identity which, as we saw, made Edina in *Light*, No. 745, judge said pictures to be "the outcome of fraud," and it seems to me there is no way to escape this conclusion. As to the "Syren" or "Night," it is possible the "original" painting is of French origin, as it is in the style in which French artists, Ingres or Bougereau, treat such figures.

MY SUGGESTION TO RIKO.

I propose to have Mr. Anderson's photos reproduced and sent to photo dealers such as Haenfstengel, Braun and others, and the process block sent to the spiritual papers on the Continent, deeming that, by this way, the original painting of "Night" may possibly be found out; for that it was appreciated in its time is proved by the reproductions made, of which Mr. Brodie Innes possesses one. This proposal not being taken up till now, I give such a reproduction here. But after all, to find out the original painting is not at all *necessary*, since we have the fact, that the Cyprian priestess "is a reproduction" or, if one likes better, repetition, of a photo already some years in existence, which is the fundamental point.

The gentlemen to whom Mrs. Isabel de Steiger alluded in her letter in *Light*, No. 735, and who recognised the identity of the ordinary and of the spirit photographs, were Messrs. Glendinning, Duguid, and Traill Taylor, two being directly connected with the history, and the latter, a first-rate expert. This happened in December of last year, when Mr. Brodie Innes brought his photo "Night" to London as he had promised to do. Neither name of painter or of photographer was found on it. I hear from authentic source that Mr. Duguid professes still to see the "priestess" at times and to get messages from her, she being dressed then in white drapery hanging loosely in "Grecian style from neck to floor," as the written information sent to me runs.

WHY DOES NOT THE SPIRIT EXPLAIN IT?

It is rather surprising, that till now the spirit has not cleared up the mystery, seeing she still communicates with the circle. Another question presents itself, viz., Why did the priestess not appear on the discussed photos in her classical Grecian drapery, but throw away even the smallest bit of clothing to appear as a nude Syren? Did Mr. Duguid ever see her in the latter "style"? It would be interesting to know that.

WHY IS MR. INNES MYSTERIOUS?

A full description of Mr. Brodie Innes' photo which I got, says that it represents "a nude female form with arms uplifted," and that there are also "Cupids" as described. The "photo is a bad one and over-developed, so that the background is vague—but it seems a mixture of sea, cloud, and light floating drapery." Now, this answers also to the appearance of the spirit photo, as the reader will see. I may still remark, that the question of the identity of photos would have been made out long before Mr. Brodie Innes brought his picture to London, but that gentleman refused obstinately to allow his photo to be copied. Why this refusal, he doesn't say, and this is a mystery on his side. Most persons in his place would only be glad to contribute to the elucidation of truth without any trouble, but different people, different ideas.

A DRUIDICAL PRIESTESS THIS TIME.

In the year 1890, Mr. Duguid obtained some photographs at Kirkcaldy, identical, so far as the head is concerned, with the now famous "Cyprian priestess," and, which, as Mr. Duguid stated, represented *then* the spirit-guide and

close attendant of the gentleman who operated; the name of this guide was given as "Marion" (a Scottish pastoral name), and she had been, in earth life, a "*Druidical* priestess." Further, Mr. Duguid holds that the boy at her shoulder *was the son* of the gentleman in question, which child had died in infancy about sixteen years before.

About two years after the foregoing, the gentleman visited Mr. Duguid in Glasgow, and on this occasion the latter wished to show him his latest production, which he was certain "would be difficult to out-do." This photo was recognised at once as a merely enlarged head of "Marion" the "Druidical priestess." Surprised at having this shown to him as something new and noteworthy, the gentleman exclaimed:—"D——ed, Davie, that's my woman," meaning his female spirit-guide as Mr. Duguid had before informed him. Staggered that the gentleman at once recognised the photo, the medium changed the talk to something else. The head of "Marion" had only been enlarged and set upright. When "The Veil Lifted" appeared, the gentleman was once more surprised to recognise the "*Druidical* priestess" accompanied with a life history different to that related to him formerly. Still more surprised was he, when Madame de Steiger's letter appeared, but the climax was reached, when she described her friend's picture as "an undraped syren, rising out of the sea *attended by Cupids*." From this time, the said gentleman had had enough of the medium.

IN THE HAFED CIRCLE.

Another point. Mr. Anderson stated that the "Cyprian priestess" had been a familiar visitor in the *Hafed* circle for nearly a quarter of a century, but under the name of Lily. Mr. Birnie desired to know whether that account was endorsed.

Mr. David Robertson, as he writes me, asked of Mr. Glendinning twice, and Mr. Birnie repeated the question a third time: "If Mr. Duguid had made him aware that others had obtained this same likeness before him," but Mr. Glendinning ignored that question, which, after all that transpired, matters little, although it seems Mr. Glendinning thought he was the only and original possessor of this "spirit likeness."

The same correspondent informs me, that the medium is not a novice in the art of photography, but was, at one time, a professional photographer, having been assistant to the late James Bowman, of Glasgow, and, latterly, on his own account, under the style of "David Duguid and Sons."

Although not directly in reference to the history under consideration, I wish to reveal some incidents which may further assist to form a judgment, and to draw conclusions founded on facts.

EDINA'S REPORT.

Edina reported in *Light* that he was successful in obtaining a photograph of Geordie "through the instrumentality of" Mr. Duguid. This seems rather queer, when we learn from Mr. David Robertson, 142, Dunnikier Road, Kirkcaldy, that in his family Mr. Duguid discredited a photograph of the *materialized* spirit, Geordie, some years ago, taken by Mr. James Bowman, of Glasgow, the description of which the readers will remember, and a copy of which is in the possession of the writer of this article. Probably Mr. Duguid had lost the memory of this incident of his third visit to Kirkcaldy, when Edina lately got his "spirit photograph" from an apparition *not* materialised before his mortal eyes.

Prior to June, 1890, a series of alleged spirit-photographs were obtained. One of these, which Mr. Duguid had taken in Glasgow, he preferred to keep beside himself, and did *not* give it to the *photographer* to develop it at his leisure. After a long delay, a print of this plate came; the "reason" given for this delay was, that the plate was most difficult to develop, "*as the ghost would do no way but its own way.*" Query! The ghost having impressed the plate when in the camera, what has he more to do with its development? A fortnight after the receipt of this letter the print arrived. There were several additions on the photo, and being pressed for explanation on some points, Mr. Duguid admitted (in a letter) that he had made use of a pencil *to define the ghost*. The late editor of *Light*, who saw this photo, submitted it to an expert, and that expert reported upon it very unfavourably. The correspondence about this experiment is in the hands of Mr. David Robertson, above mentioned.

I don't draw conclusions, but these are very "strange" facts.

Now, as to some theories advanced by different correspondents, here are the principal ones.

The phenomenal production may be caused by direct impression on the plate.

Psychic photographs may have their counterpart on the mundane plan.

Falsity of the so-called spirit region.

Materialized double of Mr. Duguid.

Fixing of fleeting figures passing in the astral, *wandering reflection of a reflection.*

(Formed by a process analogous to direct writing.)

Production of copies of pictures on the photographic plate by spirits.

Thought forms taking the likeness of any person.

Sport of elementals.

And so on, prejudice, out of *parti pris*, feels content with *every* explanation fitting with preconceived ideas. It may be the "priestess" is the reproduction of a thought-picture fleeting somewhere or somehow in the atmosphere, but as we have *in casu* a material photograph from a material picture, by a material painter, and the priestess gives us to see the identical form, I should say the "priestess" is more likely to be a "fraud" than a thought-picture. We don't like to make fools of ourselves by grasping at the most fantastic and improbable explanation, which, moreover, is no explanation at all, when other more ordinary and logical ways are open to explain the mystery (even if they can't be *proved*), and to lead to truth. These are the reasons why, in our opinion, the theories can rest till all the circumstances in reference to the history are *known*.

THE MIND-PICTURE HYPOTHESIS.

Says one of my correspondents: Since the appearance of your letter (in which I stated that in every photo the *figure* is identical, proving that it cannot be a living *mobile* thing, whatever it may be), the apologists seem to have entirely given up the idea of its being the picture of an actual spirit, and now fondly indulge the hope of it being a "mind picture," whatever that may mean, or they pretend to care very little about theories, preferring that it should remain "a mystery." It seems to him a far-fetched theory, grasped at in desperation, and he thinks that to propound it is, for professed spiritualists, simply suicidal, as it upsets the idea of spirit-photography altogether.

For to admit that it were possible to photograph a mind picture would render it impossible to know whether a particular photo was that of a spirit or only a mind picture. Dr. Alfred Russell Wallace describes how he obtained the photo of his deceased mother who had never had a portrait of herself taken, and this is regarded as a case of spirit-photography *par*

excellence, but if we allow the possibility of photographing mind pictures, we shatter the case completely.

It seems to me there is not much to say against this.

HOW THE CASE STANDS.

One of my correspondents about the history puts it this way :—

The case stands thus: a spirit-photograph has been taken, which on examination proves to be a copy of a picture already existing. If it be a genuine spirit-photo, how comes it that the same spirit manifests in such various and strange manners, and appears exactly like a known picture?

Or, a photo has been taken that is *not* proven to be a genuine spirit-photo, and shows resemblance to a known picture. Why then call it a "Cyprian priestess?"

Why was only her head given in "The Veil Lifted" and not the whole form? Is the deception with the experimenters or with the "spirit" who appears in such strange disguise, or what else?

In any case, there is here every ground for doubt and delusion. Are the appearances on the plate spirits or what else?

Another writes: "Why does not Duguid explain, he being in connection with all the exposures here dealt with?" And so on.

Indeed, it is not easy to comprehend why they remain silent. I myself should not hesitate to tell *all* the circumstances under which the spirit photos were obtained, in every detail and trifle, even if there were incidents connected with it which might induce outsiders to suspect me. Nothing is stronger than the conviction of having dealt honestly, and with this conviction it is not necessary to hide anything. I for myself don't care about irrational judgments, and should not act otherwise in similar matters.

With this I close my communications, observing that Mr. Dawson Rogers, the editor of *Light*, deserves every appreciation for the candid manner in which he has dealt with the history.

The Hague,
July, 1895.

A. J. RIKO,
Editor "Sphinx."

SOME EDITORIAL COMMENTS.

So far my contributor.

Now, first there are one or two corrections as to fact. First of all, as to the silence to which frequent reference is made of Mr. Glendinning. I know Mr. Glendinning personally, and I am in a position to state that, for personal and private reasons, that it would not be right to enter into here, but which Mr. Riko or any other gentlemen would recognise as adequate, he is compelled to refrain from taking part at present in this controversy. Mr. Glendinning has shown no indisposition to reply privately to any one who would address any question to him civilly, but he has not deemed it his duty to reply to every insulting communication that has appeared in the public press.

Mr. Anderson's statement that the Cyprian Priestess has been a familiar spirit now for a quarter of a century in the Hafed Circle is incorrect. Mr. Anderson is not in a position to state anything as to what took place in that circle before he joined it, and as he is a comparatively recent addition to its ranks, he knows nothing of what took place a quarter of a century ago. As a matter of fact, it is about fourteen years since the first manifestation of the Cyprian Priestess took place.

Further, Mr. Riko says that all the photographs, although obtained at different places, and at different times, are identical in every detail. This, I believe, was correct until recently, but one of the more recent photographs that was taken under test conditions, on which the portrait of the Cyprian Priestess appears, there was a change in the position of the hand.

It is also incorrect to say that the Cyprian Priestess was known under the name of Lilly. Lilly was an entirely different entity, and has no connection whatever with the Cyprian Priestess.

I have omitted one passage from Mr. Riko's article which, although referring to a related question, rather complicates the discussion about the Cyprian Priestess, more especially that the passage in question was written under a misapprehension.

EDINA'S ANSWER.

To complete this statement of Mr. Riko's, it is necessary to quote the last letter of Edina's, which appeared in *Light* after Mr. Riko had finished his paper. Edina, who was personally known to me as a professional man of good standing in Edinburgh, writes as follows:—

I have to state, for Mr. Forbes' information, that Mr. Duguid has told me he has seen this personage often, and that she has always come to him clothed in white drapery. He has given me other details, but as it is some time since we talked on the subject, I confine myself meantime to stating that she is "a person" on the "other side" who, I am informed, has appeared to Mr. Duguid. It has also been stated to me that she is well known to what is denominated "the Hafed Circle," which meets weekly at Mr. Duguid's house in Glasgow. This circle, I am informed, has been conducted for a long period of years, and during all that time Mr. Duguid has given his services as sole medium without fee or reward of any kind. He also gives a *free* painting séance, to which everybody is welcome, once a month in his house in Glasgow, and pays for the painting materials out of his own weekly wages. And this is the man—a plain, unlettered mechanic—against whom the shafts of misrepresentation and the sneers of incredulity have been directed from far too many sources during the last two decades. His mediumship has been anything but a financial gain to him; but he doesn't mind that, so long as his honesty is not impugned.

In conclusion let me say this: it is a matter of little importance, to me, at least, whether the "Cyprian Priestess" is, or is not, like the picture entitled "Night," and that simply because on three occasions the photograph or likeness of the former has been got under test conditions—(1) through Mr. Glendinning's agency; (2) through my friend (as described by me) along with another photograph of a totally different and unknown person; and (3) by two members of my family holding a plate in their hands, which were also held by Mr. Duguid for a few minutes. What more is wanted? Granted that the result is the production of a face and pose like the picture entitled "Night," it is still an abnormal production got under test conditions, and, as such, is entitled to be denominated a "psychic photograph." I really must protest against this continual theorising, nagging, and questioning. Let us deal with solid facts, which cannot be controverted; and, with the body of evidence in my possession, I contend that psychic photography is proved, and Mr. Duguid's honesty stands unimpeached.

JULIA'S EXPLANATION.

I asked Julia about this question some time ago, and her explanation of the matter in substance is as follows:—

The original picture "Night" was painted by an artist who, like all true artists, was more or less psychic, and

was able to visualise a spirit form which he, with the assistance of that spirit, succeeded in transferring to canvas in the picture called "Night." This picture was sufficiently faithful a reproduction of the likeness of the spirit to be accepted by her as a faithful representation of her appearance. The fact that it was painted, not as a portrait, but as a figure in an ideal picture, does not detract from its likeness, for some of Lady Hamilton's best portraits were painted in more or less fanciful or ideal pictures. All that, of course, is possible, but it does not bring us much nearer to the crux of the question, which is why should this picture be reproduced on all the psychic photographs, instead of having each time a picture of the spirit in a different pose? It is on this point that Julia's explanation becomes interesting. She wrote:—"Whenever any spirits on our side manifest themselves, either by means of photography or by materialisation, it is necessary for them to prepare what I may call a mould, by which they can impress themselves upon the photographic plate, or make themselves visible in a materialisation séance. If you notice, you will find that the controlling spirit at a materialising séance always appears in exactly the same shape, height, dress, and you will find that photographs of the same spirits are usually identical. We could, of course, make a fresh mould for every fresh sitting, but this would involve a great deal of trouble, and when you have got one good mould, there is no necessity to take the trouble to make new moulds any more than there is for having a separate woodcut for every reproduction of a picture in a book, or taking a new negative for every portrait which you desire to give away to your friends. You get the block and go on printing. We get the mould, and go on reproducing copies when they are wanted."

THE FACTS OF THE CASE.

Such an explanation may or may not commend itself to the critical judgment of Mr. Riko and other correspondents who have taken part in this controversy, but altogether apart from the source of the communication which my hand wrote automatically, such a hypothesis does at least count for certain facts which seem to be beyond dispute.

These facts are:—

1. That repeatedly, under the strictest test conditions, when Mr. David Duguid had no opportunity either of handling the camera, or the plate, or the developing bath, the pictures of "Night," or the Cyprian Priestess have appeared upon the plate.

2. That these pictures have appeared on the negatives at intervals for more than fourteen years, and that, in all cases, save the very last, the picture reproduced has been an absolutely identical copy of the head in the original painting.

3. That clairvoyants sitting at the circle when these pictures were obtained, have seen the Cyprian Priestess, not as she was posed in the picture, but surrounded in light shadowy drapery, and without any of the cupids by whom she was surrounded in the ideal picture of "Night."

4. It was stated at the Spiritualist Conference in London in May, by one of the speakers, that the Cyprian Priestess herself appeared at a séance for materialisation held in London some time ago. Her identity was then not known, but one of the sitters, afterwards seeing her portrait in the "Veil Uplifted," at once recognised the face as identical with that of the materialised spirit.

Now, of course, it is possible to pick holes in the evidence here and there, and to ridicule the whole thing as a tissue of absurdities, in which all the persons are concerned are either knaves or fools, but that airy and arrogant way of disposing of difficulties will not advance us in our quest for the discovery of the truth. On the whole, therefore, I am very strongly inclined to believe that Julia's explanation is correct; at any rate, I am disposed to adopt it as a working hypothesis until it can be superseded by something that can better account for the facts. It might tend to throw some light upon this question if it could be proved that in every case psychic pictures are reproduced in exactly the same pose and with the exact similarity of detail.

TWO PARTING SUGGESTIONS.

There are, however, one or two points that it would be well if Mr. Duguid or any member of his circle could clear up.

(1.) Whether the Cyprian Priestess, when she next communicates, would give her own explanation of the difficulties that have troubled Mr. Riko. If she sat for her portrait to the artist of "Night," could she not give us any clue as to his whereabouts or where the original picture can be found, in order that photographs can be secured.

(2.) If it be proved that, for purposes of psychic photography, she has gone on using the old mould, would she not condescend on this occasion to make a new one, and be photographed as she is seen by the clairvoyants, without these appendages of cupids?

VII.—THE ASTRAL PLANE AND ITS INHABITANTS.

A THEOSOPHICAL GUIDE TO THE INVISIBLE WORLD.

MUCH the more notable publication of the quarter, or indeed of many quarters, that has reached me, is the paper on the Astral Plane, which Mr. C. W. Leadbeater read before the London Lodge of the Theosophical Society. It appears in the April number of their *Transactions*, and can be obtained at a shilling net at 7 Duke Street, Adelphi, W.C. It is a compendium or vade mecum of the theosophical theory of the astral plane and of the inhabitants thereof, by one who, as Mrs. Besant said to me, has been there and knows all about them. Mr. Leadbeater's statements may be the authentic narrative of a careful traveller, or they may be the ingenious speculations of one who is versed in the occult lore of the East. But considering how most of us believe in Milton's saying:

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep,"

and considering also how little we have that even pretends to exact information as to the nature, number, and character of these entities, Mr. Leadbeater's paper will be read with interest and avidity. I confine my extracts to the summary with which at the close of his paper he briefly passes in review the theosophical theory as to the way in which all occult phenomena are produced. Whether he is right or wrong, he at least faces the whole field, and his theory supplies a working hypothesis that can be stated even if most people find it incredible; therein it has an advantage over almost all other theories that seek to account for the phenomena of the invisible world. The following is Mr. Leadbeater's recapitulation of the denizens of the astral plane most frequently met with by the student of these subjects.

Apparitions or ghosts furnish a very good instance of the remark just made, for in the loose manner in which the words are ordinarily used they may stand for almost any inhabitant of the astral plane. Of course psychically developed people are constantly seeing such things, but for an ordinary person to "see a ghost," as the common expression runs, one of two things must happen; either that ghost must materialise, or that person must have a temporary flash of psychic perception. But for the fact that neither of these events is a common one, ghosts would be met with in our streets as frequently as living people.

CHURCHYARD GHOSTS.

If the ghost is seen hovering about a grave it is probably the Linga Sarîra shell of a newly-buried person, though it *may* be the astral body of a living man haunting in sleep the tomb of a friend; or, again, it may be a materialised thought-form—that is, an artificial elemental created by the energy with which a man thinks of himself as present at that particular spot. These varieties would be easily distinguishable one from the other by anyone accustomed to use astral vision, but an unpractised person would be quite likely to call them all vaguely "ghosts."

APPARITIONS OF THE DYING.

Apparitions at the time of death are by no means uncommon, and are very often really visits paid by the astral form of the dying man just before what we elect to call the moment of dissolution; though here again they are quite likely to be thought-forms called into being by his earnest wish to see some friend once more before he passes into an unfamiliar condition.

HAUNTED LOCALITIES.

Apparitions at the spot where some crime was committed are usually thought-forms projected by the criminal, who, whether living or dead, but most especially when dead, is perpetually thinking over again and again the circumstances of his action; and since these thoughts are naturally specially vivid in his mind on the anniversary of the original crime, it is often only on that occasion that the artificial elementals he creates are strong enough to materialise themselves to ordinary sight—a fact which accounts for the periodicity of some manifestations of this class. Another point in reference to such phenomena is, that wherever any tremendous mental disturbance has taken place, wherever overwhelming terror, pain, sorrow, hatred, or indeed any kind of intense passion has been felt, an impression of so very marked a character has been made upon the astral light that a person with even the faintest glimmer of psychic faculty cannot but be deeply impressed by it, and it would need but a slight temporary increase of sensibility to enable him to visualise the entire scene—to see the event in all its detail apparently taking place before his eyes—and in such a case he would of course report that the place was haunted, and that he had seen a ghost. Indeed, people who are as yet unable to see psychically under any circumstances are frequently very unpleasantly impressed when visiting such places as we have mentioned; there are many, for example, who feel uncomfortable when passing the site of Tyburn Tree, who cannot stay in the Chamber of Horrors at Madame Tussaud's, though they may not be in the least aware that their discomfort is due to the dreadful impressions in the astral light which surround places and objects redolent of horror and crime, and to the presence of the loathsome astral entities which always swarm about such centres.

FAMILY GHOSTS.

The family ghost, whom we generally find in the stock stories of the supernatural as an appanage of the feudal castle, may be either a thought-form or an unusually vivid impression in the astral light, or, again, he may really be an earth-bound ancestor still haunting the scenes in which his thoughts and hopes centred during life.

BELL-RINGING, STONE-THROWING, ETC.

Another class of hauntings which take the form of bell-ringing, stone-throwing, or the breaking of crockery, is almost invariably the work of elemental forces, either set blindly in motion by the clumsy efforts of an ignorant person trying to attract the attention of his surviving friends, or intentionally employed by some childishly mischievous nature-spirit.

FAIRIES.

The nature-spirits are also responsible for whatever of truth there may be in all the strange fairy stories which are so common in certain parts of the country. Sometimes a temporary accession of clairvoyance, which is by no means uncommon among the inhabitants of lonely mountainous regions, enables some belated wayfarer to watch their joyous gambols; sometimes strange tricks are played upon some terrified victim, and a glamour is cast over him, making him, for example, see houses and people where he knows none really exist. And this is frequently no mere momentary delusion, for a man will sometimes go through quite a long series of imaginary but most striking adventures, and then suddenly find that all his brilliant surroundings have vanished in a moment, leaving him standing in some lonely valley or on some wind-swept plain.

THE "CONTROLS" AT SÉANCES.

To the same entities must be attributed a large portion of what are called physical phenomena at spiritualistic *séances*—indeed, many a *séance* has been given entirely by these mischievous creatures; and such a performance might easily include many very striking items, such as the answering of questions and delivery of pretended messages by raps or tilts, the exhibition of "spirit lights," the apport of objects from a distance, the reading of thoughts which were in the mind of any person present, the precipitation of writings or drawings, and even materialisations. In fact, the nature-spirits alone, if any of them happened to be disposed to take the trouble, could give a *séance* equal to the most wonderful of which we read; for though there may be certain phenomena which they would not find it easy to reproduce, their marvellous power of glamour would enable them without difficulty to persuade the entire circle that these phenomena also had duly occurred, unless, indeed, there were present a trained observer who understood their arts and knew how to defeat them. As a general rule, whenever silly tricks or practical jokes are played at a *séance*, we may infer the presence either of low class nature-spirits, or of human beings who were of a sufficiently degraded type to find pleasure in such idiotic performances during life.

SPIRITS AND THEIR PERSONATORS.

As to the entities who may "communicate" at a *séance*, or may obsess and speak through an entranced medium, their name is simply legion; there is hardly a single class among all the varied inhabitants of the astral plane from whose ranks they may not be drawn, though after the explanations given it will be readily understood that the chances are very much against their coming from a high one. A manifesting "spirit" *may* be exactly what it professes to be, but on the whole the probabilities are that it is nothing of the kind; and for the ordinary sitter there is absolutely no means of distinguishing the true from the false, since the extent to which a being having all the resources of the astral plane at his command can delude a person on the physical plane is so great that no reliance can be placed even on what seems the most convincing proof. If something manifests which announces itself as a man's long-lost brother, he can have no certainty that its claim is a just one; if it tells him of some fact known only to that brother and to himself, he remains unconvinced, for he knows that it might easily have read the information from his own mind, or from his surroundings in the astral light; even if it goes still further and tells him something connected with his brother, of which he himself is unaware, but which he afterwards verifies, he still realises that even this may have been read from the astral record, or that what he sees before him may be only the shade of his brother, and so possess his memory without in any way being himself. It is not for one moment denied that important communications have sometimes been made at *séances* by entities who in such cases have been precisely what they said they were; all that is claimed is that it is quite impossible for the ordinary person who visits a *séance* ever to be certain that he is not being cruelly deceived in one or other of half a dozen different ways.

There have been a few cases in which there have been given, through a medium, a series of valuable teachings on deeply interesting subjects, but this has invariably been at strictly private family *séances*, not at public performances for which money has been paid.

ASTRAL RESOURCES.

Astral vision, or rather astral perception, may from one point of view be defined as the capability of receiving an enormously increased number of different sets of vibrations. In our physical bodies one small set of slow vibrations are perceptible to us as sound, another small set of much more rapid vibrations affect us as light; and again another set as electric action: but there are immense numbers of intermediate vibrations which produce no result which our physical senses can cognise at all. Now it will readily be seen that if all, or even some only, of these intermediates, with all the complications producible by differences of wave-length, are perceptible on the astral plane, our comprehension of nature might be very greatly increased on that level, and we might be able to acquire much information which is now hidden from us.

CLAIRVOYANCE.

It is admitted that some of these pass through solid matter with perfect ease, so that this enables us to account scientifically for some of the peculiarities of astral vision, though those minds to which the theory of the fourth dimension commends itself find in it a neater and more complete explanation. It is clear that the mere possession of this astral vision by a being would at once account for his capability to produce many results that seem very wonderful to us—such, for example, as the reading of a passage from a closed book: and when we remember, furthermore, that this faculty includes the power of thought-reading to the fullest extent, and also, when combined with the knowledge of the projection of currents in the astral light, that of observing a desired object in almost any part of the world, we see that a good many of the phenomena of clairvoyance are explicable even without rising above this level. Of course true, trained, and absolutely reliable clairvoyance calls into operation an entirely different set of faculties, but as these belong to a higher plane than the astral, they form no part of our present subject.

PREVISION AND SECOND-SIGHT.

The faculty of accurate prevision, again, appertains altogether to that higher plane, yet flashes or reflections of it frequently show themselves to purely astral sight, more especially among simple-minded people who live under suitable conditions—what is called "second-sight" among the Highlanders of Scotland being a well-known example.

Another fact which must not be forgotten is that any intelligent inhabitant of the astral plane is not only able to perceive these etheric vibrations, but also can—if he has learnt how it is done—adapt them to his own ends or himself set them in motion.

ASTRAL FORCES.

It will be readily understood that superphysical forces and the methods of managing them are not subjects about which much can be written for publication at present, though there is reason to suppose that it may not be very long before at any rate some applications of one or two of them come to be known to the world at large: but it may, perhaps, be possible, without transgressing the limits of the permissible, to give so much of an idea of them as shall be sufficient to show in outline how certain phenomena are performed. All who have much experience of spiritualistic *séances* at which physical phenomena are produced must at one time or another have seen evidence of the employment of practically resistless force in, for example, the instant movement of enormous weights, and so on; and if of a scientific turn of mind, they may perhaps have wondered whence this force was obtained, and what was the leverage employed. As usual, in connection with astral phenomena, there are several ways in which such work may have been done, but it will be enough for the moment to hint at four.

THE ETHER.

First, there are great etheric currents constantly sweeping over the surface of the earth from pole to pole in volume which makes their power as irresistible as that of the rising tide; and there are methods by which this stupendous force may be safely utilized, though unskilful attempts to control it would be fraught with frightful danger. Secondly, there is what can best be described as an etheric pressure, somewhat corresponding to, though immensely greater than, the atmospheric pressure. In ordinary life we are as little conscious of one of these pressures as we are of the other, but nevertheless they both exist, and if science were able to exhaust the ether from a

given space, as it can exhaust the air, the one could be proved as readily as the other. The difficulty of doing that lies in the fact that matter in the etheric condition freely interpenetrates matter in all states below it, so that there is as yet no means within the knowledge of our physicists by which any given body of ether can be isolated from the rest. Practical Occultism, however, teaches how this can be done, and thus the tremendous force of etheric pressure can be brought into play. Thirdly, there is a vast store of potential energy lying dormant in matter while in these higher states, and by changing the condition of the matter some of this may be liberated and utilized, somewhat as latent energy in the form of heat may be liberated by a change in the condition of visible matter.

SYMPATHETIC VIBRATION.

Fourthly, many striking results, both great and small, may be produced by an extension of a principle which may be described as that of sympathetic vibration. Illustrations taken from the physical plane seem generally to misrepresent rather than elucidate astral phenomena, because they can never be more than partially applicable; but the recollection of two simple facts of ordinary life may help to make this important branch of our subject clearer, if we are careful not to push the analogy further than it will hold good. It is well known that if one of the wires of a harp be made to vibrate vigorously, its movement will call forth sympathetic vibrations in the corresponding strings of any number of harps placed round it, if they are tuned to exactly the same pitch. It is also well known that when a large body of soldiers crosses a suspension bridge it is necessary for them to break step, since the perfect regularity of their ordinary march would set up a vibration in the bridge, which would be intensified by every step they took, until the point of resistance of the iron was passed, when the whole structure would fly to pieces. With these two analogies in our minds (never forgetting that they are only partial ones) it may seem more comprehensible that one who knows exactly at what rate to start his vibrations—knows, so to speak, the keynote of the class of matter he wishes to affect—should be able by sounding that keynote to call forth an immense number of sympathetic vibrations. When this is done on the physical plane no additional energy is developed, but on the astral plane there is this difference, that the matter with which we are dealing is far less inert, and so when called into action by these sympathetic vibrations it adds its own living force to the original impulse, which may thus be multiplied many-fold; and then by further rhythmic repetition of the original impulse, as in the case of the soldiers marching over the bridge, the vibrations may be so intensified that the result is out of all apparent proportion to the cause. Indeed, it may be said that there is scarcely any limit to the conceivable achievements of this force in the hands of a great Adept who fully comprehends its possibilities or the very building of the Universe itself was but the result of the vibrations set up by the Spoken Word.

SPELLS OF DISINTEGRATION.

The class of mantrams or spells which produce their results not by controlling some elemental, but merely by the repetition of certain sounds, also depend for their efficacy upon this action of sympathetic vibration. The phenomenon of disintegration also may be brought about by the action of extremely rapid vibrations, which overcome the cohesion of the molecules of the object operated upon. A still higher rate of vibrations of a somewhat different type will separate these molecules into their constituent atoms. A body reduced by these means to the etheric condition can be moved by an astral current from one place to another with very great rapidity; and the moment that the force which has been exerted to put it into that condition is withdrawn it will be forced by the etheric pressure to resume its original form. It is in this way that objects are sometimes brought almost instantaneously from great distances at spiritualistic séances, and it is obvious that when disintegrated they could be passed with perfect ease through any solid substance, such, for example, as the wall of a house or the side of a locked box, so that what is commonly called "the passage of matter through matter" is seen, when properly understood, to be as simple as the passage of water through a sieve, or of a gas through a liquid in some chemical experiment.

MATERIALISATION.

Since it is possible by an alteration of vibrations to change matter from the solid to the etheric condition, it will be comprehended that it is also possible to reverse the process and to bring ethereal matter into the solid state. As the one process explains the phenomenon of disintegration, so does the other that of materialisation; and just as in the former case continued effort of will is necessary to prevent the object from resuming its original form, in exactly the same way in the latter phenomenon a continued effort is necessary to prevent the materialised matter from relapsing into the etheric condition. In the materialisations seen at an ordinary séance, such matter as may be required is borrowed as far as possible from the medium's Linga Sarîra—an operation which is prejudicial to his health, and also undesirable in various other ways; and this explains the fact that the materialised form is usually strictly confined to the immediate neighbourhood of the medium and is subject to an attraction which is constantly drawing it back to the body from which it came, so that if kept away from the medium too long the figure collapses, and the matter which composed it, returning to the etheric condition, rushes back instantly to its source.

WHY DARKNESS IS REQUIRED.

The reason why the beings directing a *séance* find it easier to operate in darkness or in very subdued light will now be manifest, since their power would usually be insufficient to hold together a materialised form or even a "spirit hand" for more than a very few seconds amidst the intense vibrations set up by brilliant light. The *habitués* of *séances* will no doubt have noticed that materialisations are of three kinds:—First, those which are tangible but not visible; second, those which are visible but not tangible; and third, those which are both visible and tangible. To the first kind, which is much the most common, belong the invisible spirit hands which so frequently stroke the faces of the sitters or carry small objects about the room, and the vocal organs from which the "direct voice" proceeds. In this case, an order of matter is being used which can neither reflect nor obstruct light, but which is capable under certain conditions of setting up vibrations in the atmosphere which affect us as sound.

SPIRIT PHOTOGRAPHS.

A variation of this class is that kind of partial materialisation which, though incapable of reflecting any light that we can see, is yet able to affect some of the ultra-violet rays, and can therefore make a more or less definite impression upon the camera, and so provide us with what are known as "spirit-photographs." When there is not sufficient power available to produce a perfect materialisation we sometimes get the vaporous-looking form which constitutes our second class, and in such a case the "spirits" usually warn their sitters that the forms which appear must not be touched. In the rarer case of a full materialization there is sufficient power to hold together, at least for a few moments, a form which can be both seen and touched.

When an Adept or pupil finds it necessary for any purpose to materialise his Mayâvirûpa or his astral body, he does not draw upon either his own Linga Sarîra or any one else's, since he has been taught how to extract the matter which he requires directly from the astral light or even from the Âkâsa.

REDUPLICATION.

Another phenomenon closely connected with this part of the subject is that of reduplication, which is produced by simply forming in the astral light a perfect mental image of the object to be copied, and then gathering about that mould the necessary physical matter. Of course for this purpose it is necessary that

every particle, interior as well as exterior, of the object to be duplicated should be held accurately in view simultaneously, and consequently the phenomenon is one which requires considerable power of concentration to perform. Persons unable to reduce the matter required directly from the astral light have sometimes borrowed it from the material of the original article, which in this case would be correspondingly reduced in weight.

PRECIPITATION.

We read a good deal in Theosophical literature about the precipitation of letters or pictures. This result, like everything else, may be obtained in several ways. An Adept wishing to communicate with some one might place a sheet of paper before him, form an image of the writing which he wished to appear upon it, and draw from the astral light the matter wherewith to objectify that image; or if he preferred to do so it would be equally easy for him to produce the same result upon a sheet of paper lying before his correspondent, whatever might be the distance between them. A third method which, since it saves time, is much more frequently adopted, is to impress the whole substance of the letter on the mind of some pupil, and leave him to do the mechanical work of precipitation. That pupil would then take his sheet of paper and, imagining he saw the letter written thereon in his Master's hand, would proceed to objectify the writing as before described. If he found it difficult to perform simultaneously the two operations of drawing his material from the astral light and precipitating the writing on the paper, he might have either ordinary ink or a small quantity of coloured powder on the table beside him, which, being already physical matter, could be drawn upon more readily.

INSTANTANEOUS LETTER WRITING.

It is of course obvious that the possession of this power would be a very dangerous weapon in the hands of an unscrupulous person, since it is just as easy to imitate one man's handwriting as another's, and it would be impossible to detect by any ordinary means a forgery committed in this manner. A pupil definitely connected with any Master has always an infallible test by which he knows whether any message really emanates from that Master or not, but for others the proof of its origin must always lie solely in the contents of the letter and the spirit breathing through it, as the handwriting, however cleverly imitated, is of absolutely no value as evidence. A pupil new to the work of precipitation would probably be able to image only a few words at a time, and would, therefore, get on hardly more rapidly than if he wrote his letter in the ordinary way, but a more experienced individual who could visualise a whole page or perhaps the entire letter at once would get through his work with greater facility. It is in this manner that quite long letters are sometimes produced in a few seconds at a *séance*.

HOW PICTURES ARE PRODUCED.

When a picture has to be precipitated the method is precisely the same, except that here it is absolutely necessary that the entire scene should be visualised at once, and if many colours are required there is of course the additional complication of manufacturing them, keeping them separate, and reproducing accurately the exact tints of the scene to be represented. Evidently there is scope here for the exercise of the artistic faculty, and it must not be supposed that every inhabitant of the astral plane could by this method produce an equally good picture; a man who had been a great artist in life, and had therefore learnt how to see and what to look for, would certainly be very much more successful than the ordinary person if he attempted precipitation when on the astral plane after death.

SLATE-WRITING.

The slate-writing, for the production of which under test conditions some of the greatest mediums have been so famous, is sometimes produced by precipitation, though more frequently the fragment of pencil enclosed between the slates is guided by a spirit hand, of which only just the tiny points sufficient to grasp it are materialised.

LEVITATION.

An occurrence which occasionally takes place at *séances*, and more frequently among eastern Yôgis, is what is called levitation—that is, the floating of a human body in the air. No doubt when this takes place in the case of a medium, he is often simply upborne by "spirit hands," but there is another and more scientific method of accomplishing this feat which is always used in the East, and occasionally here also. Occult science is acquainted with a means of neutralising or even entirely reversing the attraction of gravity, and it is obvious that by the judicious use of this power all the phenomena of levitation may be easily produced.

SPIRIT LIGHTS.

With the knowledge of the forces of nature which the resources of the astral plane place at the command of its inhabitants the production of what are called "spirit lights" is a very easy matter, whether they be of the mildly phosphorescent or the dazzling electrical variety, or those curious dancing globules of light into which a certain class of fire elementals so readily transform themselves. Since all light consists simply of vibrations of the ether, it is obvious that anyone who knows how to set up these vibrations can readily produce any kind of light that he wishes.

HANDLING FIRE.

It is by the aid of the ethereal elemental essence also that the remarkable feat of handling fire unharmed is generally performed, though there are as usual other ways in which it can be done. The thinnest layer of ethereal substance can be so manipulated as to be absolutely impervious to heat, and when the hand of a medium or sitter is covered with this he may pick up burning coal or red-hot iron with perfect safety.

THE TRANSMUTATION OF METALS.

Most of the occurrences of the séance-room have now been referred to, but there are one or two of the rarer phenomena of the outer world which must not be left quite without mention in our list. The transmutation of metals is commonly supposed to be a mere dream of the Mediæval alchemists, and no doubt in most cases the description of the phenomenon was merely a symbol of the purification of the soul; yet there seems to be some evidence that it was really accomplished by them on several occasions, and there are petty magicians in the East who profess to do it under test conditions even now. Be that as it may, it is evident that since the ultimate atom is one and the same in all substances, and it is only the methods of its combination that differ, any one who possessed the power of reducing a piece of metal to the atomic condition and of rearranging its atoms in some other form would have no difficulty in effecting transmutation to any extent that he wished.

REPERCUSSION.

The principle of sympathetic vibration mentioned above also provides the explanation of that strange and little-known phenomenon called repercussion, by means of which any injury done to, or any mark made upon, the astral body in the course of its wanderings will be reproduced in the physical body. We find traces of this in some of the evidence given at trials for witchcraft in the Middle Ages, in which it is not infrequently stated that some wound given to the witch when in the form of a dog or a wolf was found to have appeared in the corresponding part of her human body. The same strange law has sometimes led to an entirely unjust accusation of fraud against a medium, because, for example, some colouring matter rubbed upon the hand of a materialised "spirit" was afterwards found upon his hand—the explanation being that in that case, as so often happens, the "spirit" was simply the medium's astral body forced by the guiding influences to take some form other than its own. In fact the astral and physical bodies are so intimately connected that it is impossible to touch the keynote of one without immediately setting up exactly corresponding vibrations in the other.

VIII.—WHAT I THINK OF THEOSOPHY AND THEOSOPHISTS.

SUMMING UP. BY FRANZ HARTMANN, M.D.

A Letter to the Editor of BORDERLAND.

DEAR SIR,—I am living in a small town located in a corner of the Austrian Alps, where I seldom see one of the English newspapers, and I know, therefore, very little in regard to the interest which the public in England take concerning the storm in a tea-kettle going on within the ranks of the Theosophical Society; nor do I care much to meddle with it to a great extent, for I believe that life is too short and too valuable to waste much of it with threshing mere straw, and with worthless disputations. However, having received, through the kindness of a friend, a couple of copies of BORDERLAND, and finding my name frequently mentioned therein, I feel called upon to send you a few remarks, hoping that they may be instructive and amusing to some of your readers.

THE POINT OF VIEW.

First of all, allow me to preface my communication by saying that I have no personal interest in this matter. I worship no person, and hate none; I have no one to praise, and none to condemn. I regard the personal attributes of a human being, his instincts, tendencies, intellectual and moral qualifications, as so many endowments given to him by nature—qualities belonging to the mortal house which the immortal spirit inhabits; and I blame nobody for his faults, but consider them as so many diseases or imperfections on the road of evolution, over which every one of us has to pass before he can arrive at his destination, which is divine self-knowledge (theosophia), and which can be attained in no other way than by overcoming one's own selfish inclinations, and obtaining the mastery over self through the power of wisdom. Therefore, instead of blaming and vilifying each other, we ought to assist one another in understanding and overcoming our faults. The objects of Theosophy is not to manufacture a god out of the personal self, but to aid the divinity in man to manifest its power and wisdom; and this can be done, not by strengthening the sense of self and developing egotism, but by rising superior to self, through the power of unselfish love, and recognising the supremacy of the eternal spirit over matter and form.

But I must begin at the beginning.

WHERE IS THEOSOPHY?

"Theosophy" means "divine wisdom," and wisdom is the realisation of truth. I have always been of a sceptical turn of mind; but, nevertheless, desirous of recognising the truth in whatever system it was to be found, and, having become deeply impressed with the profundity of thought and the exalted ideas contained in the writings of H. P. Blavatsky, I went to India in the year 1883, on invitation of Colonel Olcott, for the purpose of finding the way to the attainment of wisdom; for where could anybody expect to find it if not at the "headquarters of divine wisdom" (theosophia) itself.

DIFFICULTIES OF THE SEARCH.

I have never regretted that voyage. By the aid of H. P. Blavatsky, I found the starting-point; but as to the individuals who at that time constituted the "Theosophical Society," I did not find many who were already divinely wise. There were some very good, unselfish and intelligent men, but also a great many deluded ones, fanatics and dreamers, people whose brains were haunted by a sickly mysticism, some suffering from vanity and conceit, some "meaning well," but, in spite of their good intentions, making one blunder after another, and perhaps the majority seeking not the truth itself, but personal salvation, the fulfilment of personal desires, the gratification of personal scientific curiosity, the acquisition of personal excellencies, by which they might have their own personal ambition or vanity gratified. All that my esteemed friend, St. George Lane-Fox, said in regard to myself in the April number of BORDERLAND I am willing to endorse and subscribe. I do not claim to be better than others, and I do not doubt that there were some members of the Theosophical Society who knew more than I; but I also knew that in some things I had more experience than some of the others, and for this reason I did not resign my membership in the Theosophical Society, in spite of all the petty annoyances to which I was submitted, owing to the jealousy of some of the Hindus, and the ignorance of some of the Europeans; but believing that I might do some good by remaining with them, I did not consider it the proper way to begin my treatment of those whom I considered my patients by running away from the hospital, and leaving the sick to themselves.

THE TALKING IMAGE OF URUR.

My adventures at Adyar have been graphically described in my "Talking Image of Urur" (alluded to in BORDERLAND), and the adventures described therein are all essentially true, I myself being the hero and making fun at my own expense; only the events told in that story are sometimes a little exaggerated, as may be properly done in a novel, so as to make the lessons more drastic, and to produce a more lasting impression on the mind of the reader. This story caused a great deal of amusement to H. P. Blavatsky, who published it in *Lucifer*, and she frequently wrote to me in regard to it, as she received the manuscript of the succeeding chapters. In fact the story called forth a series of letters from H. P. Blavatsky to me, which are very instructive, and will soon be published in the *Path*.

THE DISADVANTAGES OF HUMAN NATURE.

That which ailed the majority of the would-be theosophists at Adyar was, that they were not able to grasp the fundamental idea upon which the "Theosophical Society" rests, and which is held up in article I. of its constitution; namely, the "Universal Brotherhood of all Souls"; in other words "divine," that is to say infinite, unlimited, unselfish, eternal and immortal love, such as results from the recognition of all beings being fundamentally and essentially one, differing from each other not in regard to their essence and origin, but only in regard to the attributes of their natures, which are the outcome of each one's individual Karma. The incapacity of some of the members and leaders of the Theosophical Society has been the cause of all the trouble in the Theosophical Society from the time that it began to grow up to this present hour; and if these members of the Theosophical Society did not understand this great truth which H. P. Blavatsky taught, it was not the fault of H. P. Blavatsky, but the fault of the incapacity of those who were not able to grasp it. These members had all been human beings before they applied for membership in the Theosophical Society; the conferring of a diploma did not change their human nature; and as long as folly and selfishness are predominating powers

among humanity, they will necessarily occupy a predominant place in every society, be it called "theosophical" or otherwise.

THE REAL H. P. B.

A great deal of paper and printer's ink has been, and is still, wasted by the friends of H. P. Blavatsky, as well as by her enemies, in disputing about her personal qualities, and nevertheless this whole subject has nothing whatever to do with Theosophy, and is not an object of the Theosophical Society; on the contrary, no one can properly be called a "Theosophist" unless he realises that the personality, with its personal virtues and personal vices, which all belong to the illusion of self, is illusive and impermanent, and that there is nothing of any permanent value in man, except that which is permanent, divine, and immortal in him, and which is above and beyond his self-delusion, self-conceit, self-righteousness, etc., belonging not to his mortal body nor to his earthly mind, but to the spiritual and divine principle, striving for manifestation and expression through the mental and physical organism that constitutes his terrestrial personality. It is not the candlestick but the flame of the candle that gives light; not the bottle but the wine contained therein which intoxicates. Those who seek only H. P. Blavatsky may be interested in her personal traits, but to the seeker for truth, only the truth that was revealed to her is of any importance; her personal idiosyncrasies are of no more interest to him than would be the information of her chambermaid in regard to the clothes she wore.

If H. P. Blavatsky had been a learned woman, full of her own theories and adopted opinions, she would have been entirely unfit to fulfil her mission, which was to communicate to her disciples the teachings of her teachers, the adepts. All that she needed for that purpose was the organization required for receiving the mental impressions by means of which the instruction took place; the power to understand those teachings, and the faculty to give expression to them in a proper form. The adulation of H. P. Blavatsky by her worshippers was as foolish as the attacks of her enemies. She was an exceedingly talented and very good woman, but with a great many faults; but the follower of wisdom has nothing to do with her virtues nor with her vices (if any); all that concerns him is the truth contained in the teachings coming through her. This truth is first of all to be understood, and afterwards it may be proved; but when it is once understood, it will invariably be found to be self-evident and to require no further proof. As to her occult phenomena, they were never intended to serve as a test for the truth of her teachings, nor could any phenomena ever prove a truth beyond the possibility of a doubt. Such phenomena, whether "genuine" or "false" (which means whether they originate in the way they are supposed to originate, or in some other way), are always illusive; they serve at best to attract attention, and this they do, be they spurious or not.

MAHATMA LETTERS.

I have been in almost daily intercourse with H. P. Blavatsky for about two years, but I never saw her produce an occult phenomena for the purpose of giving a "test." I have received quite a number of "occult letters," supposed to come from Mahatmas, and I received them even while H. B. Blavatsky was in Europe; but these letters did not have the purpose of astonishing me, but to give me the information which I wanted. The writing of a letter is generally not done for the purpose of proving that the writer can write, or that he can send a letter, but for the purpose of communicating ideas when they cannot be communicated directly by words or, still more directly, by mental impression. This is just that which the critics of these phenomena never could see. It is very probable, however, that the occurrence of such phenomena that would astonish the ignorant was as necessary as the ringing of bells is necessary to call people's attention to worship; for if H. B. Blavatsky's teachings, or, to speak more correctly, the teachings given through her, had been left entirely to become known by their intrinsic merit, it would have taken perhaps hundreds of years before the world would have paid any attention to them, and they would have probably remained the exclusive property of a few. These phenomena are not theosophy, no more than the ringing of church bells is religion, or the advertisement of a theatrical performance the performance itself.

THEOSOPHICAL TOMFOOLERY.

The occult phenomena which I witnessed had nothing incredible or astonishing or repulsive for me; but I was very much astonished at the incredible amount of tomfoolery that was mixed up in India with the propagation of those high and exalted teachings, and it is this profanation and vulgarization of truths considered sacred which I found repulsive, and which I tried to satirize in my "Talking Image of Urur." This tomfoolery was due partly to the puerile spirit of the majority of the Indian members of the Theosophical Society, and partly to the excessive zeal of Colonel Olcott. There was a great deal of show and beating of drums and blowing of horns, bombast and playing soldiers, "presidential orders," "Subba Prow medals" to tickle personal vanity, blue paper elephants, decorations, processions, tom-toms, and "tamasha." In this way the Theosophical Society attracted to its ranks a great many superficial minds and lovers of play, and it is these elements that kept, and still keeps, many serious thinkers away from joining the Theosophical Society, as they do not wish to be found in such company owing to their own admiration of self.

For all that, I do not blame Colonel Olcott. His mission was to organize a society extending all over the world, and there is probably no man who could have fulfilled that mission so well. If he had been less credulous, he would have been less enthusiastic; if he had been more dignified and in possession of more tact, he would have been more reserved. It is the fanatics who give the impulse to great movements, and even if they overshoot the mark, they do much better service than those who remain idle, wrapped up in their own dignity. A magnet has two poles and each thing two sides; excellent qualities are often found bound up with great faults. If we dismiss a good servant on account of his faults, we not only get rid of his faults, but also lose his good services. I know of no man who would have been so well adapted to help the birth and growth of such a society. It is true that in gathering so much, he gathered a great deal of worthless material; but on the "Day of Judgment," which means the day on which the possession of a true understanding will be necessary to make one desire to remain any longer a member of the Theosophical Society, and to enter with the "elected" few the temple of wisdom, the dross will depart and return to their leaders and dogmas, the blind following the blind.

THE COMING TO JUDGMENT.

This Day of Judgment seems to have come at present, and some great stars may fall. Not that they will be expelled by anybody, nor asked to resign; but their own mental blindness will exclude them from seeing the light. There are many good and virtuous men and women, who for all their admirable qualities have no real knowledge; but only accept a truth on the strength of some accepted authority. They believe, for instance, the doctrine of reincarnation, not because they have awakened to that state of

spiritual consciousness, in which the spirit of man beholds and remembers the various forms in which he has become manifest on his way to his present stage of evolution ; but they believe it to be true, because this or that person whom they believe respectable and entitled to credibility, has said that it was true, or they assume it to be probably true, owing to the apparent soundness of the arguments supporting such a theory. All this is very good and recommendable. In the absence of real knowledge, such as results from one's own experience, we must be satisfied with arguments, theories, suppositions supported by external proofs ; but it is not theosophy, it is not the direct possession of truth.

TRUTH OR SELF.

This possession of truth cannot be obtained by any man who clings to the delusion of "self," for the truth is one, and cannot be divided or appropriated by any person exclusively, however well-meaning and self-righteous he may be. He who desires to possess eternal truth must give up the delusion of self, and enter into the spirit of truth. This is the great final lesson, taught by all great religions, by the doctrine of Nirana, which means the entering into all consciousness, as well as by the sacrifice on Mount Calvary, the symbol of entering into Divinity by sacrificing self for humanity. This self-sacrifice is not a merely external one, such as consists in doing benevolent actions with a feeling of personal superiority, or doing favours to others with an air of condescension ; but it consists in the inward abandonment of all that originates from the idea of self and exclusiveness, the true self-sacrifice in which no loss of self is experienced or regretted, and which results from the recognition of the unity of all being through the power of divine (because unlimited) love. (See Article I. of the Constitution of the Theosophical Society.)

WHAT THEOSOPHY IS.

Theosophy, in its proper sense, does, therefore, not consist in making fine speeches, working upon people's imagination, or stirring up their emotions, nor in doing charitable acts with a view of advancing one's personal progress, nor in knowing a great many theories in regard to metaphysics and occult science, nor in believing this or that doctrine on the strength of the credibility of a witness ; but it consists in partaking in the Divine wisdom of God, by becoming united with Him in His Divine love, where all sense of self, all personal attributes, all self-righteousness, self-morality, and conventionalism disappears. Those who cannot free themselves from the idea of "self," may for all that be very good and moral and virtuous people; they may be very learned, eloquent speakers and admirable actors ; they may imagine themselves to be in possession of truth, and others may cling to them as their leaders ; but still they are not real theosophists, because a theosophist means an individual who has sacrificed his personality and entered into θεου-σοφία, the wisdom of God. Such persons, still in the clutches of self, may do a great deal of good by promulgating the doctrines they have learned from H. P. Blavatsky ; but not being truly theosophists, and having no real, spiritual self-knowlege, to apply the term "theosophy" to their system is a misapplication ; nor is it the object of the Masters to start a new sect or a new creed, or to convert people from one set of opinions to another set of theories ; but to indicate to them the way, how each may establish conditions under which this awakening may take place through the power and influence of the holy spirit of truth.

THE MAHATMAS.

This brings us to another point, which is very much misunderstood inside and outside of the Theosophical Society, namely, the "Mahatmas."

The light of divine wisdom radiates from the soul of the universe, and the spiritual soul of the universe means the sum of all great souls and spiritual intelligences that have attained to the direct recognition of eternal truth ; be they incarnated in still living human forms, disincarnated as "spirits," or existing in the selfless state of Nivana. They constitute the great spiritual lodge, or what is called in Christianity "the communion of saints," or the Sangha of the Buddhists. It is, therefore, not a question of worshipping or adulating the personalities of "Mahatmas" (great souls), but of recognising the truth that is contained in their teachings.

That which eminently distinguishes the Theosophical Society from any other body of scientific researchers or speculative philosophers, is the influence of the Mahatmas. To do away with that influence would be the same as doing away in Christianity with the influence of the Holy Ghost, for both are identical. We may do away with personal saints or personal "Mahatmas" ; but we cannot progress or develop spiritually without the influence of the spirit of truth, nor are we to worship the personalities of the saints or Mahatmas, but the truth that comes through them and of which they bear witness. Such living witnesses are the personalities of the masters who taught through the mouth and pen of H. P. Blavatsky and who are still ready to teach the knowledge they have attained by their own experience through those who are capable to receive their teachings and to understand them ; but as an ignorant boor worships the personalities of the saints and knows nothing of the spirit of sanctity, so there are many short-sighted people and dreamers in the Theosophical Society and among their opponents, who can grasp only the idea of personal Mahatmas, but know nothing of the spirit of wisdom that is manifested through them.

This is the key to the many misunderstandings in regard to H. P. Blavatsky and the Theosophical Society, and the cause why Theosophy is turned into theosophical tomfoolery when it comes into contact with the fool, be he inside or outside of the Theosophical Society.

THE WISE MAN.

Theosophy is not a matter of belief, nor a theory, nor a thing of the imagination, but a living power, to which no one can be "persuaded" or "converted," but which one must *possess*. The way to arrive at it is not only the development of the intellect, but the elevation and the expansion of the soul, by which the mental horizon becomes widened, and divine love becomes a power which embraces the all of existence. This power of divine love is that which binds together not only God and man, but also the Master and his disciple. The disciple may have many imperfections, if he has only one thing in abundance, namely, unselfish love. Therefore, the masters do not select their disciples according to the degree of their self-righteousness, or according to the amount of their learning and cleverness, or according to their social position, good manners or worldly possessions ; but according to the degree of unselfishness and divine love, which alone fits them for the reception of eternal truth. To such the masters will send the influence of their thoughts, and aid them in the attainment of spiritual perception of truth, while those who are not qualified for the reception of truth will remain in the realm of opinion, and liable to a continual change of system and change of mind; but eternal truth is not subject to change ; it is uncreated and immortal, and those who rise to it and embrace it with their whole heart will be immortal in it—FRANZ HARTMANN.

HALLEIN (AUSTRIA), *May 1st*, 1895.

IX.—ASTROLOGY.

AN INTERVIEW WITH A BELIEVER.

ASTROLOGY is one of the most ancient, most universal, and most fascinating of all occult studies. It is at the same time to the man in the street one of the most absurd and most idiotic of all conceivable superstitions. The difficulty of knowing the exact moment when the new-born child breathes, the probability of error in the watches and clocks, and the not less certain mistakes due to lack of observation at the moment, when the household is necessarily out of its usual order, are sources of error, which to ordinary people seem quite sufficient to vitiate any of the confident predictions which the astrologers make from the aspect of the heavens at the moment of birth. To begin with, an immense number of people have no idea as to what hour or minute they were born. Most men can remember their birthdays, but few can remember whether they were born morning, noon, or night. This uncertainty severely handicaps an astrologer, even if his science were all that he claims for it. On the other hand, it is impossible to ignore the fact that millions upon millions of human beings, in many respects as intelligent, and often more philosophic, than ourselves consult their astrologers as regularly as a Briton consults his Bradshaw. To Asiatics generally an astrologer is as indispensable a personage as a policeman, and this very day millions of householders in Further Asia will conduct bargains, engage servants, and manage their families in accordance with advice which they receive from the experts who study the stars.

THE DIFFICULTIES OF HORARY ASTROLOGY.

Something may be said in favour of the hypothesis that the position of the planets at the moment of birth in some mysterious way indicate the influences which are likely to affect the welfare of the new-born babe. The action of the moon on the tide is a popular instance of planetary influence. But even the most tolerant, not to say gullible, mortal who has accepted without question the possibility of drawing a horoscope foretelling the events of life from the position of the planets at the moment of birth feels that he must draw a line when he is asked to accept the doctrine of horary astrology. To put your hand into a lucky bag and draw out a number by chance, and to decide one way or another according to a number so extracted, seems quite as reasonable as to seek for guidance in any important decision by the answer which an astrologer gives to you from the position of the stars at the moment when you asked him the question. For instance, a man is about to ask a woman to be his wife. He telegraphs to an astrologer at 9 o'clock in the morning, "Shall I propose?" Thereupon the horary astrologer consults the stars, sees how the planets are situated at the moment when the inquiry reached him, and advises accordingly. But any one of a thousand accidents might delay that telegram for ten minutes to half an hour or an hour, or the astrologer might be from home and not receive it until the next day. All this would affect the answer to the question, and the fate of the projected marriage would depend upon the moment when the astrologer opened the letter and read the question. Could anything more akin to midsummer madness be imagined by mortal man! Yet there is no doubt that on many occasions, as I can testify by personal experiment, the astrologer will give you very shrewd advice upon a subject on which he knows nothing, having no other aid than the position of the stars when your inquiry came to hand. My investigations into this field has, however, been extremely fragmentary, and I could not say that the results I have obtained so far either one way or the other justify the drawing of any conclusions beyond the very familiar and trite observation that there seems to be something in it.

£2,000 WORTH OF HOROSCOPES.

Last quarter, however, I had the pleasure of meeting a vigorous, enterprising young north countryman who was managing a very large business in the City of London. He is a shrewd business man, full of energy, and in a fair way to make his fortune. He told me that in the last six years he had spent over two thousand pounds in paying astrologers to advise him according to the principles of horary astrology, and that he did not think that any money which he had invested had been better spent. The best proof of this is that he is going on spending money, and gives constant employment to one astrologer, no other than our contributor, Mr. Richard Bland, of Hull, in advising him on all his affairs. Mr. Bland prepares for him what may be called the voice of the stars, for the government of his life and business relations for each hour of every day in the year. My merchant, possibly, seeing some incredulity in my face, produced from his pocket half-a-dozen sheets of notepaper, each one of which was full of the astrological guide for one day. In this sketch is duly set forth what hours are fortunate and what unfortunate for this, that and the other object. The hours are specified when there is the greatest danger of loss of money, when the health is imperilled, or when accidents are to be guarded against.

THE VOICE OF MARS FROM DAY TO DAY.

Every day of the 365 which make up the year has its own particular astrological chart and daily guide.

"And do you consult this?" I asked.

"Certainly," said he; "I would never take any important step, or make any long journey, or enter into any contract, without first seeing which was the most propitious day and hour on which to act. If I were on the point of engaging a clerk, for instance, at any hour of the day when the influences point to loss or dishonesty, I would certainly not engage him, but postpone the engagement to some more auspicious time. I am constantly acting on the hints thus given, and always to my own profit. Take, for instance, the question of danger to health. By carefully noting these astrological warnings you are able to minimise the evils which might overtake you. For instance, on a certain hour and day I might be threatened with a fatal cold; by taking necessary precautions to avoid undue exposure, this fatal cold may be reduced to a passing chill. But for these warnings, many a time I would have fallen into great difficulties. As it is, I have succeeded marvellously in escaping threatened dangers."

DECIDING BY THE STARS.

"But do you mean that in your business transactions you are guided by what you conceive to be the verdict of horary astrology?"

"Well," said he, "I cannot give you a better proof than this. I left my old place of business, and came up to town to take charge of extensive stores, of which you know I am

at the head. I made this great change in my life absolutely in obedience to the voice of the stars. All my friends were against it, and appearances were against it, but the stars said 'Go ahead,' and said it with such persistence every time they were asked, that I have gone ahead. Here I am, and here I will remain. So far it is justifying my astrologer. But I had not to wait for this justification. Even when making the contract by which I took over this business I had the best possible evidence of the value of astrology. When I first asked whether or not I should come up to the City, I received the answer 'Yes, but the arrangement which you propose is not so good as it might be—wait.' Again I asked, and again was told that I should come up, but that the contract was not as good as I might have it if I wished. I had been fairly satisfied with the contract, and had not proposed to make better terms, but thus being encouraged by the stars, I struck in, and found, to my delight, that the terms of the contract could be amended in my favour. They were amended accordingly, and I once more asked the advice of my astrologer. Again came the answer, 'It is better, but not good enough—try again.' I was rather reluctant to do so, thinking that I had made as good terms as I could in reason ask, but the astrological indications were so clear that I made one more attempt, and, to my surprise, I once more succeeded in readjusting the terms in my favour. Then again I consulted the stars, which advised me to close, which I did."

SIX YEARS WITHOUT ONE MISTAKE.

"But do you mean to tell me that in the buying of goods and the engaging of servants you always consult the stars?"

"Yes," he replied, "I am constantly consulting Mr. Bland either by letter or by telegram. I would not dream of taking any important step in life without consulting him. I have done so for six years, and I cannot say that I have ever known him make a mistake."

"Well," I remarked, "that is a very strong thing to say."

"It is a strong thing to say, but it is true. If I have prospered at all it is because I have been able to act in accordance with the laws of the universe as they are revealed by the stars instead of butting my head against them."

HOW IT ALL BEGAN.

"How did you first begin to take an interest in astrology?" I asked.

"Some seven or eight years ago I was in Manchester, and came upon a paragraph in the papers saying that Mr. Gretton, Bass's partner, had owed his fortune to the advice of a north-country astrologer. It is some time ago now. Some grain ships, whose cargoes had been damaged by the sea, had to be sold before they entered the port of Liverpool. Mr. Gretton was disposed to buy, and consulted a crystal-gazer and astrologer as to what course he should take. The answer was that he should buy, and that he might bid almost up to the original value of the undamaged cargo. Mr. Gretton acted on this advice. He soon distanced all competitors and the cargoes became his. On examination, for the cargoes were sold like a pig in a poke, it was found that beyond a layer of grain at the top the cargo was practically undamaged. This, so ran the legend in the paper, was the beginning of Mr. Gretton's good fortune. Ever since then he had borne in mind the services which the stars had rendered him in the old days. The paragraph struck my attention, and I began to make inquiries. I went to see a crystal gazer and astrologer.

SOMETHING IN IT.

I saw quite enough to convince me that there was something in it. I heard also a good many things concerning Mr. Gretton, which may be true or may be false, but were told me by men who believed them. One was, I remember, that astrology had been invaluable to him on the turf, predicting good success even before he owned a racehorse, and indicating which horses were likely to pass the winning-post first. My tastes did not run in the direction of horse-racing, but it seemed to me that any person who patiently and industriously studied astrology might get valuable hints for the conduct of his own business. It was in this way that I became acquainted with Mr. Bland, but before meeting him I went to a Manchester astrologer and offered him a large sum of money if he would teach me his secret. The man, who was in poor circumstances, refused. This piqued me rather and I started to study the science myself. I have studied it ever since, and the more I study it the more convinced I am of its truth. Then I got into communication with Mr. Bland. I began to experiment with him, and the result of my experiments extending over a period of five or six years has been most surprising."

WHY I EMPLOY MR. BLAND.

"But," I said, "if you are an astrologer yourself, why do you consult anyone else?"

"Because," he replied, "I have not the time to cast all the horoscopes and make all the calculations. I am a busy man; up to my neck in the work of buying and selling, and directing all the varied departments of my extensive business. If I had as many hours as I have minutes I might have time to cast my horoscopes; but as I have not, I get Mr. Bland to do them for me, and I could not have a better man. He is punctual, painstaking, and marvellously accurate. I can assure you the number of difficulties from which he has helped me, and the quantity of pitfalls he has saved me, is astonishing."

"And all this by horary astrology?"

"All by horary astrology," he replied. "I telegraph to Mr. Bland, or write him once, twice, or thrice every day and get my replies punctually next morning."

"Can you give me any instances?"

FRAUD DETECTED.

"Yes, with pleasure. If you had time I could talk to you for hours and show you all the correspondence relating to them. But as you have not time I have only brought you a few." Thereupon he undid his portfolio and handed me several horoscopes and letters from Mr. Bland. "Here, for instance," said he, "is one which was very remarkable. I had a branch business in the West of England. There was some question about making a change. I consulted Mr. Bland. He replied by sending me a map which clearly indicated that some fraud was being practised in connection with that business. At that time I had no suspicion of any fraud whatever, but on receiving this warning I asked further, what should be done. I was told to wait and watch, and in time the whole truth would come out. One by one I found many suspicious circumstances which pointed to the guilt of a certain manager. At last I wrote to him asking for explanations, and insisting that I should have a full statement of accounts. He telegraphed that he would come and see me. The next day I met him, and he made a full confession of systematic frauds which he had been practising in the business which no one had any suspicion of until I received warning by horary astrology."

"That is very remarkable," I said; "but was that an exceptional case?"

ACCIDENTS AVERTED.

"Quite the contrary, such things are constantly occurring. Take another instance. In my warehouse some water-tanks holding several hundred tons of water showed signs of subsidence. I called in an engineer and architect and at the same time sent a wire to Bland, asking him to consult the stars as to what should be done about the tanks. The engineer and the architect reported that the subsidence was not very serious, and that some repairs which they recommended would be sufficient to render the tanks perfectly safe. At the same time I received a letter from Bland showing, according to the map, that by the rules of horary astrology the tanks were dangerously unsafe, and that it was necessary to have them taken down in order to have new supports put in. Here the advice of the stars was against the advice of the experts. I never hesitated a moment. I sent for the experts and told them that I was dissatisfied with their recommendations, that I did not think the tanks safe, and that they had better take the whole thing down. They said it was ridiculous, there was no need to incur such expenditure. I simply replied, 'I have reasons of my own for thinking them unsafe, and I wish to have this done.' They began, and after the workmen had been busy for some time they sent me word that it was a very good thing I had insisted, because the inner wall which they had not been able to see was bulging to such an extent that in a very little time the tank would have come down with a rush. That was another case in which the stars stood me in very good stead. I could spend hours in giving you similar instances.

BAD BARGAINS AVOIDED.

I have given you cases in which a fraud was detected, another in which a disaster was averted, and I will now give you another in which an unprofitable contract was prevented. I had some electric lights in my warehouse at Manchester, and was on the point of signing a contract for the supply of electricity at eightpence. I was also on the point of introducing a new lamp which had been very highly recommended. Before signing the contract, however, I telegraphed to Bland, saying, 'Shall I put electricity into my warehouse?' Here is his reply."

Whereupon he handed me Mr. Bland's letter, where, after the usual astrological jargon, Mr. Bland told him that he ought to put more electric light into his warehouse, but not at present. "Wait," was the astrological advice, "wait; hold over the contract for a time, you will be able to make much better terms, while if you sign it now you will regret it and will incur loss." "Thereupon I postponed the signing of the contract, and waited. In a few months I learned that a neighbour of mine who had taken up the same contract had found that the lamps were useless, and he had to have them all taken out again, and I found that I was able to manufacture my own electricity at 2½*d.* instead of 8*d.*, which I would have had to pay had I signed the contract."

GOOD BUSINESS SUGGESTED.

"These are all warning against doing something which might be unprofitable. Have you any instances in which the stars have advised you as to what would be profitable?"

"Any number," he said. "One of my last big bargains was made under astrological guidance. I had an offer of some cloth from a West of England factory. I consulted Bland. He replied: 'Everything promises well, the moment is most propitious. Buy by all means, but there will be some difficulty, though not much, in utilising the cloth which buy.' I went and bought all the cloth that was in the factory at a price which was lower than that at which I had ever been able to buy a similar quality of goods, and I came back elated to town. I had intended to take a whole page of the *Daily Telegraph* to advertise my goods when it suddenly occurred to me that I had better consult the man from whom I had bought the goods as to whether he would object to my advertising them as his make. The moment he heard of it he said that he could not hear of such a thing. I had to get rid of the cloth another way. It was a very good bargain all the same, but the hitch came in as predicted.

"In conclusion I have only to say that what was at one time a theory of mine is now a demonstrated fact. If I were convinced that it failed even two or three times I would give the whole thing up. I have had a series of most extraordinary successes, and I have no doubt that I shall go on having them."

Therewith my merchant left me. Now what are we to think of this? I tell the tale as it was told to me, and leave my readers to draw their own inferences. Some of these, it may be, will be of a somewhat melancholy nature, and many will moralise over the apparent indestructibility of the most irrational superstition. It is, I confess, somewhat of a surprise to find in the heart of the city of London a thriving merchant who attributes all his successes to the fidelity with which he obeys the voice of the stars. His experience has been extraordinarily fortunate. Among many devotees of astrology I do not remember one who would make so high a claim as the gentleman whose interview has just been reported.

NOTES ON LORD ROSEBERY'S HOROSCOPE.

EARLY last year I calculated Lord Rosebery's horoscope. As I had not the hour of birth I had to get as near to it as I could from the small data I had. I found one important time for late in 1894, and three for 1895. I wrote you at the time about the one due late in 1894, saying that at certain dates in the autumn months he would be under evil influences in his horoscope, and that he would suffer discredit, having some difficulty in retaining the honours he had at the time of my writing recently acquired.

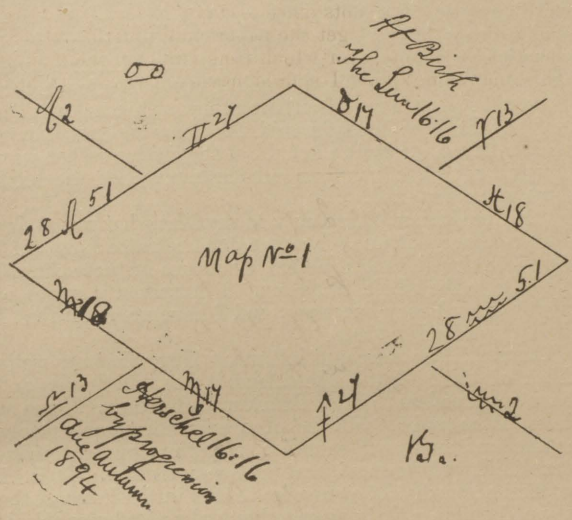
When the first of the evil times came, he launched his attack upon the House of Lords. Just later, when the second came in power, he lost two bye-elections together, said by some to be the result of his attack upon the House of Lords. I wrote you he had commenced the conflict under evil influences which forbid success. This conflict was soon after dropped.

I intended writing you again on the subject before the next marked evil came due, but, owing to my illness, I was so behind with my work, I did not refer to my notes, and found events upon me before I wrote. This was unfortunate for me, for it is my wish, and to my interest, to speak before, and not after, events. I now wish to speak about what is yet in front, and, to make this plainer, give rough diagrams. I go into the past to make plain what I have said, and more clearly understandable what I have to say for the future.

The diagrams are sufficiently astrological to remain true to its main truths, but not too technical to confuse non-astrological readers.

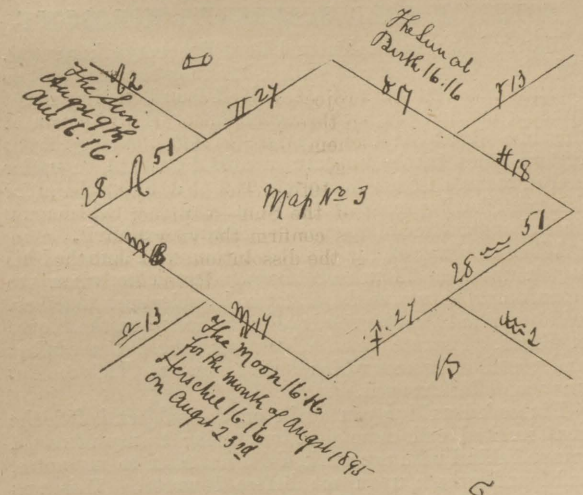
This first map shows the position and nature of the chief of the affliction for the last autumn months. The planet Herschel had moved slowly up to a close opposition to the Sun's place at birth. Even a non-astrological reader can see that in this map the two planets are in opposition

places. The Sun also had progressed to an evil aspect to his own place at birth, Herschel also joining in this affliction. The worst of this evil partially passes off, some



good directions come and go, removing some of the evil, but not all—as his health makes manifest.

Then Herschel turns retrograde in the Zodiac, comes back to the afflicting place he held last autumn, and in



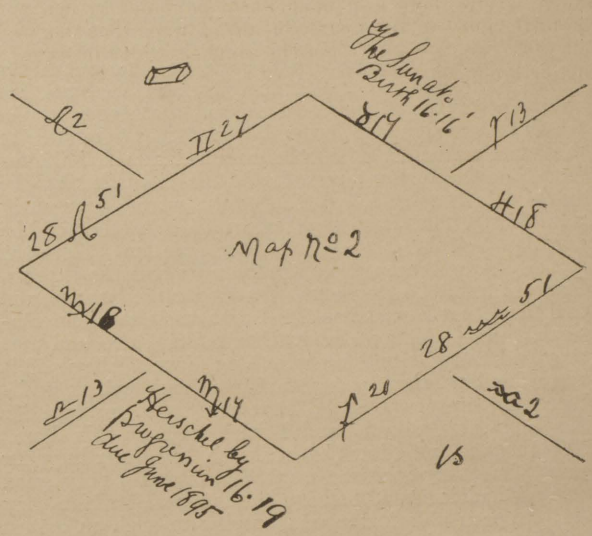
Map No. 2 we have his position for the night of the defeat of the Government, Friday, the 21st June, 1895. This shows that Herschel is within three minutes of the same place. And as I do not know the exact time of birth, the evil opposition may be absolutely exact to a minute.

At the same time that this evil is due, there is also an evil direction to Venus, which cannot well be shown here.

Also on the 22nd the Sun reaches an evil to his place at birth—his progressive plane and Herschel's progressive plane.

As noted for the 21st, Herschel was only three minutes off the evil. He reached the point I have calculated for 16° 16′ on the 23rd. So that we see a strong combination of evil due within a few days.

The next step in this chain of evil is shown in Map No. 3.



In August, about the 23rd, Herschel comes to the same afflicting point as he held last autumn, and in June when he lost office.

The Moon by direction comes to the same place as near as can be calculated for August. This influence lasts for near a month.

The Sun by transit comes to a square of his own place at birth—Herschel's transit place, and the Moon's place by direction, as well as semi-square to his own place by direction, so that each of these evils complete, and join forces near one time in August.

The Sun and Moon joining in the prior afflictions, made his health to suffer severely. In the last-named affliction they both join again for evil, so that his health must suffer once more, and I fear even more severely than before, because the Moon is stronger for evil this next turn than she has been in either of the other cases noted. This added force will make August a very serious time for his health.

Herschel, when afflicting health, brings diseases difficult to understand, alleviate, or cure, of a complex nature, marked by severe nerve disturbance, prostration, restlessness, and sleeplessness.

The Sun joining in the evil from his own Sign indicates some form of heart trouble.

In these indications my experience of other similar cases leads me to see danger in over-work, worry, anxiety, excitement, or responsibility, for the months of July and August. I am sure it would be wise for him to refuse to accept these risks for this time.

RICHARD BLAND.

31, Francis Street, Hull,
June 28th, 1895.

HOROSCOPE OF THE NEW GOVERNMENT.

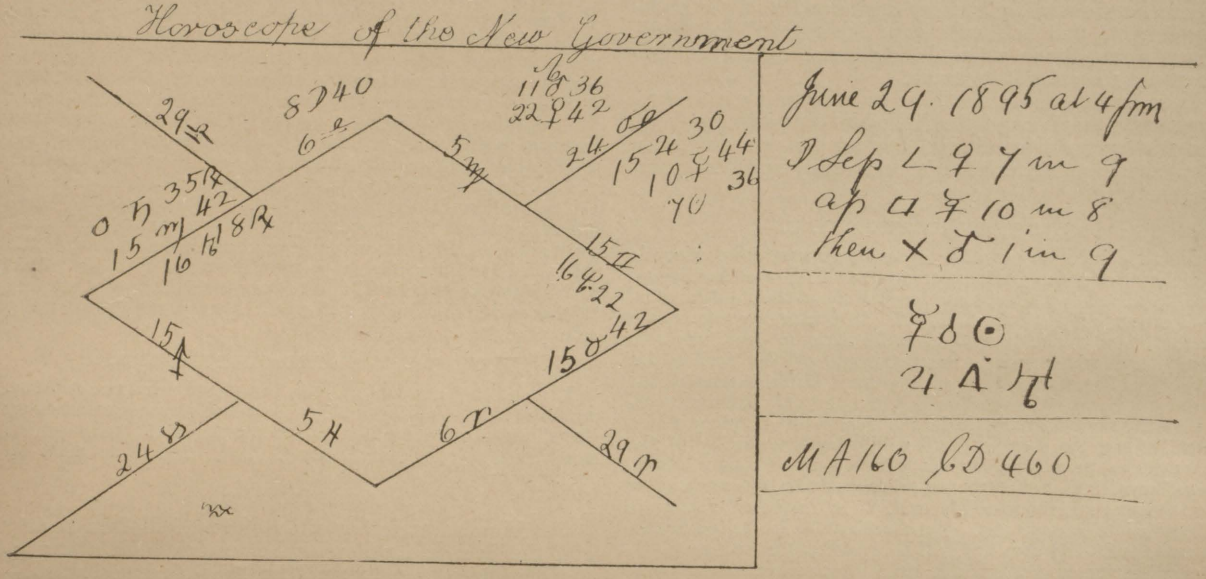
EXTRACT from newspapers, June 29th, 1895:—

The Queen held a Council to-day at four o'clock for the reception of the incoming ministers, to take their oaths and hand them their seals of office.

Dear Mr. Stead,—Every event has a birth moment. The commencement of a life history, like unto a human or animal life, and the stars at that birth moment will, in each case, foreshadow the life history. With human or animal nature there is a moment to be found known as the birth time—an unmistakable event fixes that time—but with events we have not the same certainty in fixing the birth moment.

I have often wondered what event is to be taken for fixing the birth moment of a new government, but could not decide with any certainty. To-day I have your letter, saying, "Have you calculated the horoscope of the new government which accepts office to-day?" This suggests to me a likely time. I get the papers and find the extract at head of these notes, for which time I put up the map.

This map is not what I should have expected. It has



Horoscope of the New Government.

very little in it. It may be I have not got the right time to take for the horoscope, or it may be that the government is going to do very little. Suppose I accept this map as to be read, then I have to decide this government does very little. This leads to the thought that in all probability this horoscope only represents the time from the taking of the seals to the next dissolution.

The first aspect of the map is an evil to Mercury the lord of the 10th. The 10th represents business, credit, honour, success; an evil to these is not good for them. I have known several projects commenced with this indication which have fallen through, failed, or abandoned.

The next is good to them, but the evil comes the first, so takes the chief reading.

Mercury, lord of their 10th. The business in hand is going to a conjunction of the Sun—a further evidence of change. These evidences confirm the view that the map is only up to the time of the dissolution, and that they do little before that comes. Richard Bland.

Hull, *July 6th*, 1895.

X.—FOLK-LORE AND PSYCHICAL RESEARCH.

IT has been a matter of congratulation to Folk-lorists that the choice of a president for the Folk-lore Society should have fallen upon so well-known and valuable a member as Mr. Edward Clodd. It is, however, a matter of regret to Psychical Researchers, many of whom must assuredly be found in the ranks of the Folk-lore Society, that he should have inaugurated his presidency by an attack upon the aims and methods of the Society for Psychical Research.

In order that those who have no opportunity of enjoying the transactions of the Folk-lore Society may judge the matter for themselves, I append the paragraphs in Mr. Clodd's presidential address bearing upon the point in question.

THE WORK OF THE S. P. R.

There is, however, another order of superstitions, towards which, lacking the justification of the older, and having no quality of nobility about them the attitude of the Folk-lorist is, so it seems to me, wholly different. Of course, my reference is to that class which is among us in more or less Scientific guise, and which enjoys the patronage of the Society for Psychical Research. That society may disclaim some of the motley company who are its allies, but the only difference between the several groups is in the degree of certainty which each believes has been attained respecting the validity of the phenomena purporting to be "caused by spiritual beings, together with the belief thence arising of the intercommunion of the living and the so-called dead." (*Alfred Russell Wallace in Chambers' Encyclop., Art. "Spiritualism."*) In its advertisements the Society says it "will be grateful for any good evidence bearing on such phenomena as unexplained disturbances in places supposed to be haunted; apparitions at the moment of death," and so forth.

Analysed under the dry light of anthropology, its psychism is seen to be only the "other self" of barbaric spiritual philosophy "writ large."

It disguises the old animism under such vague and high-sounding phrases as the "subliminal consciousness," the "telepathic energy," the "immortality of the psychic principle," the "temporary materialisation of supposed spirits," and so forth.

The Society will sell you not only the *Proceedings* containing these precious phrases, but also glass balls of various diameters for crystal-gazings from three shillings upwards.

THE "MOTLEY COMPANY."

The American prophet, Thomas Lake Harris, has some fine writing on the "harmonic heavens operating on special organizations among the children of earth. With less vagueness, the anonymous author of a book entitled "Soul Shapes" (published by Fisher Unwin, 1890) classifies, the soul according to quality and colour. There are illustrations to the text. "Surface" souls are octopus-shaped and tinted in varying shades of yellow with red patches, these last denoting religion and duty; while "deep" souls are four-cornered and coloured a dingy brown with red spots. This may be termed Phrenological Psychology. Advancing a step nearer the concrete, Miss Florence Marryat, in a book called "The Spirit World," published last autumn, describes the state of the soul directly after death. It is "connected with the body by ligaments of light that bind it to the brain, the heart, and the vitals," and as according to the temperature of the room, it may linger about the house for hours, and even for days, great care against disturbance must be observed by the survivors. Folk-lore is full of examples of solicitude for the departing soul, and these have a dash of poetry and pathos about them, but Miss Marryat's bastard supernaturalism is best met by the story of the wag of a doctor who told his servant to dust a skeleton which was hanging in a case in the surgery, and who half frightened the man out of his wits by adding, "You mustn't handle it roughly, because the poor gentleman thinks he's buried!"

VULGAR MATERIALISTS AND SCIENTIFIC RENOWN.

We may bracket them all together—the vulgar materialists of Miss Marryat's type and the psychists who are the leading lights of the Society. That these should number among them men of scientific renown, to whom the doctrine of the conservation of energy is a fundamental canon, but with whom, when they mix in dark rooms with mediums with "abnormal temporary prolongations" * (like pseudopodia?), Time and Space and material media, and the law of Gravity, count for nothing, would alike depress and confound us were there not abundant proofs what wholly untrustworthy observers scientific specialists can be outside their own domain. As I have remarked elsewhere, minds of this type must be built in water-tight compartments.† They show how, even in the higher culture, the force of a dominant idea may suspend or narcotize the reason and judgment, and contribute to the rise and spread of another of the epidemic delusions of which history supplies warning examples.‡

THE VALUE OF THE CONTRIBUTIONS.

Even on the assumption that the phenomena are genuine, much could be said about the absence of any contribution of the slightest value by them to our knowledge of a spirit-world; much, too, upon cognate matters. But it is time to make an end.

"MISS X." *loq.*

Speaking as a member alike of the Folk-lore Society and the Society for Psychical Research, and having an immense interest and respect for the work done by both—I venture to express some regret that the President should have permitted himself to speak in such very definite terms on a subject with the history and literature of which he seems to have so imperfect an acquaintance.

Mr. Clodd has given to the world so much good work, and so many weighty opinions, that one is the more sorry for an exhibition of immaturity of thought and lack of information, which may remain in the memory to the detriment of his authority and influence.

THE MOTLEY COMPANY.

If in "the motley company which are the allies" of the Society for Psychical Research, Mr. Clodd includes Mr. Thomas Lake Harris, Miss Florence Marryat, or the author of a book which, happily—judging from his description of its contents—is unknown to fame, I may venture to say that these persons would probably repudiate the alliance quite as cordially as would the Society itself. A Society which includes the names of Lord Rayleigh, Professor Oliver Lodge, Mr. Crookes, Professor Richet, and many distinguished continental scientists, as well as names so well known in literature as Lord Tennyson, Mr. Ruskin, Mr. Gladstone, and Mr. Andrew Lang, and which has had for its two Presidents the Professor of Ethics at Cambridge and Mr. Arthur Balfour, may well disdain "the motley company," which Mr. Clodd assigns to it as allies.

THE AIMS OF THE TWO SOCIETIES.

The allegations which the present President of the Folk-lore Society brings as charges against the Psychical Research

* Professor Oliver Lodge in *Journal of Psychical Research*, November 1894, and *cf. Edinburgh Review*, January, 1895, Art. "Modern Magic."

† "Myths and Dreams," p. 232.

‡ *cf.* Carpenter's "Mental Physiology," p. 312.

Society relate, however, to those very points upon which, as it seems to me, the Societies are, or should be, in accord! If the work accomplished by the Society for Psychical Research is to be worth anything, it certainly should lend itself to, nay—some of us are of opinion—should *invite*, analysis "under the clear light of anthropology." Of the various interests concerned in Psychical Research, anthropological, antiquarian, literary, human, religious, ethical, the first three are, to some of us, by no means the least prominent, and they are interests, as it seems to me, common to both Societies.

WHAT DOES PSYCHISM TEACH?

I, to a great extent, agree that "the psychism is seen to be only the 'other self' of barbaric spiritual philosophy 'writ large,'" a point insisted upon by Mr. F. W. H. Myers, in an essay of great value and importance, called "The Dæmon of Socrates"; Mr. Myers, as every one knows, being the great authority upon the subjects "disguised under such vague and high-sounding phrases, as 'the subliminal consciousness,' the 'telepathic energy,' and the 'immortality of the psychic principle.'"

I even admit the "disguise," and frequently have cause, for the sake of new students, to regret the "high-sounding," though ingenious, nomenclature which is so cumbrous an element in Psychical Research.

WHAT DOES FOLK-LORE TEACH?

I also agree that Folk-lore has far more to tell us, and, it is needless to say, tells us with more poetry and pathos about the departing soul than Miss Marryat's "bastard supernaturalism." Certainly no one capable of appreciating poetry and pathos, perhaps no one appreciating ordinary decency and self-respect, would read many pages of any of "the vulgar materialists of Miss Marryat's type"; her name ought never to have been brought into any such discussion—never could have been brought in by any one in the least informed upon the subject. Mr. Clodd, distinguishing psychical research from folk-lore, is of opinion that this "order of superstitions" "lack the justification of the older, and have no quality of nobility about them."

ARE THEY JUSTIFIED AS STUDIES?

Up to a certain point, however, the justification of both studies is assuredly the same; the question of "the quality of nobility" may perhaps depend somewhat upon the individual, and upon the quality of nobility in the conduct and aim of his inquiry.

Looking back upon the presidential address from which the above is an extract, I note that Mr. Clodd considers the justification of the study of folk-lore to rest mainly on its utility as contributing to the solution of certain problems, notably of that of evolution.

"Folk-lore," he tells us,

> Is no dilettante or objectless pursuit. To it nothing is "common or unclean." How can there be to that which is the study of the "thinker" (for such is said to be the root-meaning of the word *Man*); of all the thoughts of man; of all the forms that this has taken through the dim and dateless past; supplying the key to his interpretation of himself and his surroundings? It is, in brief, the psychical side of anthropology.

This is, I think, entirely true, but true not only of folk-lore, but of psychical research. I might, however, be inclined to apologise for psychical research as being, from Mr. Clodd's point of view, a trifle modern, as dealing with the living as well as the dead, as contemplating the Thinker in his activities of to-day, as well as in his half-obliterated work, his partially blotted thought, of a remote past, but that Mr. Clodd himself renders this superfluous by adding to the above paragraph, yet one more sentence, brief, but for the present purpose pregnant. "And it has, as endowment, the vitality and eagerness of youth. For anthropology is the junior among the sciences."

Psychical research therefore cannot be discredited on account of the youth, either of its methods or of its subject, for, as has already been shown, it is not only the man of to-day, but man as a homogeneous whole to whom both societies look for the material of their study.

The direction in which folk-lore has supported the teachings of evolution is, we may gather from Mr. Clodd, mainly in that of adaptation to environment. The analogy in psychical research would carry us further than is possible in the present discussion, but I would ask those who have had opportunities of watching the unfolding of the strata of consciousness under hypnotic suggestion, whether there are no lessons to be learnt here as to evolution, alike mental and physical? I would ask those who have studied the relations of these strata in such examples as Mollie Fancher, Léonie, Louis V., or the subjects described by M. Janet, whether we have here no illustration of adaptation to environment? It is true we are not dealing with succeeding generations working through countless ages, but with the struggles of one single individual through successive alternations of personality.

A SCIENCE OF SURVIVALS.

"Folk-lore," says Mr. Clodd, "is a science of survivals, not of discoveries." The same may be said of psychical research, which has for its object the investigation of certain factors in the nature of man, and in his relation to his surroundings; certain emotions, acts, and beliefs, at least as old as history, if not as old as man; which we are studying to-day, not as discoveries, but as survivals, and are trying to interpret and to explain by the light of modern thought and modern science, the light for which true psychical research, as I take it, is indebted, among other sources, to the Folk-lore Society.

CRYSTAL-GAZING.

Mr. Clodd has a passing word of contempt for those of the Society for Psychical Research interested in Crystal-Gazing, among whom I am, I fear, the chief offender. When, in 1887, I devoted a considerable amount of leisure to investigating the subject, I was mainly indebted for material, in what was then a somewhat remote research, to my acquaintance with folk-lore, and to those authors, classical and mediæval, upon whom the writers on folk-lore mainly depend. It was necessary, not only to search the annals of Greece and Rome, of civilised Asia, of Egypt, and of mediæval Europe, but to examine scores of pamphlets and rare tracts in various languages (as well as, of course, the recognised authorities) dealing with the peasant tales of Scandinavia and Russia, with legends and myths of American Indians and Pacific Islanders, with the tribes of Australia and New Zealand, and Southern Africa. I hope Mr. Clodd won't mind very much when I tell him how largely I was indebted for help in the direction of my explorations to the folk-lore records, and the Journals of the Anthropological Institute. Certainly no member of the Society for Psychical Research is more conscious of indebtedness than I to what I have always looked upon as the kindred work of the Folk-lore Society.

I admit some prejudice on my part, having been, according to my lights, a folk-lorist from my earliest years, the natural result of living among the people of a northern

village, rich in tradition and story, where mumming plays were of triennial occurrence, and Dolmens and Menhirs, and Roll-right stones, and rocks with cup-markings, and Celtic inscriptions, and Roman altars, and Saxon crosses, were things of every day.

Can I not to this day quote pages of Racine, and Pearson on the Creed, and dreary "sacred" poetry learnt in bitter punishment for happy, never-to-be-forgotten hours, when perched in an apple-tree or on a manger, I drank in from groom and gardener many a story of local witches and boggarts and rocking stones and cromlechs?

With much respect and gratitude to Mr. Clodd there remains one humble seeker after truth and beauty alike in folk-lore and in psychical research, who finds the two not merely compatible but interdependent.

PROFESSOR OLIVER LODGE.

The allusion to Mr. Oliver Lodge is one as to which we need not concern ourselves. His mind may be built in water-tight compartments, if so, the more minds constructed in like manner the better for the interests of honest, manly, courageous, investigation. If Professor Lodge has been premature in his conclusions, he will not be slow, either to discover the fact or to acknowledge it. If, on the contrary, continued inquiry should lead him further in the same direction, we may rejoice in having among us at least one man of science who, in defiance of personal interest and public opinion, has freed himself from the "scientific bigotry and prejudice" of which, in these days of defiance of restraint and order, we hear so much.

WHAT HAVE WE LEARNT?

One point alone remains in Mr. Clodd's indictment—the assertion that even if the alleged phenomena are genuine, "much could be said about the absence of any contribution of the slightest value by them to our knowledge of the spirit-world."

Speaking for myself I entirely agree, though I believe there are many who differ on this point. But the indictment is rather like that of Lord Byron's against the dark blue ocean. "A thousand fleets sweep over thee *in vain*." Who expected the thousand fleets to do anything to the ocean? Who expected the phenomena to contribute to our knowledge of the spirit-world? Certainly no intelligent person who has ever had the misfortune to listen to the profane drivel of the average producer of phenomena. But, if I understand the title of the Society for Psychical Research, or the aims of a large proportion of its members, the phenomena which they propose to study, are, as I have said before, those of Man, and but incidentally those of Spirits, for which study other societies exist.

The theory of spirit interference has within the last eighteen months appeared definitely for the first time, in explanation of certain of the phenomena which it is the business of the Society to study, the writers of papers being held responsible, be it noted, for the theories which those papers contain. Except from the point of view of criticism and inquiry, sometimes of exposure, no articles have appeared in the *Proceedings* of the Society, from the spiritualistic standpoint, previous to those of Mr. Myers on the Stainton Moses phenomena.

In saying this, I am expressing no opinion one way or other of spiritualistic phenomena and teaching, I am merely stating as a matter of history and fact, that the Society for Psychical Research is not a spiritualistic society, and, therefore, that its results are not to be judged from the same standpoint as — save the mark — Miss Florence Marryat's.

That our knowledge of the psychical and psychological processes of man have been considerably advanced by the Society's researches into thought-transference, hypnotic suggestion, and sub-conscious activity, few who have examined its work will deny.

This is not the place in which to express—as I have often expressed in these pages and elsewhere—what may, as I believe, be learnt of lessons other than these; what of reverence for the past, and hope for the future, and strength for the present; what of individual responsibility and human fellowship and toleration for the workings of that strange world of the inner self, of which, for ourselves and for each other, we know so little.

In conclusion I would repeat, in the interest of those whose concern with psychical research is antiquarian, anthropological, or literary, that whether our thanks are, or are not, welcome, they are cordially due to the folk-lorists to whom we are so largely indebted for material. They may not like the house that we have built, but ours is not the first erection as to which the work has been hindered, not by lack of unity of ultimate aim, but by confusion of tongues.

X.

A PRIMITIVE OUIJA.

HERE is an account of a primitive form of Ouija sent by a correspondent. There is room for suggestion of yet more improvement in our modern machinery of automatism. Perhaps, however, this partakes somewhat of the nature of *Sortes*. One does not know the degree of condensation possible in primitive languages; whether the picture of a tree denotes a tree merely, or a fact in botany or history. Perhaps like the indications in Palmistry or Astrology it may require intuitional interpretation.

In the rural districts of Russia there are numberless primitive wandering tribes, which in character are somewhat allied to the North-American Indian tribes; their language is of the most primitive and mysterious description, consequently they employ a curious series of signs, figures, and drawings to make themselves understood among the villagers of towns and cities who are often as distinct in their natures, as in their habits and language. These drawings are said to resemble very much the characters of animals, &c., which are common among the American Indian tribes. These wandering tribes are the soothsayers and magicians of the great north. They prepare a wooden or marble slab with a very smooth surface, burn into it representations of animals, trees, roots, clouds, and other signs and symbols; the slab is then planed down, and the operator places the palm of the hand over a marble ball which is resting on the slab. The ball turns in curves and the hand instinctively follows the course of the ball, till it stops over one of the signs. This method is of very ancient date, and the course of the caravans suggests a Persian origin. The people are said to become delirious with the extreme tension, increased perhaps by the use of a drug taken to induce a condition of abnormal excitement sometimes ending in fighting and license.

XI.—ON DREAMS AND DREAMERS.

A BUDGET OF GOOD STORIES FROM MANY LANDS.

PERHAPS few articles that have appeared in the pages of BORDERLAND have elicited so much discussion as that by Mr. Singleton on his sporting dream experiences, following, as it did, soon after Mr. Frederick Greenwood's very interesting, if somewhat naïf, volume on *Imagination in Dreams*.

Everyone is more or less interested in dreams, because dreaming is one of the few psychological phenomena of which almost all have practical and personal experience. The faculty of dreaming is almost universal, and there are few who cannot report some curious coincidence between dream prophecy and waking fulfilment.

Another point of interest is, that while they are so common, nay, even so common-place, they are at the same time so ephemeral, so intangible, so mysterious, their source is so difficult to explore, their value so impossible to estimate. On the one hand this occasional veracity seems so easily explicable by the theory of accidental coincidence. The poorest dreamer probably averages at least three a night, which gives us over a thousand dreams a year, and it seems very unlikely that out of a thousand chances we should not have at least one success. On the other hand, many persons who have recorded remarkable dreams, have told us that the veridical vision had in it something which at once differentiated it from the ordinary dream, something convincing in its form and fashion.

The student of dreams is *sui generis*. They are not the special province of the spiritualist who prefers to receive his communications in the waking or in the trance state. They are too common-place for the occultist, too "normal" for the student of Psychical Research.

The working of the sub-consciousness in somnambulism is of immense psychological interest, whether studied by the help of hypnotism or in the rare instance of a somnambulist who will continuously reveal his mental condition in ordinary sleep. But the ordinary dream, the dream we remember, is that of our semi-waking condition, or we should not remember it. It has ceased to belong entirely to the deeper strata of consciousness, and is mixed with our normal memory, judgment, and observation.

Space will not permit us to enlarge upon this point, suffice it to say that the phenomenon of dreaming is as yet but little understood, and there remains a residuum of fact not accounted for by fatigue, recent impressions, the physical condition of the moment, a draught, a noise, bedclothes pulled away, or last night's lobster-salad.

The following stories have all reached us during the past quarter, mainly in the course of correspondence which has arisen out of Mr. Singleton's experiences.

A BODY RECOVERED THROUGH A DREAM.

A remarkable statement was made at an inquest held in Birmingham on the body of a girl, named Rose Forster, which was found in the canal near Spring Hill. The deceased suffered from the effects of a fever contracted some years ago, and since her attack had been particularly alarmed by thunderstorms. During the storm on Wednesday week she left home, ostensibly to visit an aunt. She did not return, and the affair was reported to the police, who were helped by an aunt of the deceased, who related to them a strange dream. She dreamed that while passing the canal near Spring Hill she rippled the water with her umbrella, and the body of the deceased at once floated on the surface. She visited the spot the following morning, and, finding the police dragging the canal in another part, suggested that they should transfer operations to the part she had dreamed of. They did so, and immediately recovered the body.

The following is from a writer who has already supplied considerable data on the matter of warning dreams to the Society for Psychical Research.

IN THE ARMS OF DEATH.

Since then death has entered the immediate family of the dreamer, but without warning. Soon after, however, he had a vision which he interprets as signifying his own near approach to the grave.

He dreamed that a statuesque figure of the whiteness of alabaster held him a moment in its embrace, from which he was released by the interposition of a woman. Soon after he was seized with an illness which both his physician and nurse (the latter a devoted daughter) pronounced fatal. But he recalled the vision of his escape from the embrace of the white figure, and told the doctor, as he dismissed him from attendance, that he would recover, which, to general amazement, he did.

A DREAM OF A FRIEND'S DEATH.

In the *Gaulois* M. Paul Bourget tells the following very interesting story of a telepathic dream :—

It was in Italy in 1880. In a dream of almost intolerable reality I saw one of my literary colleagues, Léon Chapron, upon his death-bed. I found myself present in all their sad detail at the circumstances which followed his decease, notably at the discussion as to his successor as newspaper dramatic critic. The dream impressed me so greatly that on my return to Paris I was constrained to relate it to Maupassant who said to me, "But surely you knew he was ill?"

Now this was the first intimation I had received of this illness. In one week after this conversation, Chapron was dead.

At this time Maupassant rebelled against all questions of complicated psychology, and seeking together for anything which might have suggested my dream, we found that I had, in the course of my journey, received a note from Chapron. We sought in vain for any sign in the writing or contents of the letter which might have betrayed his malady, but could find none. I concluded, however, that some faculty, more active in sleep than in the waking state had deduced his condition and had determined the nature of my dream. I suppose that entirely lucid somnambulists have the power in sleep of divining conditions by means of small signs imperceptible to us, and even to themselves in the waking state. I give you the story for what it is worth. . . . It was on the same occasion that Maupassant revealed to me that he frequently saw his own double. On returning home he would find a second self seated in his easy-chair, a morbid phenomenon which probably marked the beginning of his illness.

A DREAM OF DEATH.

A writer in a late number of the *Philosophical Journal* is responsible for the following dream story which he notes was told by the dreamer to her husband before its fulfilment :—

Mrs. Hiram Hammond, of Winthrop, Me., dreamed that there came to the house of her nearest neighbours (a French-Canadian family named Ratier) a little white coffin bearing the picture of a cross, such as she had never seen before, and which impressed her as a novelty. She also dreamed that she placed in the coffin the body of a little child belonging to the Ratiers.

A few days later a little child of the family came to its death by accidental drowning in a tub of water, and Mrs. Hammond's dream as to the coffin, and her assistance in the preparations for burial, was fulfilled in every particular.

THE RETURN OF A VESSEL.

A correspondent in whom we have every confidence sends us the following story. He has supplied us with all names of persons and places, as well as of the vessels concerned, andthe story is amply corroborated. As, however, it comes from a corner of the world some thousands of miles away, these are of no use to the English public, and we readily agree to our correspondent's request contained in the following paragraph :—

These are literal facts, unexaggerated, and to which the rest of the family can bear witness. If of any use to you, I have no objection to your publishing in BORDERLAND (in which I take great interest), but as the family may not wish to be known, please change the names of vessels, &c., as we are so isolated in this island that the names would publish the persons.

Here is the story, therefore, the names being suppressed :

Upon waking on the morning of January 22nd my father related to those of the family near (I being one of the group) that he had just dreamed that the steamer V., from Halifax, N.S., had entered the narrows (of which, and the sea beyond, our house commands a fine view) pitching in the rough sea, and with her topmasts gone, and drawn by prancing horses. In the distance he indistinctly saw the steamer Z., from Liverpool, Eng., about two hours run further out. We all laughed, of course, at the idea of prancing horses drawing a ship into port, and my father remarked on the distinctness and detail he saw about the ships. This was his dream, and our knowledge of the ships was that the steamer V. had in fact left Halifax, N.S., and was due in a day or so, and the Z. had left Liverpool, and was due in two days. Our interest in the ships was that on the latter my sister was returning from England, but on the former we had no cargo, passenger, or other interest, and knew none of its staff whatever, though knowing the ships by sight. About midday my father saw a ship signalled, and through his glass made out the V. Presently as she neared the narrows he exclaimed that it was his dream—the narrows, the very ship of his dream, with topmast gone and pitching in the rough sea. Without the impossible horses and the other steamer in the distance it was the realisation of his dream.

Just after dark the other steamer with my sister arrived, nearly two days before expected.

If he had dreamed in detail of my sister's steamer, thought-transference would account for it, but to see another ship from another port in such detail (for no soul save those on board could know that the captain had lowered the topmasts to relieve the ship in rough seas), and only indistinctly see the one, to him, more interesting seems peculiar.

The same writer continues :—

I may say, I am now keeping a record of dreams and fulfilments, as this is not the first strange occurrence of the kind. You, of course, know of the great financial crash here of December 10th.

Three weeks before, my two sisters and my mother dreamed, each at the same time (approximately) in one night, that the banks had broken, and my oldest sister in despair had thrown herself over a wharf into the harbour. So real was the impression that they persuaded my father and myself to decide to send our little cash home to England by boat then due. Several things hindered; and as no immediate danger threatened, we missed that boat. We then saw indications of the storm, and hastened to catch next boat with draft. Before it could be cashed, however, the crash came, and we are now deeply "bitten." Had we caught the boat when the dream was told, we should have been safe.

A DREAM OF AN ACCIDENT.

The following cases have reached us from a Circle Member well known to us both in his ordinary profession as an electrical engineer, and as an accomplished water-finder, Mr. J. F. Young, of Llanelly. The stories are amply corroborated, and in each case the wife of the dreamer testifies in writing to having heard the dream related before the coincidence was known :—

In the spring of 1872 I was having a house and shop built, and the carpenters were at work putting the timber of the roof together at the time when I had the following dream : I dreamt that one of the carpenters would fall from the roof to the joist below, the timber falling with him. Now the most curious part of the dream to me was this : I was told in my dream "to inform my wife of it as soon as I awoke," which I did while dressing. As the weekly market was held on that day, being busy, I had forgotten all about my dream until about 4 o'clock in the afternoon, when I immediately went to the building to ask if there had been an accident, as I had dreamt there was to be one. Judge of my surprise when I was informed that the accident had occured a few minutes previous, and the man was just carried away seriously hurt, by falling on his back on a plank, which fell under him, across the joist, but for that he must have been killed.

The following story from the same correspondent is placed here for convenience of juxtaposition as the letter of corroboration affects both. It would be perhaps more suitably classified as a vision, being strictly not a dream in the ordinary sense :—

A WAKING VISION.

In the year 1871, I was on my way to the house of a client. It was about 10 o'clock at night, the roads were wet and dirty, and there was a thick, drizzling November rain falling. The locality was comparatively new to me, and there was no one living in the neighbourhood that I knew at the time of the strange occurrence I am about to relate. I was getting towards the end of a street, and should have to take a turn to the right, when immediately in front of me and across the other side of the road, near a gas lamp, I saw the form of a woman, about the medium height, with only her bodice and flannel petticoat on, with her arms uplifted, and hands meeting above her head, which was leaning forward, apparently looking toward the ground. Wondering what a female in that state of undress could be doing in the rain at that hour, I advanced towards her with head bent forward and straining all I could in the dim gas-light to see why she was there, with the object of rendering her assistance, when to my surprise as I got near her the form slowly vanished away from me, head downward. I looked around, but could not see the trace of any human being, and all was silent. As may be well imagined, I was astonished, and when I got home related the circumstance to my wife. On the following morning I told my workmen what I had witnessed, when they told me that a woman had committed suicide in a house close by where I had seen the apparition on that very day, and my description of her appearance was confirmed by them, and at the inquest afterward in every particular. It appears she got up and partly dressed herself and went to an outhouse and hung herself to the beam supporting the water-tank, and she was found with her hands holding the cord above her head, which had fallen forward exactly as I saw it.

Was this vision objective, subjective, a double, or what?

I can only say the particulars are true, and I have the original notes made at the time.

My wife is witness to the facts, as I told her the same night, and I knew nothing whatever of the circumstance until the next day. To avoid giving pain to any of the friends who may be living. I have omitted names and address, but have enclosed them for the Editor's private use, also my wife's signature.

Mrs. Young kindly adds the following note :—

My husband, J. F. Young, sent you two of his experiences, one, a dream, of which he told me as he was getting up in the morning of the day the accident occurred.

The vision he told me on his return the same evening, and also his workmen the first thing in the morning, before going out of the house.

I can truly say in each case the particulars were related by him without any previous knowledge on his part.

I am, yours faithfully,

A. YOUNG,

Wife of the aforesaid J. F. Young.

PROPHETIC DREAM OF AN ACCIDENT.

Mr. Read, who contributes the following dream story, is a Borderland Circle Member and well known to us :—

April 10th, Blofield.

I dreamt that I saw my brother coming down the road, walking alongside a van drawn by one horse. I saw him lay one hand on the front of the van and the other hand on the shaft. He then made an attempt to get upon the van, but seemed to me to throw up his hands and fall back, the wheels going over him. It seems that I slept on, and after an interval of time someone came to me and said, "I have brought your brother's watch; he wished you to have it" (The watch was crushed quite flat.) A sudden rush of grief came over me, and I woke feeling half choked and very miserable. On the afternoon of the following day my brother, trying to get on the front of the van, exactly as seen in the dream, fell, the front wheel going over his foot, laying him by for some time.

The brother lived about one mile from us, and I did not often see him. [From which we may gather, what, in fact, I ascertained from Mr. Read, that there had been no circumstance in their recent intercourse which had suggested the dream.]

The following corroborations are from the brother who was the subject of the dream and from the wife of the dreamer, both details being, in a case of the kind, of great importance.

I wish to say that the statement as to my accident is quite correct. FRANK READ.

I wish to state that Mr. Read told me his dream (and that he was much upset by it) in the morning as soon as I awoke, the day before the accident. FANNY READ.

In the course of conversation Mr. Read related other dreams, either prophetic in character or relating to events not consciously known to him at the time, an account of which I hope to receive as soon as the evidence for them is complete.

He also added an interesting suggestion in regard to the detail in the second dream as to the crushing of the watch, which is instructive of the point of the admixture in dreaming—of memory and of association. He told me that some years before he was gold digging in Australia with two companions, one of whom was the victim, Mr. Read being present on the occasion, of a terrible accident, in which he was killed by the fall of a rock, his watch being *crushed quite flat*. It was Mr. Read's very painful duty to convey the intelligence to the friends of the young man, taking with him the watch, a ghastly relic which, at the time, impressed him with intense horror, and which still recurs to his memory at the stimulus of emotion of the same kind. The importation of this detail is highly suggestive, and adds much to the interest of the dream—more perhaps than had the fact been a true prophecy.

The following story was given to me by a friend who has carefully investigated it, and who is a personal friend of the C. M. F. by whom the story is told, and whose name is in my possession. It may be interesting to add that Mrs. Bennett, the dreamer, though a very simple woman, has some degree of seer faculty, and inhabits a haunted cottage, the phenomena of which have been investigated by the Society for Psychical Research.

A DREAM OF KING CHARLES THE MARTYR.

On the night of January 30th, 1894 [the date coincidence is interesting], Susan Bennett, widow, of Romford, Essex, dreamed that she "saw King Charles" enter her room, and that he looked "very pale and sad, but very gracious"; that he addressed her by name, and said, "My servant has a present for you." In the morning Mrs. Bennett related the dream to her daughter, saying she had "dreamt of royalty," and had "seen King Charles." The daughter said, "Why, mother, he had his head cut off long years ago." They attached no importance whatever to this dream. On Friday, February 2nd, Candlemas Day, Mrs. Bennett came to The Cottage, Romford (where the undersigned C. M. F. lives, who has known Mrs. Bennett for many years), and had tea in the kitchen. Hearing from one of the servants that Mrs. Bennett was in the house, Miss F. ordered that some coal and other things should be given to her, and having given this order she went out.

On her return home before dinner, her maid told her that during tea Mrs. Bennett had related this dream, and that the servants, knowing Miss F.'s particular devotion to the memory of King Charles, took Mrs. Bennett into the drawing-room and asked her if there was any portrait in the room resembling the king who appeared to her in her dream. Mrs. Bennett, after looking round the room, selected the autotype (Cameron) from the Duke of Norfolk's Vandyke, and said, "That was the gentleman she saw, only he wore a hat with red feathers." Mrs. Bennett had never before seen the picture, nor had she any knowledge of Miss F.'s interest in the subject.

Signed, *February 21st*, 1895. SUSAN BENNETT, *her mark* ×.
C. M. F.

An obvious question, of course, is to what degree was going to tea in Miss F.'s kitchen usually coincident with receiving a present from Miss F. herself? And what degree of expectation of such a present was likely to be in Mrs. Bennett's mind, as a cause of her dream?

I learn, on inquiry, that Mrs. Bennett is a fairly frequent visitor to Miss F.'s servants, and that though Miss F. frequently shows her kindness and help, yet that her presence as a visitor was not commonly, certainly not on this day, the suggestion of a benefaction. The gift of coal and groceries had been previously determined upon.

Miss F. adds :—

King Charles was much associated with this neighbourhood, as he continually occupied Havering Palace, about two and a-half miles from the place in which the dream occurred. The subject of this experience is a very simple, guileless woman of about sixty years of age. She cannot read or write, and, from other circumstances, would appear to be accessible to influences from the unseen world. In this dream the figure of the Martyr-King appears in what would seem a strangely inadequate setting, if it were not the common experience that none of our ideas as to fitting objects and occasions rule in that world of visions. In this case the mere giving of alms to a poor widow would indeed seem too slight a motive, but we know absolutely nothing of the laws of that realm of shadows. I am perfectly sure that the poor woman never heard the name of the king mentioned here, and, indeed, she knows nothing about him; but the servants, who are of long standing, do know that I go up to London every year for the 30th January.* I think this sentence or two from Mr. F. Myers' book, "Science and a Future Life," gives the clue in a condensed shape: Our small cases of telepathic transmission between living men and the men we call dead, stand towards certain of the central beliefs of the Gospel in the same relation in which laboratory experiments stand to the vast operations of nature. That same direct influence of mind on mind which we show in minimis

* *I.e.*, to attend the service for his day, which has been revived at St. Margaret Pattens; and the Session of the Order of the White Rose, holden annually on the Anniversary of the Martyrdom.

would be a form of stating the efficacy of prayer, the communion of Saints. So this dream—almost startling in its want of balance to its surroundings—impresses me as some echo from that Communion of Saints, and although I cannot dare to think that the Blessed Martyr would deign to send an order to so unworthy a servant as myself, we may perhaps take this dream as a sign that he cares for the poor in his old royal manor, and that here, in this unlovely place, where life is often dull and dreary, the protection of a saint may rest on these poor people, and on any who try to help them."

MR. CHAUNCEY DEPEW'S EXPERIENCES.

"Behold the Dreamer cometh!" was the flout which was flung at Joseph by his brothers, who derided their brother on account of his visions, as their heirs and successors have derided the seers in every age since then. But in the case of Joseph it was the dreamer who came up on top, and the lad whose strange dreams had foreshadowed his future career lived to prove himself one of the shrewdest and smartest administrative statesmen of his day.

Mr. Chauncey M. Depew is not exactly a Joseph, either in his dreams, or in his political position, but he is one of the best known men in the United States; the head of one of the greatest railways in the world, with 100,000 employees depending upon his will; a millionaire, a wit, an orator, and the best interviewed man in the world. He is *par excellence* a typical American of the smart, genial school; a man who has made his way in the world, and who commands universal admiration, not to say, envy, but he has succeeded in preserving at the height of his success the genial spirits and good-nature of his boyhood. In April last he was in Chicago, where he went to deliver an address at the university, when he was interviewed by Nelly Bly, the best known and smartest woman journalist in the United States. Her interview, which was extremely interesting, and full of piquant autobiographic detail, touched at one point on the subject of BORDERLAND.

Nelly Bly is no psychic student, being merely a newspaper reporter of more than average snap and go, and, hence, in her conversation with Mr. Depew, she jumbled up superstitions, such as sitting thirteen at a table, with the most serious subjects that can engage the attention of the psychic student. The following extract from the interview will be read with interest, as illustrating the deep underlying substratum of the belief in the unseen under world, upon which, as a foundation, has been reared the edifice of Mr. Chauncey Depew's business success.

"Are you superstitious?" I asked, to carry him to lighter topics.

"Yes, I am superstitious in my beliefs, but intellectually I have not a superstition in the world, and intellectually I have no fads of any kind. Intellectually I think I regard with absolute impartiality the views and beliefs of people who are opposed to me as fairly as I do my own, and rather against myself.

"Behind all that are fads and superstitions and faiths gathered in childhood, against which my intellect has no more power than I would have if I took a broom and tried to sweep Lake Michigan. Intellectually I absolutely believe that a man is a free agent, that he is absolute master of his own career and mission in life, of his own association and environment. Brought up by a pious mother, in the strictest Calvinistic school, I absolutely believe, against my intellect, that it is all predestined, and we cannot escape. Intellectually I have not the slightest hesitation in sitting down thirteen at a table. I have done it repeatedly—was scared to death all the time, and believed I would be the fellow who would die before the year was out! I never did it but three times. I was the joker and laughed at the superstition, and on each occasion a member of that circle died within the year.

"The first was the jolliest dinner I ever had. My wife's grandmother was about going to Mexico with her daughter, whose husband had just been appointed minister to Mexico, and my wife's father, who is the son of grandmother, gave a farewell dinner. We made sport of it, and were laughing at the superstition. The old lady died before she reached the Mexican capital. The next one—I was a groomsman, and at the wedding breakfast there were thirteen. The father came into breakfast just at the right time. We had cords of fun—read his death warrant, and I think I made a speech on his being the victim. I attended his funeral within six months.

"My mother was a believer in special providences and yet, special providences are in absolute contradiction to foreordination, but every Calvinist believes in special providences. There have been three crisises in my life, and everything that makes it possible for me to live happily or live at all was the results. In each of these crises, following exactly the lines my mother had taught me, and with absolute faith in myself, but no intellectual belief whatever, I humbly ask for that special providence. The indication was just like that—[snapping his fingers]—and in each case indicated that it was absolutely correct. I had intellectual convictions how to go; at the same time in each case it was a crisis. In one case my fortune was at stake, and in the next my whole reputation and honour were involved. Regardless of my convictions—I had not slept for a week—I went back to my dear mother's teaching, which was to appeal to a heavenly power and ask for guidance. In each case the message was opposite to what I was intellectually convinced was right. It was a mental revelation—was not an intellectual revelation—and I followed the course pointed out against my own judgment and against the advice of everybody. This has occurred three times, and yet I am not a saint."

"Do you have any superstition about the days of the week?" I asked.

"No, I can't say I do. I transact all sorts of business on Friday, but always feel shaky while I am doing it; but I do it, just the same, and nothing comes of it."

"Do you believe in ghosts?"

"Well," he laughed, "it would take a good deal to get me into a graveyard at night. I have no faith in them whatever, but would certainly see them, and that—just as well before dinner as after!"

"Do you believe in dreams?"

"Yes," emphatically. "I have had lots of dreams that have come true and have changed my course a hundred times from a dream. I dream a good deal."

"Do you sleep well?"

"Yes, I sleep well and easily and do not dream often, but when I do I trust to it, and all my dreams are perfectly clear.

"I have a dream," he explained, "and in that dream of certain surroundings and experiences and happenings. I wake up in a cold shiver, utterly uncomfortable. It is so realistic that I get up—I can't sleep in the dark—and light a light. I look out of the window and look at myself in the glass, and sometimes brush my teeth to make sure I am awake. Then I sit down and say, 'What a fool you are, Chauncey; you will never meet those people and meet that emergency.' Then comes that curious conversation which takes place between the two parts of everybody"—and he held up the forefinger of each hand to illustrate—"where the sensible, the grey matter says to the emotional part: 'Chauncey, what a fool you are! Of all the phenomenal idiots, known only to me and luckily not known to your friends, you are the worst! Just put some ice on your face, or if you can't find any ice, put some water on and go to bed.' A month or two months or three months goes by and those people come round; those scenes appear. When they do I have been all through it and know all about it, and the conspirators don't succeed. I have lived it all through and know what to do. Now, how do you account for that?

"And yet I have no faith in dreams. Next morning at breakfast I tell it to the family, touch it up a bit, and it makes one of those hilarious incidents which relieve the friction of the circle, for after all you can't get along without lubricating oil.

"Lubricating oil," he added, "is the most necessary thing in the world. I wouldn't be alive if it wasn't for that."

XII.—WHAT IS ESOTERIC CHRISTIANITY?

THE STORY OF THE NEW GOSPEL OF INTERPRETATION, BY EDWARD MAITLAND.

[THE *raison d' être* of BORDERLAND being to inquire, and to review the inquiries of others, we feel that no system of teaching so widely accepted as that of Mrs. Kingsford and Mr. Maitland should be withheld from other investigators. We refrain from all comment, the statements not being of the kind which admit of outside evidence, nor as to which we are in possession of facts which we can lay before our readers in support or denial. The matter is one for individual judgment.—X.]

I RESPOND, with much satisfaction, to the intimation that some account of the Esoteric doctrine of Christianity, as recovered by my late colleague, Anna Kingsford and myself, under the process called illumination, which implies the recollection of knowledges acquired in past existences, will be acceptable to BORDERLAND. For while I hold that man's supreme need at all times is for a perfect system of thought and rule of life, I believe there never was a time when the need was so urgently felt as now, for precisely such an eirenicon, both between the churches and between religion and science, as is constituted by the teaching imparted to us under the name of the New Gospel of Interpretation, which claims to represent at once a true doctrine of existence, and the esoteric, real and divinely-intended sense of Christianity, as distinguished from the exoteric, apparent and ecclesiastical sense.

OF NO HUMAN COINAGE.

The expression, "Gospel of Interpretation," is of no human coinage. It is from an instruction concerning the source and method of divine revelation given to my colleague in sleep, in prompt response to a mental request addressed by myself to our illuminators, of which she was unaware, for precise information on that subject; in the course of which the work committed to us was thus described:—

"The days of the covenant of manifestation are passing away; the gospel of interpretation cometh. There shall nothing new be told; but that which is ancient shall be interpreted."

It was further made clear to us that the work committed to us was in fulfilment of the prophecies declaring that the veil which has hitherto been over the divine word shall be taken away, and the truth seen face to face; that the seals shall be broken and the books opened; that the fig-tree, symbol of the inward understanding, shall no longer be barren, but shall again bear fruit; and the angel flying in midheaven shall at length proclaim the eternal gospel, the burden of which is "Worship God only." For the time had come of which it was said, "When ye shall see, then is the end near" of the "evil and adulterous"—because materialistic and idolatrous—"generation," which has been in possession in the church ever since the Fall, making its mysteries, which are purely spiritual, into gross idolatry, "the abomination of desolation" being the intrusion of matter into the holy place of the spirit.

THE CRITERION OF TRUTH.

As the term "interpretation" implies, the appeal of the New Gospel is to the understanding, and not to authority, whether of an order, a church, or a book. And it involves the definition of "mystery," not as that which transcends and even contradicts reason, but as that which by belonging to a region of the consciousness which, being spiritual, transcends the sense-nature, requires but the application of the mind to such superior region. Holy writ insists throughout on the acquisition of a "spirit of understanding," and condemns mystery as sacerdotally defined, calling it "Babylon the great, mother of harlots, and abominations of the earth," for its suppression of the understanding.

MAN NOT NATURALLY AGNOSTIC.

As the Bible teaches, man is by constitution an organon of knowledge and understanding, competent for the comprehension of all truth; and only by defect of condition fails to be such an organon. The loss of this condition by him, after having once attained to it, constitutes his Fall. "Made upright," by the balance between the two modes of the mind, the intellect and the intuition—mystically called the man and the woman—he loses his balance and falls through the corruption of the latter when, trusting only to the intellect, he becomes inevitably materialist—being like a bird with one wing, unable to rise above the ground of the sense-nature. Losing the spiritual consciousness which is by the intuition, he becomes Cain, and cultivates only the "ground" of his lower nature, and is unable to render any sacrifice which God, who is pure spirit, can accept; and he kills outright the Abel who, cultivating in himself the "lamb" of a pure spirit, has a pure intuition.

Such are types of the priest and the prophet of all time. Product of a faculty, mutilate and unsound, materialism, whether in religion or in science, is itself an insanity; and only by the restoration of the "woman" Intuition, to her proper place beside the "man" Intellect, does man recover his mental balance and again become whole, sound and sane, and able to complete the system of his thought. For such is the relation to each other of these two modes of the mind, that he can no more construct a sound doctrine by means of one of them, than he can construct the solar system by means of one mode only of force, the centrifugal or the centripetal, or the reproductive system by means of one mode only of sex, the masculine or the feminine. The "man" intellect is not without the "woman" intuition, nor she without him, in the perfect humanity.

HOW TO REVERSE THE FALL.

Man's defect being of condition only, and not of constitution, it is remediable. The cure consists in uniting the two modes of the mind together in a pure spirit, and backing the "woman" intuition with all the force of the "man" intellect. Calling these the horse and the ass, the Bible says that the Shiloh, or deliverer of man from the limitations of matter, "comes binding his foal, the intellect, to the vine of a pure spirit, and his ass's colt, the intuition, to the choice vine, and washing his garments in wine and his vesture in the blood of grapes"; and that thus mounted and anointed of the spirit, man rides triumphant as king into the holy city of his own regenerate nature, having perfected himself in characters and faculty, and thus realised the divine potentialities which belong to him in virtue of the nature of existence; and of which according to the esoteric doctrine, the Christ is the personal demonstration. As will presently

be shown it is simply because of the Church's failure to discern the import of the terms in which its doctrine is expressed, that it has missed the truth, and taken literally what was intended mystically. For, according to the newly-restored canon of interpretation, "All that is true in religion is spiritual. No dogma is real which has a material application. If it be true, and yet seem to have such an application, its meaning has yet to be found. All that is true is for spirit alone."

THE SCIENTIFIC STATEMENT.

Scientifically stated, the Christ doctrine, as now restored, is in this wise. The doctrine of evolution is a true doctrine, but not as defined by the materialists, namely, as the integration of matter. For matter is phenomenon, wherefore, in making it the basis of their system, they build on the appearance instead of the reality. The reality is the substance of which matter is the phenomenon; being so-called because sub-standing or underlying matter. That reality is a mode of the one original, eternal, self-subsistent being, Spirit. Spirit subsists under and comprises two modes, Force and Substance, which are respectively of masculine and feminine potency; he, Force, being the father, and she, Substance, the mother of everything that is. In themselves they are unmanifest, but they become manifest in the product of their mutual interaction, their phenomenon, or child. And these three are not three entities, but are one entity. Spirit, as Force, is that which *makes* manifest; Spirit, as Substance, is that which *is made* manifest; and phenomenon, their mutual expression, "Word" or "Son," is that which *is* manifest. Hence the axiom of spiritual science, "Every entity that is manifest, is manifest by the evolution of its Trinity."

THE CAUSE OF EVOLUTION.

Matter, then, is spirit, being spiritual substance projected by spiritual force into conditions and limitations, and made exteriorly cognisable. But being spirit it is capable of reverting to the condition of spirit, ceasing to be as matter. The tendency of substance thus to revert from its secondary, inferior, and "created" condition of matter, to its primary, superior, and divine condition of spirit, is the cause of evolution. Owing to the divinity of the constituent principles of existence, its force and its substance, the inherency of existence is divine. And evolution, as the manifestation of a divine inherency is accomplished only by the realisation of divinity. God, therefore, is the birthright of every man, and there is no limit to the unfoldment of the universe within man or without him. This follows from the nature of the substance of existence. There must first be descent by emanation before there can be ascent by evolution. The materialists postulate the stupendous miracle of matter transcending itself; and in making matter all in all, they deify the lowest instead of the highest, invert the order of nature, and nullify the end and aim of evolution.

THE METHOD AND PURPOSE OF CREATION.

Perfect being ever seeks to fulfil itself in perfect doing. The purpose of creation is manifestation, by means of the individuation of the original, self-subsistent, unindividuate being. Before the beginning of things, there is necessarily the potentiality of things. But for creation there would be one vast diffused consciousness subsisting in one vast diffused substance. Consciousness is the essential principle of personality. Wherefore deity is to be conceived of as an universally diffused personality, having neither form nor limitations, but capable of manifestation under these. Creation, which is manifestation, occurs by generation, and is, therefore, a vital process; and generation is not of one, but of twain. Nevertheless there is but one original being. But, as already explained, this unity comprises the duality represented by the terms, Force and Substance, and of these two all things are generated. Scripture is very explicit in its presentation of Deity as at once Father and Mother. But its official exponents have failed to recognise the fact. All the names for God imply such duality, and the opening verses of Genesis really read in this wise: "In the beginning God, the Unity, created, or put forth from Himself, the duality, the heavens, spirit and deep, or force and substance, and their ultimate phenomenal resultant, earth or matter. And the spirit or force of God moved on the face of the waters, or substance, of God, and God said, or found expression, and there was light, or manifestation of God. These are the generations of the heavens and of the earth, or worlds spiritual and material." This duality is implied also in the expressions, "Let us make man in our image," and "image of God, male and female."

THE GENESIS OF THE SOUL.

According to spiritual science, spirit is projected into the condition of matter in order that soul may be elaborated thereby. Soul is substance individuated, and from abstract become concrete; from impersonal, personal. Life is the elaboration of soul through the varied transformations of matter. Soul is engendered in the simplest forms of organic life. Once engendered it is by its nature indestructible by aught occurring to it from without. Spirit of itself is diffuse and, like naked flame, liable to fuse with other flame. But enclosed in substance it becomes an indiffusible personality, and passes from form to form, putting on higher, because more complex, forms according as it unfolds through experiences undergone the capacities of its substance, which capacities, owing to the divinity of substance, are unlimited.

THE INSANITY OF MATERIALISM.

It is through ignoring substance in favour of matter as the one reality that the materialists have so egregiously blundered about the soul and immortality. The physical body is but the phenomenal capsule of the soul, formed by the coagulation exteriorly of substance, and its loss and disintegration in no way affect the soul. By denying permanence to the Ego, the materialists—even while insisting on evolution—have made evolution impossible. Since there can be no evolution without a permanent Ego to retain the impression of experiences received, and to advance by means of them—and they have committed themselves to the absurdity of assigning limits to the tenuity of the substance which may serve as a vehicle for consciousness, intelligence, and force, a course for which they have absolutely no scientific warrant; and even while admitting, as they do admit, their total ignorance of the nature of the force by which, of the substance in which, and of the impulsion through which evolution occurs, they presume to assign limits to evolution, as by denying positively the reality of the experiences on which spiritualists rely. Doing which they make, not experience, but non-experience, the basis of conclusion, and regard affirmations based on experience as effectually disposed of by denials based on non-experience. Thus preferring hypothesis to fact, they convict themselves of being in no wise truth seekers, but unscrupulous supporters of a foregone conclusion. But, as already remarked, in representing the intellect divorced from th intuition, and in hopeless bondage to the sense-natu materialism implies a faculty mutilate, unsound ar

fettered, and incapable, therefore, of that freedom of thought which is the first condition of the discovery of truth. They, indeed, call themselves freethinkers, but they are wholly disqualified for that noblest of man's titles. To think freely, the mind must range equally in all directions open to thought, inwards and upwards to spirit and reality, as well as outwards and downwards to matter and phenomenon. Only thus can it obtain the substantial idea which informs and interprets the phenomenal fact; for the idea is of the spirit.

THE SUBSTANTIAL HUMANITY.

The full manifestation of God in the individual cannot be attained in any mode of substance inferior to its original divine mode of pure spirit. Wherefore creation requires to be supplemented and complemented by a further process. This is the process called redemption, which consists in the redemption of spirit from the condition and limitations of matter. The method whereby this is accomplished is mystically called regeneration. Constituting involutional evolution, it is the crown and completion of evolution. It consists in the elaboration within the body as matrix, of a new spiritual and substantial personality which is the individual himself sublimed and transmuted into the higher elements of his system, being engendered directly of his soul and spirit without any interposition or admixture of matter. Such is the process insisted on by Jesus as the sole means of redemption from the limitations of matter, being the way by which he himself had come. For in saying "Ye must be born again, or from above, of water and the Spirit," he affirmed the necessity to every man of being born exactly as he himself, as typical man regenerate, was said to have been born of Virgin Maria and Holy Ghost; water and the Spirit, Virgin Maria, and Holy Ghost, being the mystical synonyms for man's own soul and spirit in their divine, because pure, condition. They are the father-mother of the upper and the within of man's microcosmic system; the two first persons of the Trinity within man, of which the Christ is the third.

This generation of the Christ in man corresponds exactly to that of the universe as described in Genesis. The method of the manifestation of God is the same for the individual and the universal. As in the universal, the spirit or force of God moves on the face of the waters, or substance of God to generate the world; so in the individual, the spirit or force of God—called Holy Ghost to denote Deity operative in creation—moves on the face of the waters, or substance, of God, Maria the soul, to generate the new interior individuality in whom the man is redeemed from the limitations of matter, and made inheritor of life eternal. The story of the nativity is thus a dramatic presentation of the process of regeneration, and has no physical significance. The external personality, Jesus, is begotten in the ordinary manner of human parents, Joseph and Mary. But the spiritual and substantial man, the "Christ formed within," on whom St. Paul so emphatically insists as the agent of salvation, is begotten of the soul and spirit of the man himself, and is co-substantial with them. Being born in the body as matrix, he is "Son of Man"; and being begotten of his own pure soul and spirit, he is "Son of God." And he is not an incarnation of the Son, or Adonai, in the Trinity of the Godhead. He is the corresponding principle to this, being the offspring of the two first persons of the Trinity in man, the spirit and the soul, as the Son is the offspring of the two first persons of the Trinity in the Godhead, force and substance. And whereas the latter, as the supreme personality in the universe is called *the* Lord, the former, as the supreme personality in man, is called *our* Lord. The process of the universal is repeated in the individual. "There is one law: for He that worketh is One."

DIVINE INCARNATION.

None the less is divine incarnation a fact, and referable to the Christ in man. But not as a priest-constructed orthodoxy has defined it. Pure spirit is God, and God is pure spirit. And they are not the less God because individuated in a human soul, or because, when thus individuated, such soul is invested with a human body. Wherefore the doctrine of Divine Incarnation is simply an affirmation of the possibility of man having in him a pure soul and spirit; of the fact that there have been such men; and that Jesus was one of them, perhaps the chief instance known to our planet. And the Apostle's Creed is a summary of the spiritual history of all those who become, by regeneration, Sons of God.

THE ANTI-CHRISTIANITY OF ORTHODOXY.

"He who denieth the Father and the Son, the same is Anti-Christ." In excluding the feminine principle of substance from the Godhead, as by making the Trinity masculine only, and representing creation as made out of nothing, orthodoxy has incurred the sin of Anti-Christ. For to deny the Mother is to deny the Father and the Son, by rendering Fatherhood and Sonship impossible. The same denial, moreover, renders impossible the eternal generation whereby are both creation and redemption, the latter of which is by regeneration. It is true that there are the three principles represented by the terms Father, Son, and Holy Ghost. But they are not the Trinity. For the two first "persons" of a Trinity must be such as can generate the third. The Holy Ghost denotes Deity dynamic and active, as distinguished from Deity static and passive. He is God, as both force and substance, proceeded from the Father-Mother through the Son, to be the life and substance of the Universe. The true Trinity is expressed in Scripture by the terms, "the Spirit, the Water, and the Word," which are force, substance, and their mutual expression or phenomenon, and thus, father, mother, and child. And only when the prism is completed by the evolution of its Trinity, does divinity emerge into activity as Holy Ghost, the invisible light differentiating into the seven rays, which are the seven spirits of God, who actuate the world, elaborating it in a perpetually recurring series of cycles, each of which constitutes a "day" in the "week" of man's spiritual creation. All things are made of the divine substance. And the seven spirits of God go forth into the divine substance, which is the substance of all that is. She is not matter, but is matter in its potential essence. And her veil is the astral fluid. Psyche, the soul, is within and before Ether. In suppressing substance, orthodoxy has deprived man of the divinity which is his birthright, to the complete inversion of the doctrine both of Scripture and of reason.

SACERDOTALISM, ITS BESETTING SIN.

The Church, on assuming the style and title of Christian, inherited its Scriptures and mysteries without the key to them, that key—the "key of knowledge"—having long been forfeited and lost, being withdrawn by reason of unfaithfulness. And to this day the church knows neither the source nor the meaning of its dogmas. The most mystical and occult of books, and as a book of the soul appealing to the soul, the Bible has been expounded by persons without mystical insight or occult knowledge, who have made its appeal to the senses.

The besetting sin of sacerdotalism is always idolatry. Having lost the perception of things spiritual, through the corruption of the "woman" intuition, it has persistently accorded the preference to the letter, the form, the symbol and the person, instead of to the verity denoted or illustrated by these. Doing which, it has committed idolatry by materialising mysteries purely spiritual, and thus perpetuated the sin which caused the fall. Hence the denunciation by Jesus of the corrupt priesthood of his time, and therein of that of all time: "Ye are of your father the devil," and "a generation of vipers," meaning of the brood of the serpent-tempter of Eden, to destroy whose works as wrought by the priesthoods, the Christ is manifested. Symbols are, of course, indispensable as a means of expression. But the exaltation of them, apart from their interpretation, is sheer materialism and idolatry, a practice for which the modern name is "Ritualism."

For, as inexpugnably defined in the new interpretation—

Idolatry is materialism, the common and original sin of men, which replaces spirit by appearance, substance by illusion, and leads both the moral and intellectual being into error, so that they substitute the nether for the upper, and the depth for the height. It is that false fruit which attracts the outer senses, the bait of the serpent in the beginning of the world. Until the mystic man and woman had eaten of this fruit, they knew only the things of the spirit and found them suffice. But after their fall they began to apprehend matter also, and gave it the preference, making themselves idolators. And their sin, and the taint begotten of that false fruit, have corrupted the blood of the whole race of men, from which corruption the Sons of God would have redeemed them. . . . To make an idol is to materialise spiritual mysteries. The priests then were idolators, who coming after Moses, and committing to writing those things which he by word of mouth had delivered unto Israel, replaced the true things signified by their material symbols, and shed innocent blood on the pure altars of the Lord.

VICARIOUS ATONEMENT.

There is no such thing as vicarious atonement. For none can redeem another by shedding innocent blood. Rather is justice doubly outraged thereby. In accepting the tenet of vicarious atonement, Christendom has taken its doctrine from Caiaphas instead of from Christ, and has made itself accessory after the fact to the crime of Calvary. None the less is it true that "the blood of Christ cleanseth from all sin." But this is not the physical blood of the man Jesus. The "blood of Christ" is the pure spirit which is the life and substance of the Christ within Jesus. And these are the two elements which every man must "eat," and be reconstituted of to become, like him, regenerate. Reconstituted of his own pure spirit and soul, man is made at one with God, who is pure spirit and pure substance. The sole secret and method of Christ is inward purification, which is the way of regeneration. But a corrupt priesthood always insists upon substitution. Hence the virtual suppression of regeneration by the sacerdotal formulators and exponents of Christianity in favour of substitution. Regeneration makes every man his own priest, for only himself can minister to his inward purification. Regeneration, therefore, did not suit the views of an order bent on subjugating the world to itself. Between the Christ who insists on regeneration, and the Belial of an orthodoxy which insists on substitution, there can be no concord. The language applied by Jesus to the priesthood, was evoked by their exaltation of a blood-loving demon to the place of God, instead of the "Father" recognised by him. It is after the way which the orthodox call heresy, that the esoteric and true believer worships the God of his fathers, believing all things which are according to the law, and are written in the prophets, whose one theme is regeneration by inward purification. That at most which vicarious atonement claims to do, is to relieve the man from the consequences of sin. But this is not to redeem him. On the contrary, to deprive him of the suffering due to sin, would be to rob him of his redemption. For all alike must be made perfect through suffering. That from which man needs to be saved is the liability to sin, and from this regeneration alone saves him. Wherefore, this alone is the way of salvation.

THE COROLLARY AND CONDITION OF REGENERATION.

The suppression of regeneration in favour of substitution involved the suppression of the doctrine which is indispensable to regeneration. This is the doctrine of a multiplicity of earth-lives, now commonly called Reincarnation. Regeneration, which is *from out of* the body, is a process extending over many earth-lives, and does not begin until many have already been lived. And without the opportunities of experiences afforded by a long succession of lives, it would be impossible, and the declaration, "Ye must be born again," would be a sentence of perdition on the whole race. So vast is the ladder of man's spiritual evolution which he has to ascend, a ladder reaching from the dust of the ground to the throne of the Most High, and all of which is within himself.

This doctrine was universal in all the pre-Christian churches, Hebrew, Greek, Egyptian, Oriental, and the rest. And it is implicit throughout the Bible, being occasionally explicit. For, in having regeneration for its main theme, the Bible contemplates the persistence of the individual Ego through all stages in its evolution, from the Adam-stage to the Christ-stage, as St. Paul implies when he says that in Adam all die, but in Christ all have life eternal, and Jesus himself speaks of his own history as contained in Moses and the prophets, evidently referring to their insistence on regeneration, and therein of reincarnation. A striking instance in point has been brought to light by the new interpretation. It restores a hymn on the mystic Exodus, showing the Mosaic story of the flight from Egypt to be an allegory of regeneration, in which Israel stands for the soul, Egypt for the body, the corn in Egypt for the experiences of the earth-life necessary for the soul's nutrition and education. The hymn itself consists of the exhortation of a man to his soul when about to return into the body to pursue his regeneration. It runs thus:—

There is corn in Egypt, go thou down into her, O my soul, with joy.

For in the kingdom of the body thou shalt eat the bread of thine initiation.

But beware lest thou become subject to the flesh, and a bondslave in the land of thy sojourn.

Serve not the idols of Egypt, and let not the senses be thy taskmasters.

For they will bow thy neck to their yoke; they will bitterly oppress the Israel of God.

An evil time shall come upon thee, and the Lord shall smite Egypt with plagues for thy sake.

Then follows the soul's flight pursued by all the powers of the body, seeking to bring it back into bondage. But guided by Hermes, the Spirit of Understanding, who is its cloud of darkness by day, and its pillar of fire by night, the soul passes safely through the cleansing waters of regeneration, "which is the first death in the body"; accomplishes its journey through the wilderness of ordeal and renunciation; and, finally, arrives at its promised

goal. Reaching which, the man, addressing the planet-god by his Greco-Egyptian and Hebrew names, exclaims triumphantly:—

Evoi, Father Iacchos, Jehovah-Nissi, Lord of the garden and the vineyard.

Initiator and Lawgiver; God of the cloud and of the mount.

Evoi, Father Iacchos; out of Egypt hast thou called thy Son!

Such was one of the rituals chanted by initiates of the sacred mysteries in the temples of Egypt ages before the time of Moses, and from which—as clearly shown by manifold like recoveries made through us—the Bible-writers largely derived both their doctrine and their diction, giving them a quasi-historical form.

THE GOSPEL OF CHRIST.

The Christ, then, is no personage unique, abnormal, unthinkable, of hybrid constitution and disorderly generation. He is the Perfect Reason of God in manifestation; the fulfilment, not the subversion, of the divine-natural order; the matured fruit of the seed implanted in every man, the seed of his own regeneration. For he represents the realisation of the divine potentialities, proper and common to all in virtue of their derivation and constitution, by the indefeasible law of heredity.

The mission of Jesus was, then, to be a personal demonstration to all men of their own equal divine potentialities, and of the method of the realisation thereof, namely, by love and purity, as shown in unreserving self-sacrifice for others. He was a soul who in virtue of the multitude of his earth-lives, and the use made of them, had attained to the divinity of which all have the potentiality, having developed within himself, the spiritual and substantial selfhood, whose typical name is Christ Jesus, the anointed Liberator. He had no need to return into the body for his own sake. He nevertheless returned, out of pure love to redeem, by showing to others what they have it in them to become, and how to become it. Not otherwise could he have been to them "the Way, the Truth, and the Life." Not otherwise could he have said to them, "My Father and your Father; my God and your God."

He was prophet and more than prophet. For, having attained to the glory of the Christ, he was prophet and redeemer in one. But only to be like "his brethren the prophets"—sons, like himself, of the "woman" intuition—put to death by the priests. For the "Jerusalem that kills the prophets" is always in some form sacerdotalism. The Bible is from beginning to end a condemnation of sacerdotalism.

One of the greatest wrongs ever committed has been the holding of the Jews responsible for the murder of Jesus. True, they were Jews who committed the crime, but they did not do it as Jews but as priests. The Jews heard him gladly, and would have taken him by force to make him their king. So captivated were they by his simple gospel of love and purity. But the priests slew him according to their wont. And they have been slaying him ever since in the person of his doctrine; saving their own order by throwing the odium on the Jews, to the unspeakable misery of that people through all the intervening ages; and Christendom, reading the Bible through priestly eyes, has entirely ignored the prophets and their teaching which the Bible exalts, in favour of the the priests and their traditions, which the Bible emphatically condemns, saying, "Ye have made the Word of God of none effect by your traditions." Thus does the new interpretation fulfil its function of eirenicon towards the Jews.

This, then, is the "Gospel of Christ," which alone can save the world, but which has never yet been preached to the world. Men have but to know that they are surely possessed of divine potentialities, within their own power to realise, and they will spare no effort to achieve them. And in the effort they will realise also that new heaven and new earth wherein dwelleth righteousness. Wherefore, when this Gospel is preached, the establishment of God's kingdom "on earth as it is in heaven," will cease to be as hitherto it has been, a meaningless sound in men's ears. And it will be seen that, if hitherto Christianity has failed, as it undoubtedly has failed, to regenerate the world, it is not because it is false, but because it has been falsified.

CRUCIFIED THROUGH WEAKNESS.

In their esoteric and real sense, the doctrines of the Resurrection and Ascension are verities wholly reasonable and orderly, though the Church has never grasped their nature and significance. For they are illustrations of the powers belonging to man when fully regenerate, which show him to be, like God in the universe, omnipotent in his own system. He is, therefore, "able to lay down his body and to take it up again," and to indraw and resolve it into spirit. That Jesus succumbed to the cross, was not because the Christ in him was defective; it was because he had not yet completed the regeneration of the body derived from his physical parents; there still remained in it an element of weakness, through which, as St. Paul says, "He was crucified." There were still two wills in his system, as implied in his utterance, "not my will but thine." And of this weakness Judas was the type. Hence it is said in the new interpretation:—

Therefore was Jesus betrayed to death by "Judas," because He was not yet perfected.

But He was perfected through suffering; yea, by the passion, the cross, and the burial.

For He could not wholly die; neither could his body see corruption.

So He revived; for the elements of death were not in his flesh; and his molecules retained the polarity of life eternal.

He therefore was raised and became perfect, having the power of the dissolvant and of transmutation.

In virtue of which He was able to accomplish his "ascension."

THE CHRISTS AN ORDER.

The hymn to the "First of the Gods," called by Isaiah the "Spirit of Wisdom," by the Hebrews, "Uriel," and by the Greeks, "Phoibos," the Bright One of God—which is one of the recoveries of the new interpretation—speaks of the Christs as an order, and assigns to them the sphere of the sun, saying:—

Many are the angels who serve in the courts of the spheres of heaven: but thou, Master of light and of life, art followed by the Christs of God.

And thy sign is the sign of the Son of Man in heaven, and of the just made perfect;

Whose path is as a shining light, shining more and more unto the innermost glory of the day of the Lord God.

Thy banner is blood-red, and thy symbol is a milk-white lamb, and thy crown is of pure gold.

They who reign with thee are the hierophants of the celestial mysteries; for their will is the will of God, and they know as they are known.

These are the Sons of the innermost sphere, the Saviours of men, the anointed of God.

And their name is Christ Jesus in the day of their initiation.

And before them every knee shall bow, of things in heaven and of things on earth.

They are come out of great tribulation, and are set down for ever at the right hand of God.

And the Lamb, which is in the midst of the seven spheres, shall give them to drink of the river of living water.

And they shall eat of the tree of life, which is in the centre of the garden of the kingdom of God.

These are thine, O mighty Master of Light; and this is the dominion which the word of God appointed thee in the beginning.

In the day when God created the light of all the worlds, and divided the light from the darkness;

And God called the light Phoibos, and the darkness God called Python.

Now the darkness was before the light, as the night forerunneth the dawn.

These are the evening and the morning of the first cycle of the Mysteries.

And the glory of that cycle is as the glory of seven days; and they who dwell therein are seven times refined.

Who have purged the garment of the flesh in the living waters;

And have transmuted both body and soul into spirit, and are become pure virgins.

For they were constrained by love to abandon the outer elements, and to seek the innermost which is undivided, even the Wisdom of God.

And Wisdom and Love are one.

THE FOUNDATION AND CROWN OF THE MYSTERIES.

There are two doctrines, the materialisation of which has especially ministered to the degradation of Christianity into a superstition wholly idolatrous and irrational. These are the Immaculate Conception and the Assumption of the Blessed Virgin Mary. This exposition, therefore, cannot more fitly conclude than with the explanation of them given in the New Interpretation.

The Immaculate Conception is none other than the prophecy of the means whereby the universe shall at last be redeemed. Maria—the sea of limitless space; substance of God and the soul of individuals—Maria, the Virgin, born herself immaculate and without spot of the womb of the ages, shall in the fulness of time bring forth the perfect man who shall redeem the race. He is not one man, but ten thousand times ten thousand, the Son of Man, even the whole redeemed humanity throughout the universe, who shall overcome the limitations of matter and the evil which is the result of the materialisation of spirit. His Mother is Spirit, his Father is Spirit, yet is He himself incarnate, and how then shall He overcome evil and restore matter to the condition of spirit? By force of love. It is love which is the centripetal power of the universe; it is by love that all creation returns to the bosom of God. The force which projected all things is Will, and Will is the centrifugal power of the universe. Will alone could not overcome the evil which results from the limitations of matter; but it shall be overcome in the end by sympathy, which is the knowledge of God in others—the recognition of the omnipresent self. This is love. And it is with the children of the spirit, the servants of love, that the dragon of matter makes war.

As the Immaculate Conception is the foundation of the mysteries, so is the Assumption their crown. For the entire object and end of kosmic evolution is precisely this triumph and apotheosis of the soul. In the mystery presented by this dogma, we behold the consummation of the whole scheme of creation—the perpetuation and glorification of the individual human *Ego*. The grave—the material and astral consciousness—cannot retain the immaculate Mother of God. She rises into the heavens; she assumes divinity. In her own proper person she is taken up into the king's chamber. From end to end the mystery of the soul's evolution—the history, that is, of humanity and the kosmic drama—is contained and enacted in the cultus of the Blessed Virgin Mary. The acts and the glories of Mary, the soul, are the one supreme object of the holy mysteries.

SOURCE OF THIS EXPOSITION.

The chief depositaries of the New Gospel of Interpretation are the books entitled "The Perfect Way" and "Clothed with the Sun." These contain results only. Some account of the manner of its reception is given in "The Story of the New Gospel of Interpretation," to be followed, it is hoped, ere long by a complete history. This exposition is a brief abstract only of the results obtained, which comprise, besides the rituals and hymns referred to in it, sundry expositions also belonging to the ancient mysteries, together with the essential chapters of the long-lost *Gnosis*, or body of divine doctrine which constituted the primitive revelation which underlay all the sacred Scriptures and religions of antiquity, including Christianity. The whole was obtained under illumination of those denizens of the church invisible and celestial, who are of the order described herein as belonging to the Virgin, or twofold states, being constituted of pure soul and spirit, without material admixture, having attained thereto through regeneration, and belonging, therefore, to the order of the Gods and Archangels, under whose forms and names they manifested themselves. The method of communication was so ordered as to make the work a positive demonstration of the reality, the immortality and the pre-existence of the soul, as proved by its ability, under divine illumination, to recover the recollection of knowledges acquired and experiences undergone, in long antecedent incarnations. For the recipients themselves, the evidences extrinsic and intrinsic were conclusive, leaving nothing to be desired of further proof.

THE UNITY OF CHRISTENDOM.

From what has been said herein it follows that, defined as the culture of the soul, Mariolatry is the one true religion. We have here a basis on which to treat with the Holy Father for the reunion of Christendom; a thing possible only on the condition of identity of doctrine. So far as this element is concerned, his consent to the definition proposed of "Mariolatry" would remove one of the greatest obstacles. But the appeal must henceforth be to the understanding. Only thus will Peter fulfil his mission as the representative of Hermes the Revelator, to whom, and not to the man Peter, Jesus really addressed the utterance, "Thou art the rock, and on this rock will I build my church." As the Spirit of Understanding and second of the Holy Seven, Hermes is the presiding divinity of the second day of creation, whose work is the placing of an expanse between the waters above and the waters below, between—that is—the spiritual and the material, in token of its being the office of the understanding to distinguish between things which differ, and to enable man to rise from the lower to the higher. And his name signifies both rock and interpreter, to denote that the understanding is the rock of the true church, and the true rock of the church, which only when founded thereon is a true church. Only when thus founded, the gates of hell cannot prevail against it. In the recovered hymn to the "Second of the Gods," from which Jesus quotes, his office is thus described:—

He is as a rock between earth and heaven, and the Lord God shall build his church thereon.

As a city upon a mountain of stone, whose windows look forth on either side.

And upon the left are the kingdoms of the world and the shapes of illusion; and upon the right are the heights of heaven and the kingdom of spirit.

And to him are committed the keys of the invisible and of the holy of holies within the veil.

Whatsoever soul He shall bind, shall be bound in the outer and the nether.

And whatever soul He shall loose, shall be loosed in the inner and the upper.

He shutteth and no man openeth; He setteth free and none shall bind again.

And his number is the number of twain; He is the angel of the twofold states.

And the waters below and above the firmament are the evening and the morning of the second day.

Jesus, then, addresses himself to Hermes as the inspirer of the confession of Peter. But Peter has never yet fulfilled the mission assigned him as his representative in the church visible. He has been rock only, and not interpreter. For, so far from making appeal to the understanding, he has suppressed the understanding in favour of authority as the criterion of truth and basis of faith, requiring blind assent in the place of intelligent conviction, with the result of making himself the rock on which the church has split into its countless fragments; which it is now sought to re-unite. Peter has been, as pre-figured in the Gospels, the cutter off of ears, not their opener. But now that the Gospel of Interpretation has come, and the kingdom of the Mother of God, it is for Peter to redeem his past by using his sword—this time the sword of the spirit—not in cutting off, but in opening ears. Only on such condition can the reunion of Christendom be effected. Man has not recovered his mental freedom to renounce it again at the bidding of his priests, whether of religion or of science. The truth has come which makes him free of both. Henceforth he has the witness in himself, and will call no man king or master on earth.

THE AFFAIRS OF A GERMAN MADHOUSE.

A CASE of some importance has lately been tried at Aix-la-Chapelle—an action for slander brought by the Alexianerbrüder of the Kloster Mariaberg against the writer, the publisher, and the person selling a certain pamphlet, setting forth how a Mr. Forbes, a Scotch clergyman, was, while perfectly sane, incarcerated as a madman for thirty-nine months, under the charge of the brotherhood in question; how that he was beaten, fettered, knocked about, kept in a "hole of a cell," generally ill-treated and mismanaged, that he was under no medical supervision, either as regarded his general or his mental health, and, moreover, that he was sent there by no less a person than the bishop of his diocese.

When I [X.] was in correspondence with the Baroness B., one of the victims of Czinsky (see *The New Witchcraft*, BORDERLAND VII.), in consequence of whose misdemeanours she herself was incarcerated in a madhouse, this very pamphlet was sent to me as testimony of the possible sufferings of patients at the mercy of the guardians of the insane, as they understand their business in Germany! I had very sincere sympathy with the Baroness, and I should have been glad to give her any help in my power in her desire to expose, not only Czinsky, but certain other abuses. The pamphlet was well written, the story effectively told, but, I confess, that the locality of the circumstances being too distant to make personal investigation possible, and in the absence of corroborative testimony, I felt that we should not be justified in putting the matter before our readers.

Now, however, the whole story is writ large in the columns of *Die Kölner Zeitung*, and with less detail in various other papers; and if anything were needed to make Czinsky appear more abominable than before, we have it in the present evidence of the state of things possible in a German madhouse.

The verdict for the defendants and the announcement of an approaching formal Government inquiry into the alleged condition of things at the Kloster Mariaberg, appears to have given great satisfaction among the people, who had not only thronged the court-house, but when the verdict was expected crowded about its precincts in vast multitudes. They hailed the defendants as they drove away with echoing shouts of applause.

The Alexianer Kloster Mariaberg, near Aix-la-Chapelle, is an institution recognised by the State, and directed by the Church, the "brothers," it appears being laymen. Their misconduct appears to be of no recent date. In the course of inquiry into Mr. Forbes's statements, one of which was that he had been struck on the head with a bunch of keys, it transpired that a few years ago a patient, named Vorschelt, had been similarly struck by a certain Brother Thomas, and had died of the blow without medical assistance being obtained. In fact, there was no medical officer on the premises, and the doctor's daily inspection of the establishment lasted about an hour and a half. The establishment was naturally under Government inspection, but the Inspector's visits were always expected and prepared for accordingly.

The evidence of experts was adduced to show that Mr. Forbes was in perfect possession of his mental powers, and in no way a fit occupant of a madhouse. Some youthful indiscretions were alleged as the original excuse for his incarceration. No medical account had been kept of the brain disease alleged, and no report whatever had been furnished.

The Government, rather late in the day perhaps, has marked its sense of responsibility by the payment of costs for the defence, and undertaking a strict inquiry into the affairs of the institution.

X.

XIII.—MISCELLANEOUS.

A STORY OF CLAIR-AUDIENCE.

MR KINGLAKE AND THE BELLS OF MARLEN.

ONE would have thought that a clerical paper, whose concern is with matters spiritual, might be supposed to concern itself somewhat with matters psychic, which, after all, is only "spiritual" in Greek instead of Latin. However, the editor of *The Guardian* put an abrupt closure on a discussion which promised to be very interesting.

Canon MacColl began it by drawing attention to a passage in Kinglake's *Eothen*, describing a phenomenon tolerably familiar to all students of occult matters, and variously classified according to the bent of the commentator, as a dream, clair-audience, telepathy, or sub-conscious memory, externalising itself in terms of sound. This is the story :—

BELLS HEARD 2,000 MILES AWAY.

Mr. Kinglake was one Sunday afternoon in the desert of Sinai :—

On the fifth day of my journey the air above lay dead, and all the earth that I could reach with my utmost sight and keenest listening was still and lifeless, as some dispeopled and forgotten world that rolls round and round in the heavens through wasted floods of light. The sun, growing fiercer and fiercer, shone down more mightily now than ever on me, and, as I dropped my head under his fire, and closed my eyes against the glare that surrounded me, I slowly fell asleep—for how many minutes or moments I cannot tell; but after a while I was gently awakened by a peal of church bells—my native bells—the innocent bells of Marlen, that never before sent forth their music beyond the Blaygon hills!

My first idea naturally was that I still remained fast under the power of a dream. I roused myself, and drew aside the silk that covered my eyes, and plunged my bare face into the light. Then at last I was well enough awakened; but still those old Marlen bells rang on. . . . Since my return to England it has been told me that like sounds have been heard at sea, and that the sailor, becalmed under a vertical sun in the midst of the wide ocean, has listened in trembling wonder to the chime of his own village bells.

The story further shows that till he took out his diary in his tent some hours later, Mr. Kinglake did not remember that the day was Sunday, which makes any theory of expectation based at all events on *conscious* memory, the less probable.

CLERICAL OPINIONS ON THE STORY.

Canon MacColl began by attempting a physical explanation, and contended that Mr. Kinglake *did* hear the Marlen bells. He defends the theory thus :—

A man may be so absorbed in thought as to remain insensible to "a vast chorus" of sounds around him; or he may be so intent on some particular sound—a story told by a friend at his side, for example—as not to hear the buzz of conversation in the room louder than his friend's voice. The general conversation strikes his ear equally with the particular voice, but is inaudible because consciousness is withdrawn from it.

In illustration of this point Canon MacColl quotes, with appropriate regard for the nature of the battle-field, three cases from sacred story, the shepherds at Bethlehem who heard the angels' song; the case of St. Paul's companions on the way to Damascus, who did not hear the voice which called to him; and the case of the multitude who did not hear the voice, but "said that it thundered."

If, as we are taught, all these are instances of supernatural interference, they hardly support the argument that the case in point was not supernatural at all. Canon MacColl, however, admits, we gather, the possibility of the extension of normal faculty, the activity of a spiritual sense, for he says further :—

If man has a dual existence in this world, being related at once to matter and spirit, to time and to eternity, is it unreasonable to believe that dim intimations should now and then reach him from the world unseen? "The human soul," says Kant, viewing the question merely as a philosopher, "may be regarded as even now connected at the same time with two worlds, of which, so far as it is confined to personal union with a body, the material only is clearly felt." This idea the poet of "The Christian Year" has expressed in the well-known lines :—

> "Two worlds are ours; 'tis only sin
> Forbids us to descry
> The mystic heaven and earth within,
> Clear as the sea and sky."

The deeper man has penetrated into the secrets of nature, the more clearly it is shown that the material shades off and vanishes into the spiritual. The proved phenomena of somnambulism, dreaming, magnetic trances, go to show that mortal man occupies an intermediate position between the visible and invisible, and that while his normal existence is in the former, he is sometimes placed abnormally in communication with the latter. Those of your readers who are interested in the subject will find much information and suggestion in a German work by Karl du Prel, on "The Philosophy of Mysticism." My copy is a translation from the German. The imposture and charlatanry which are mixed up with the subject, under the name of "Spiritualism," ought not to prejudice us against reasonable belief and patient investigation. It is ever the fate of truth to be counterfeited and caricatured by error.

Some of the correspondence that followed showed, not only ignorance of the literature of the occult, but what is less excusable, considerable want of observation of the everyday phenomena of life.

One writer, W. O., however, makes a candid confession.

The reading of some amount of "occult" literature has not always conduced to faith, but Mr. Myers and certain articles in the Psychical Research Society's Proceedings have left me with a bias in favour of a "subliminal" as well as a normal consciousness: indeed, I am not prepared to disprove that I have not merely a dual but a multiple personality. There seems to be a good deal of evidence in favour of clairvoyance: here the percipient is not dependent upon the ordinary channels of communication, for him "stone walls do not a prison make," the image apparently being directly impressed on the mind without the medium of the retina. The same doubtless applies to clairaudience, the auditor not being dependent on the sound-waves striking the tympanum. If Canon MacColl cares to amend his plea and to assert that Kinglake's was a case of clairaudience, I shall not dare to oppose him, for I think he will have a much stronger case.

It is always difficult to know exactly what people mean by "clair-audient." If, as Canon MacColl contends, Kinglake *did* hear the Marlen bells, then surely he was clair-audient, as W. O. contends. Unfortunately, however, W. O. proceeds somewhat feebly to argue :—

Fancy the terrible condition of a man with an ear so sensitive to the minutest sound! Is there any doubt that the man whose auditory nerves were so delicate that he was awaked by village bells two thousand miles off would be "stunned with their music" if he were so unfortunate as to get within a few hundred feet of them when wide-awake?

This, we take it, is equivalent to Pope's argument

(borrowed from Pythagoras), in the "Essay on Man" as to "Why has not Man a Microscopic Eye?"

For this plain reason, man is not a fly
* * * *
If nature thundered in his opening ears
And stunned him with the music of the spheres
How would he wish that heaven had left him still
The whispering zephyr and the purling rill.

CANON MACCOLL'S LAST WORD.

After this, as was inevitable, Canon MacColl gets the last word, further discussion being abruptly stopped by the editor. The conclusion is good enough as far as it goes, though it probably conveyed little to a good many of its readers.

We have latent spiritual senses, and the question is whether some persons may not on occasion and under certain psychical conditions have one or other of those senses "opened" to the apprehension of sights or sounds to which their ordinary senses are closed. It is mathematically certain that the sound of the Marlen bells did reach Kinglake's ears, and I see nothing impossible in the idea of that sound finding its way to his intelligence through an avenue closed to other sounds, and closed to these on other occasions.

SOME CURIOUS COINCIDENCES.

THE factor of accidental coincidence is, like that of expectation, or of self-suggestion, or of unconscious memory, one which all investigators of psychic matters must necessarily reckon with. There are a great many familiar instances which must at once occur to the memory. We have a sudden thought of an absent friend, and get a letter from him by the next post; we fix our thoughts upon someone who is walking down the street in front of us, who turns round and meets our eye; we meditate on some interesting topic and our next visitor opens conversation upon the subject. Are these cases of thought-transference, or are they accidental coincidences? The question, of course, becomes, ultimately, one of statistics. Even chance has its laws, and coincidence, beyond a certain point, ceases, apparently, to be accidental.

The question that suggests itself is—*where* is the point? Coincidence, of the kind we call accidental, is at times startling enough. Here are a few cases collected from various publications of the last few weeks.

Good Words for June gives us the following capital stories in the course of an article by Doctor Donald Macleod, called "Strange but True."

WASHED HOME BY THE OCEAN.

Robert Thom, Esq., the present proprietor of the Island of Canna in the far Hebrides, can with many others guarantee the truth of the following curious coincidence.

In September, 1892, the daughter of the blacksmith in Canna was wandering on the shore, gathering driftwood for fuel, when in a small bay, about a hundred yards distant from her father's house, she picked up a piece of wood bearing the inscription, cut with a knife, "Lachlan Campbell, Bilbao, March 23rd, 1892." On taking it to her mother she became much concerned, as this was the name of her own son, who was a boiler-maker in Spain, and, as would be the case with most people—certainly with Highlanders—she could not get over the superstitious dread that this message from the sea was the harbinger of evil tidings regarding her son. The family of the proprietor did their best to calm her terror, exhorting her to wait for an explanation. When writing to her son she told him of what had happened, and was greatly relieved on receiving a reply assuring her of his well-being, but was astonished to learn that he perfectly remembered how, when on a holiday, he had written, as described, on a piece of wood, and had idly thrown it into the sea from a rock near Bilbao. We all know the power of ocean currents, and need not be surprised at this piece of wood having been carried about for six months, but the marvellous—and, except for undoubted evidence—the incredible circumstance in this case is that this piece of wood, after its long wandering, should have been washed on the shore within a hundred yards of where the writer's mother lived, and that it should have been picked up by one of his own family and taken home. Had any novelist dared to picture a message delivered as this was by means of an ocean current, every reader, and certainly every critic, would have denounced the outrageous demand on faith. And yet the apparently impossible actually occurred in Canna.

"TIME AND PLACE COHERE."

Mr. David R., a well-known merchant in Glasgow, was several years ago travelling in Canada. On a Sunday evening, far away in the backwoods, he was interested by hearing from a humble "shanty" the words of a Scottish "paraphrase," sung to a familiar air. After a little he thought he would visit this countryman, whose family worship had thus recalled to him other scenes. After chatting for a while, the man asked where he was from. On being told that he was from Glasgow, he asked his name, and on being informed he became much excited. "I always expected some one of your family to come. My name is——." As my friend had never heard of his name, he asked for an explanation, and the man proceeded to tell him that he was the clerk who had stolen a considerable sum from the firm to which R. belonged; that he had been miserable ever since, feeling sure that at any hour he might be discovered; that he was now doing well, and that it was his intention in a short time to repay all that he had taken. My friend had been in the West Indies at the time the theft took place, and it was not till after his return to Scotland that he learned the particulars. It is, however, somewhat disappointing to hear the statement with which he used to end the recital of the strange story, "In spite of his promise, we have never yet heard of any payment!"

A STRANGE MEETING.

Here is another story in which the coincidence is also that of time and place:—

When my brother, Norman Macleod, and I went to Palestine in 1864, he was asked by an old woman in his congregation to discover her son—an engineer on a steamer somewhere in the Levant—and to persuade him to send help to his mother. Wherever he went my brother inquired for this man. Now he was told he was trading in the Black Sea; again, that he was in some ship on the Syrian coast; but he failed to find him. When we were weighing anchor in the Golden Horn before proceeding up the Black Sea on our way home, he and I were sitting aft on the port-side when our steamer drifted against another. A man came to let a "buffer" down between the two ships just where we were sitting. On speaking to him and recognising his unmistakable accent, my brother asked if he knew anything of the engineer he was in search of. "I am the man!" was the reply, and so his last words spoken to any one before leaving the East were exchanged with the very man he had been searching for, and as the two ships parted he had said all he wished to say! It was a coincidence, but one of the greatest improbability.

THE RING IN THE POTATO.

And yet another, very curious but, on the whole, less unlikely:—

Andrew Maxwell, another well-known merchant in Glasgow, was in the island of Arran some years ago with his mother and sisters. The weather was unusually warm, and his venerable mother suffered so much from the heat, that her hands became swollen, and as her marriage ring was fretting her finger, one of her daughters, after no little coaxing, persuaded her to allow its removal. To the dismay of the daughter the ring

was lost, but she procured another so like the old one that the change was not noticed when it was placed on her finger. Next year the family went back to the same house, and in the autumn, when the farm servant in a neighbouring building, having boiled potatoes for the pigs, was crushing a potato in her hand, she felt something hard, and on looking at this thing inside the potato, she exclaimed to one of the Maxwells' servants who was beside her: "Here's a ring in the potato," and showed a thin, worn marriage hoop. "I believe," said the other, "it is my mistress' ring, and we can find that out because her initials were inside the hoop." On examining it, there were the initials, and the lost ring was identified! It had evidently been swept out among the ashes, the ashes thrown upon the ash-pit, the contents of the ash-pit on the potato-field, and the ring absorbed by the potato, inside of which it was found a year after it had been lost!

UNLUCKY NUMBERS.

From *The Sunday Chronicle* we take the following curious coincidence of number:—

During an interview with *The Sunday Chronicle* man, Bob Hanlon, the marvellous trapezist, told how his companion was killed by a fall and said: "Let me tell you a strange thing. The accident happened on the thirteenth of July, 1891, during the thirteenth week of the tour. Our turn was number thirteen on the programme. Thirteen was the number of the street in New York in which my dead comrade lived, and thirteen was the number of his allotment in the cemetery.

FIGURE COMBINATIONS.

The Two Worlds for April 19th quotes from a daily paper of 1869 the following curious combination of figures which speaks for itself:—

Louis Philippe came to the throne.....	1830	Napoleon 3rd Emperor of the French	1853
	1		1
	7	Born 1808.	8
Born 1773.	7		0
	3		8
	1848		1870
	1830	The Empress born 1826.	1853
His Queen born 1782.	1		1
	7		8
	8		2
	2		6
	1848		1870
	1830		1853
They were married 1809.	1	They were married 1853.	1
	8		8
	0		5
	9		3
	1848		1870
Louis Philippe abdicated	1848	Napoleon 3rd surrendered at Sedan.....	1870

From the same article I quote the following story of fortunate coincidence:—

A TIMELY LESSON IN BONE-SETTING.

A few years after my parents' marriage, when my brother was about two years old, a gentleman friend was having afternoon tea with them, and the conversation turned on reminiscences, when my father related an incident which he witnessed when a boy. A miller, going home from Wakefield corn-market, having indulged too freely in something stronger than "the cup which cheers but not inebriates," had, in consequence, a difficulty in keeping his seat on horseback. Just as he was passing my grandfather's door the effort became too much for him and he fell off. Fortunately for him my grandfather saw him fall and ran to his assistance. He discovered that his neck had been put out of joint. With great presence of mind he partially raised him, then put his knees against the man's shoulders, took hold of his head with both hands and pulled—when, with a jerk, it slipped into its place again. The following day (Sunday) they called to see how he was getting on, and found him enjoying his glass as usual.

My mother had not heard of this incident before, but she was soon to prove that the most out-of-the-way knowledge may be of use. A few days afterwards, when my brother was playing about in the nursery, a heedless nurse allowed him to get out of her sight, when he attempted to go down stairs. Presently there was a scream, the noise of a fall, and then quietness. My mother, who fortunately heard the noise, was quickly on the scene, and at once perceived that the same kind of accident had happened to her boy as the one related so recently to the drunken miller. With knowledge thus acquired she was enabled very quickly to put things right, and but for this *chance* bit of information death must have ensued before other help could have been obtained.

The next story is quoted from *The Athenæum*:—

TREASURE TROVE.

Mr. Bryce, well known as a publisher in Glasgow, relates how the late Mr. Crowther, of Manchester, a famous collector of rare books, asked him to republish an old seventeenth-century volume called "Essays on Several Subjects, written by Sir Thos. Pope Blount. London, 1691." The copy which Mr. Crowther had was so rare that he believed only two others were in existence; one in the British Museum, and the other in the Bodleian Library. "A copy," he wrote, "is of priceless value," and he gave minute instructions as to the care which must be taken of that which he was sending. Thinking, however, that Mr. Crowther might be mistaken as to the exceeding scarcity of the book, Mr. Bryce advertised, and after the lapse of several weeks he received notice that one could be had for 1s. 6d. When the volume came he hurried to compare it with that of Mr. Crowther, which he had in his safe, and to his delight he found it equally perfect, except that the Contents pages were wanting. On further examination he discovered that there were *duplicate Contents pages* in Mr. Crowther's copy! So that the mistake made by the binder of these two volumes in 1691 was now rectified by the chance coming together of the two once more—the copy in which the Contents pages had been omitted, and the copy in which the missing pages had been placed!

THE JEWELS OF MARY QUEEN OF SCOTS.

A STORY OF HYPNOTISM AND MYSTERY.

In *Good Words* for June there is a most interesting article by Andrew Lang, about "Queen Mary's Jewels." It appears that the jewels of this Queen were singularly beautiful and set in the exquisite enamel of her day. An inventory of her precious possessions was published by Dr. Joseph Robertson in 1863. Several lists of these treasures had been made by Queen Mary's "friends and foes," but none had been published earlier than that made by Dr. Robertson. In 1566, just before the birth of James VI., Queen Mary directed Mary Livingston to prepare a list of her jewels, that she might arrange for their distribution among her friends in case of her death. The original of this document was found in a bundle of law papers in the Registrar's office in 1854, but was not given to the public until nine years later. But the Queen lived and was forced to sell many of her jewels during the long years of her imprisonment. In consequence many of her earlier intentions were never carried out.

"Now we come to our mystery!"

The most singular of these unfulfilled bequests are those to

Joseph Rizzio, brother and successor as private secretary of the murdered David. Joseph was a boy of eighteen. According to the French ambassador, he was appointed to David's place ten days after David's death, "whence men of ill-will take occasion to revile, as the Queen shows her mind to advance him greatly, he being but a boy of eighteen, and of no competence in affairs." After June, 1556, he fell under some suspicion of dishonesty. On Darnley's murder, more suspicions were aroused. Before the meeting of the Parliament, in April, 1567, he left Scotland. According to Paris, a Frenchman connected with Darnley's death, Joseph departed by Mary's desire. If the celebrated Casket Letters of Mary to Bothwell are genuine, Darnley, while in Glasgow, wished Mary to dismiss Joseph.

To this Joseph Rizzio there are three bequests in the inventory of June, 1566. There is a pendant with ten rubies, *en tortue*, and a pearl attached; "A Josef que son frère mavoyt done." David Rizzio had grown rich by presents, and even Moray had given him a "fair diamond."

He could thus afford to be generous. Then there is an emerald ring, enamelled in white, and also a jewel containing "twenty-one diamonds, small and large." This jewel does not occur in earlier inventories. The ring is "to be given by Joseph to the person whom I have named to him." The diamond jewel is "to be given by Joseph to the person whom I have named to him, from whom he is to take a receipt."

Dr. Robertson says: "They are to be carried to one whose name the Queen has spoken in her new secretary's ear, but does not trust herself to write. It would be idle now to seek to pry into the mystery, which was then so anxiously guarded."

Extraordinary as it may seem, the mystery was once perhaps on the point of being divulged, in our own century, by a young officer who knew nothing about it! The reader is requested kindly to suspend his "common-sense," otherwise he will not enjoy the following story.

In 1851 Dr. William Gregory, M.D., F.R.S., was Professor of Chemistry in Edinburgh University. He published in this year (1851), "Letters to a Candid Inquirer on Animal Magnetism." The Doctor was far from sceptical on occult matters, and, though honest, appears, in several cases, to have given his faith very lightly. Thus he encumbers his pages with common ghost stories, some received from Sir David Brewster, but absolutely unvouched for by the names of the seers, or by any other evidence. The good, easy Doctor believed much in a certain Major Buckley, who practised hypnotism, or mesmerism. The gallant Major's experiments were such as have not been repeated with success by later men of science in the schools of Paris, or Nancy, or by Mr. Gurney. Having selected a likely subject, Major Buckley would try to make him *clairvoyant*.

Now for the strange story of the Queen's jewels. On November 15th, 1845, says the Major's journal, he hypnotised a young officer. This young man, in trance, said: "I have had a strange dream about your ring, or rather about the stone in the ring," a "medallion" (cameo?) of Antony and Cleopatra. He alleged that this medallion had been given to Queen Mary "by a man, a foreigner, with other things from Italy. It came from Naples. It was not the same gold"—that is, it was now in a new setting. "She wore it only once. The person who gave it to her was a musician." He then, making as if copying from an invisible document, wrote the name RIZZIE or RIZZO, and went on writing. Rizzio was a musician, but he spelled his name Riccio. "All this is secret," the young officer said. He said that he saw a piece of vellum; in the middle was a diamond cross. "The smallest diamond is bigger than *this*," pointing to one of four carats. There were thus diamonds small and large, as in the secret bequest. "It was worn out of sight by Mary."

The vellum has been shown in the House of Lords. (Of Scotland, or at the Westminster Commission on the Casket Letters?) The young officer averred that he now saw the diamonds in a secret hiding-place of a manor used as a farm-house. The ring with the medallion was taken off Mary's finger by a man who, in jealousy, threw it "into the water." She was then "being carried in a kind of bed with curtains." There actually exists mention, in an inventory, of the queen's litter, with gold fringed curtains of velvet cramoisie. She usually rode, but before her confinement may, or rather must, have gone about in a litter when that could be done conveniently.

The young man now copied out the document on vellum, and, three weeks later, being again hypnotised, he corrected it. It was of this fashion: a sheet of vellum, decorated at the corners with leaves and flowers of the thistle, illuminated in gold. Being in Edinburgh Castle one day, after writing this article, I chanced to look up at the ceiling of the chamber wherein James VI. was born. It is panelled in squares, and, at each corner of each square, behold the flowers of the thistle! These were painted in 1617. Did the young officer know it? In the centre of the document was laid the diamond jewel, which bore (in enamel?) the letters M.S., "a small word," and R. On the vellum was written:

Vous Amez par . . . . [a blur caused by the mould] *vous êtes bonne. Votre Ami.*

Par . . . . must be *parceque.*

Dr. Gregory suggests that Rizzio may have given Mary a "ring or a cross, though so very valuable a present is more likely to have come from the Pope through Rizzio. . . . ." Yet, in the inventory of 1566 we have proof that Rizzio did make a valuable present of a rubied jewel to the Queen, and we find that the Queen had a *bague* or pendant (not a ring) of "twenty-one diamonds, great and small," which she intended to send by the hands of her private secretary, Joseph Rizzio's brother, to a person whom she had reasons for not naming publicly. Was that mysterious person the Pope, and was he the original donor of the diamonds, which, as the young officer said, "the Queen wore *out of sight*?"

The jewel in question is not found in the catalogues before 1566, and was probably a recent acquisition. Mary cannot have meant to send it secretly to Bothwell, for, as we saw, she made two bequests to him, with every circumstance of publicity. The name of the intended recipient thus remains a mystery. Fancy suggests a relation of Chastelard or the Pope.

The young officer left England, and no further experiments were tried on him by Major Buckley. We are left to guess where the ruined manor-house is that holds the diamonds in its keeping.

If we remember that all this tale was published three years before the inventory of 1566 was discovered, or known to exist, it must be admitted that the coincidence of alleged visions and historical fact, as to Dr. Robertson's mystery of the diamonds, is very remarkable. In 1851, when Dr. Gregory published his tale, probably no human being knew that Mary had received valuable gifts from Rizzio, nor that she possessed a jewel set "with twenty-one diamonds, small and large," about which there hung mysterious associations. The "vision," then, was fairly accurate, or, if the major fabled his invention with the detail of the journey "in a kind of curtained bed," perhaps the litter of velvet-cramoisie, was well-inspired. . . .

If things inanimate can be haunted, as it were, by a mystic trace of great human passions, few of the toys and trinkets of the dead have a richer heritage of memories than the jewels of Queen Mary.

XIV.—SOME ARTICLES OF THE QUARTER.

We shall be grateful for the co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, *translations* of those in the foreign magazines, can be had at the usual terms on application to Borderland Editor, 18, Pall Mall East.

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De Foe's Strange Story of Mrs. Veal, *Two Worlds*, April 5
Dies Irae: The Story of a Spirit in Prison, *Light*, March 30
Dr. Judas: A Portrayal of the Opium Habit, by William Rosser Cobbe, *Arena*, April
Essais d'Initiation à la Vie Spirituelle, by E. Lebel, *Light*, April 13
Etudes sur La Mathèse, *Le Voile d Isis*, May 22
Encyclopedia of Biblical Spiritualism, by Moses Hull, *Banner of Light*, April 6; *Light*, April 27
Gerald Massey: Poet, Prophet, and Mystic, by B. O. Flower, *Banner of Light*, April 13; *Philosophical Journal*, April 20
Gerald Massey, B. O. Flower's book upon (editorial), *Philosophical Journal*, April 20
Hudson's Law of Psychic Phenomena, A. E. Carpenter's Review, by G. B. Stebbins, *Banner of Light*, April 13
Introduction to Comparative Psychology, by C. Lloyd Morgan, *Monist*, April
Immanente Philosophie, by Max Kauffmann, *Monist*, April
Lehrbuch der Allgemeinen Psychologie, by Dr. Johannes Remke, *Monist*, April
Madame Blavatsky and her "Theosophy," by Arthur Little, *Harbinger of Light*, March
Mémoire et Imagination, by Lucien Arréat, *Monist*, April
Modern Priestess of Isis, translated from the Russian of Solovyoff by Walter Leaf, *Philosophical Journal*, April 20
Psycho-Therapie, by Doctor A. W. M. Wenterghen and Van Eden, *Monist*, April
Spirit World, by Florence Marryat, *Harbinger of Light*, March
Spiritual Review, Notices of, *Spiritual Review*, May
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The Life Work of Mrs. Cora L. V. Richmond, *Progressive Thinker*, March 23
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Unsere Gewissheit von der Aussenwelt, by Dr. Johannes Remke, *Monist*, April

Spiritualism:
Association of Spiritualists, View about the, by the Treasurer, Theodore J. Mayer, *Progressive Thinker*, April 13
Association of Spiritualists, Letters Concerning, by Celia M. Nickerson and Dr. J. C. Phillips, *Progressive Thinker*, April 13
Ancient Spiritualism, *Light of Truth*, May 11
Basis of Spiritual Philosophy, *New York Recorder*, May 12
Beethoven, Inspiration of, by Miss Helen Edith Green, *Light*, April 20
Christianity Originated in Spiritualism (editorial), *This World and the Next*, March
Clergy and Spiritualism (editorial), *Light*, April 13
Conjuring and Certain Phenomena of Spiritualism, Professor Max Seiling, *Die Uebersinnliche Welt*, quoted in *Light*, March 30
Convention in Mass., U. A., *Banner of Light*, May 4

CONFERENCE OF SPIRITUALISTS IN LONDON:—
Light, May 18, 23; *Revue Spirite*, June; *The Spiritual Review*, April; *The Two Worlds*, May 24
Conversazione, *Light*, May 18
Control by Napoleon I., *Spiritual Review*, June
Dante's Spiritualism, *Philosophical Journal*, April 27
Declaration of Spiritual Independence, A, *Banner of Light*, quoted in *Two Worlds*, March 29
Direct Voice, New Medium for the, *Light*, April 20
Education of our Mediums (editorial), *Medium and Daybreak*, May 3
Ethical Training of the Young, *Two Worlds*, June 7
Forty Years in Spiritualism, by Giles B. Stebbing, *Two Worlds*, March 29
Fraudulent and Simpering Spiritualists, *Progressive Thinker*, quoted in *Light*, April 20
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Humanitarian Work, by Justice, *Progressive Thinker*, March 23
How Spirits Communicate, *Light of Truth*, May 18
Investigation of Spiritualism, by Investigator, *Medium and Daybreak*, May 3
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Knockings in Thorwaldsen's studio on evening of his death, heard by Holbeck, *Die Uebersinnliche Welt*, quoted in *Harbinger of Light*, March
Levitation, Theory of, *Progressive Thinker*, quoted in *Light*, April 20
Levitation, Experience in, *Boston Daily Advertiser*, quoted in *Banner of Light*, April 6
Making our Tenets Known, *Light of Truth*, June 1

MATERIALISATIONS:—
And Cabinets, Some Suggestions about, *Thinker*, March 30
Death-bed, *Neue Spiritualische Blätter*, translated in *Banner of Light*, March 23
Edina (recent), *Light*, June 15
As Evidences of a Future Life, *Religio-Philosophical Journal*, March 23
"Fraudulent," Unconscious Personation, *Harbinger of Light*, March

Hawaiian Spirits in New York, *Light of Truth*, June 1
Opinions upon, *Medium and Daybreak*, April 5
Recent in New York, *Light*, June 8
Scientific Investigation of, *Banner of Light*, May 25
Study of, Reprint from BORDERLAND, *Medium and Daybreak*, May 10
Mission of Spiritualism by C. E. S. Twing, *Banner of Light*, June 8
Music-Spirit, *Philosophical Journal*, June 8

MEDIUMS:
Adepts, *Irish Theosophist*, May 15
Ancient Times, *Light of Truth*, May 4
Character and Quality of, *Spiritual Review*, March and April
Character of, and Higher Guidance, *Light of Truth*, April 6
Cheating, More about, by Richard Harte, *Light*, March 30
And Cheating: A Reply, *Light*, April 27; Richard Harte, May 4, May 11
And Development of, Address by E. W. Wallis, *Two Worlds*, April 19
Infant Prodigies, As, *Moniteur Spirite*, April 15
Mysteries of Weekly Interviews, *Light*
Remarkable Medium, *Harbinger of Light*, May 1
Payment of, *Light*, April 27
Professional, *Light*, April 13
The Scarcity of, *Light*, May 4, 11
Test Conditions of, *Light*, April 27
Trance at Royal Aquarium, *Spiritual Review*, May
Obsession, a Sequence to Legal Murder, John K. Hallowell, *Progressive Thinker*, April 20
Organization plus Individual Effort, E. W. Gould, *Banner of Light*, April 6
Organization for Combined Action, *The Two Worlds*, June 7
Phenomena, Use of, *Light*, May 11
Physical Phenomena in International Academy of Psychology at Rome, before eminent Professors, quoted from *Herald* by *Harbinger of Light*, March
Phenomena, The, of Spiritualism, by L. T. Moulton, *Light of Truth Supplement*, March 30
Prayer from the Spiritistic Standpoint, *Moniteur Spirite*, April 15
Prejudice against Spiritualism, The, Luther R. Marsh, *Banner of Light*, March 30
Primitive Christianity and Modern Spiritualism, by J. M. Peebles, M.D., *Arena*, quoted in *Light of Truth*, April 20, and *Harbinger of Light* (continued)
Problems of Mediumship, *Spiritual Review*, June
Professor of John Hopkins University on Spiritualism, *Progressive Thinker*, May 18
Psychic and the Spiritual, Margaret Peeke, *The Arena*, June
Reconciliation of Christianity and Spiritualism, *Banner of Light*, May 11
Responsibilities of Modern Spiritualism, *Light of Truth*, June 8
Russia, Spiritualism in, *Harbinger of Light*, article upon; Editorial, *Light*, March 30

SÉANCES:
Series of, Control Napoleon III. (continued), *Light*
At Boston, *Light of Truth*, April 13
At Brighton, *Light*, April 27
At Liége, *Banner of Light*, June 1
With Materialisations, *Progressive Thinker*, March 16

SLATE WRITING:
And Materialisation, A. D. Hunt, *Progressive Thinker*, March 30
Séance, J. Mackenzie, *Medium and Daybreak*, May 3
With Mr. Watkins, *Banner of Light*, April 20
Under Test Conditions through Mrs. Bangs, W. C. Hodge, *Progressive Thinker*, quoted in *Light*, March 30
Experience with a Medium, by Seth Warner, *Religio-Philosophical Journal*, March 16

SPIRIT:—
Culture, Necessity for, *Lucifer*, June
Exposures, *The Spiritual Review*, April
Messages, *Light*, May 18
Photographs, are they Photographs of Spirits? *Light*, June 1
Phenomena, The Logic of, by A. B. Richmond, *Light of Truth Supplement*, March 30
Presence and Psychical Science, by G. B. Stebbins, *Light of Truth Supplement*, March 30

SPIRITUALISM:—
Alliance, Universal of Proposed, *Il Versillo Spiritista*, May
Alliance, and the Theosophists, *Le Lotus Bleu*, April
Address on, Absurdity of, *Light*, March 30
Discussion on, at Regent's Park College, editorial, *Light*, April 6
International Directory of, *Der Übersinnliche Welt*, June
Key to all Doors, *The Two Worlds*, May 17
And "Modern Spiritualism," by Henry Forbes, *Banner of Light*, April 13
And Methodism, *Philosophical Journal*, May 25
And Religion, by W. F. Peck, *Light of Truth Supplement*, March 30, and *Two Worlds*, March 29
And Materialism (editorial), *Two Worlds*, March 29
Phenomena, Public Exhibitions of, *Light*, May 18
And Psychical Phenomena, *Light of Truth*, June 1
And Science, *Light*, June 15
Science or Religion? *This World and the Next*, April 15
Of Shakespeare, The, by J. Clare, *Two Worlds*, April 26
Significance, by Hudson Tuttle, *Light of Truth Supplement*, March 30; *Two Worlds*, March 29
Sketch: Retrospective and Historical, by James Robertson, *New Age*, March
And Socialism, *Le Messager*, June 1
Spiritism and, by Dr. J. M. Peebles, *Light of Truth*, March 23
Study of, by Miss X., reprinted from BORDERLAND, in *Medium and Daybreak*, May 3
And Superstition, by Lyman C. Howe, *Light of Truth Supplement*, March 30
Value of, Address by T. Hands (continued), *Two Worlds*
Value of, to the World, by Wm. Emmette Collman, *Light of Truth Supplement*, March 30

Spirit Photography:
Are Spirit Photo's those of Spirits? *Light*, May 18; *Two Worlds*, May 31
Automatic Pictures, *Light*, May 11
Cyprian Priestess, The, *Light*, May 11 and 25
Cyprian Priestess, The, Letters by Isabel de Steiger, Edina, and A. G., *Light*, March 30; David Robertson, *Light*, April 13; A. J. Riko, (Editor, *Sphinx*), *Light*, April 6; Edina and Matthew Forbes, *Light*, April 20
Duguid, Further Experiments with, by Edina, *Light*, May 4
Psychic Photographs, *Light*, May 11
Photography and Slate Writing, Letter by W. B. Morrison, *Light*, April 6
Spirit Teachings relative to Christ vary so widely, Letter by Atcha Hai, *Light*, May 4
Spirit Teachings, *Harbinger of Light*, May 1
There is no Death, a Lecture by Florence Marryat (continued), reprinted from *Two Worlds*, in *This World and the Next*
Turning the Searchlight upon the National Association, by R. B. Westbrook, *Progressive Thinker*, March 23
What do Spiritualists Believe? by E. W. Wallis, *Two Worlds*, March 29
What Spiritualism is doing, by Jas. Robertson, *Royal Bank Magazine*, quoted in *Two Worlds*, March 29

Theosophy:
Diary Leaves, Oriental Series (continued), by H. S. Olcott, *Theosophist*
Details of Theosophical Teaching, *Le Lotus Bleu*, May
Duality, The Principle of, *Path*, June
Elementals, Hartmann, *Le Lotus Bleu*, May
Fourth Principle in Man, The, by R. C., *Light*, March 30
Gnostic Doctrine and the Catholic Ritual, *La Viole d'Isis*, April 24
Great Pyramid, its Message for the Future, *Banner of Light*, May 25
Hartmann, Dr., on the Crisis, *Path*, April
Hermes as Universal Source, *Path*, June
Initiation, Path of, *Transactions of the London Lodge of the Theosophical Society*, May
Kama, by T. H. Slator, quoted from *Pacific Theosophist*, in *Theosophic Gleaner*, April
Man the Master of his own Destiny, Mrs. Besant, in *Theosophic Gleaner*, May
Masters and Messages, *Path*, June
Mahatma Puzzle, The, *Light*, May 11
Mahatmas and Mrs. Besant; Synopsis of her Lecture, *Light*, May 4
Mahatma Message, A bogus, by H. S. Olcott, *Theosophist*, April
Mahatma Question, *Der Übersinliche Welt*, June
Mahatma's Message to some Brahmans, A, by William Q. Judge, *Path*, quoted in *Pacific Theosophist*, April
Mahatmas, Real Issues, The, by Thomas Green, *Vahan*, May 1
Neutrality, The, of the T. S. is the Neutrality of Brotherhood, by C. L. A., *Lamp*, March
Re-incarnation, Proofs of, *Path*, June
Re-incarnation, Bible Evidences of, *Pacific Theosophist*, May, June
Scandinavian Theosophical Society, Stockholm, *Teosofist Tidskrift*, April
Secret Doctrine, how it was written, by M. Jelihowski, Vera Johnstone, F. Hartmann, *Le Lotus Bleu*, April
Secret Doctrine, The, how it was Written, by Hübbe Schleiden, *Le Lotus Bleu*, May
Spirituality, by Annie Besant, *Le Lotus Bleu*, April
The End of the Cycle, by W. Q. Judge, *Le Lotus Bleu*, April
Theosophy and Alcohol, by J. A. Anderson, M.D., quoted from *Pacific Theosophist* by *Theosophic Gleaner*, April
Theosophical Society, Convention of American Section, *Pacific Theosophist*, May-June
Theosophy and Modern Science (continued), by Wm. Scott, quoted from *Theosophic Gleaner* by *Buddhist*
Theosophy, Rationale of, *Lamp*, May
Theosophy and Religion, Science and Philosophy, by Jerome A. Anderson, *Pacific Theosophist*, April
Theosophic and Scientific Basis of Spiritualism, *Light of Truth*, May 25
Theosophy, Sketch of, by R. E. Port, *Lamp*, March
Theosophy, Some Popular Misconceptions concerning, quoted from *New England Notes* by *Lamp*, April
Theosophical Camp, Trouble in the, *Harbinger of Light*, March
Theosophical Society, The purpose of the, *Lucifer*, June
Truth about East and West, The, by Wm. Q. Judge, *Path*, April, quoted in *Pacific Theosophist*, April
Theosophy and Spiritualism (continued), by Quæstor Vitæ, *Light*
Theosophy and Spiritualism, reply to Quæstor Vitæ, by H. L. G., *Light*, April 27
Theosophy and Spiritualism, by Quæstor Vitæ (continued), *Light*
Theosophy and Spiritualism, reply to Quæstor Vitæ, by H. S. G., *Light*, April 27; Thomas Williams. *Light*, April 20
Theosophy and the Theosophical Society, Dr. Hubbe Schleiden, *Sphinx*, May
Theosophy and the Theosophical Movement, *Teosofisk Tidskrift*, April
Theosophical Split, The, *Two Worlds*, May 10
Theosophical Secession, *Philosophical Journal*, May 11

XV.—BOOKS ABOUT BORDERLAND.

STORIES OF HIGHLAND FOLK-LORE.*

IN Lord Archibald Campbell's *Waifs and Strays of Celtic Tradition*, perhaps no two volumes are more interesting than Numbers IV. and V. of the Argyllshire series. Not that it is easy to know exactly what people regard as having a claim on their interest. According to certain philosophers, they owe you a grudge for anything new, though they applaud your intelligence in having grasped a subject in which they are already interested.

NOVELTY OF THE MATERIAL.

The chief interest of these two volumes is that the greater part of the material with which they deal has never before been handled. It was collected in the course of a thirty years' residence in the island of Tiree by the Rev. J. S. Campbell, a Presbyterian minister. It is not the first time that the traditions of Tiree have been used for literary purposes, but the present collection has its special justification, its special point of view. It is essentially Gaelic both in its thought, and in its language; it is valuable not only as a contribution to Folk-lore, but as a contribution to Gaelic literature and history.

THE SUPERNATURAL.

These volumes contain many stories of the so-called supernatural, an aspect inevitable to the Gaelic hero. They deal with the supernatural, because Gaelic thought and fancy occupies itself with fairies and magic, and elfin dogs and pigmy changelings, not because they have been specially selected from this point of view.

THEIR VALUE AS FOLK-LORE.

In an exceedingly interesting preface to Vol. IV., by Mr. Alfred Nutt, another point of interest is presented to us, which makes the books well worth the attention of the Folk-lorist. The stories here told are not collected from musty tomes in the British Museum or the Bodleian Library, not from the laborious analogical compilations of the professional scholar, but from living oral tradition, preserved untainted, except by the hand of time, through countless generations, and told for us, at last, by a man who in sympathy, race, and habit of life was of the very people whose thought he preserves and interprets for us with so much vigour.

"If every book in the world were to perish we would find the tale of Finn and his men still entire in the memories of men who knew nothing of books, whose culture is due solely to oral tradition," so says Mr. Nutt in his preface.

I can offer personal testimony to this statement. Before these two volumes, "The Fians" and "Clan Traditions" were put into my hands, I had already heard a large proportion of the stories on the very island where Mr. Campbell collected them. I had heard in the cave of Dearmid, the nephew of Fionn, to which he brought the queen Grainne, the story of their flight, had listened as each detail of each scene of their history was pointed out, and had followed to the spot where he fell wounded, and the grave where he lies, with Grainne and the two dogs. Every point in the island associated with the Fians and Ossian became familiar to us, and over and over again we heard the chivalrous old stories in their quaint simplicity; always feeling, as one so seldom can feel in listening to old-world stories, that in all essential details the local colour is still the same. One change only has passed over the island—that whereas it was in those days the land of wood, now not a stick remains to tell of the glory of departed forests.

THEIR FRESHNESS.

Ever fresh and new these tales seemed to us. The telling of them was so vivid, their heroes were more real than William Wallace, their personalities more distinct than Prince Charlie.

Mr. Nutt continues:—

"Here then is means of verifying the hypotheses that have been put forth so freely, concerning the genesis and development of heroic tradition; here and here alone in Western Europe, can we study the physiology of tradition from a living specimen instead of from anatomical plates."

THEIR HISTORICAL VALUE.

The stories are all the more valuable that they have not been too freely handled under the microscope of the psychologist or in the anatomical laboratory of the historian. I have been, personally, intensely struck by the degree of (so to speak) their crystallisation. There were half-a-dozen men and women in the little island, who, at any moment, would lay aside the spade or wheel, and lead us to this or that spot of historical association, and in the measured classical English into which they translated their thoughts, would tell us again and again without a single variant the stories for which we asked.

THE LANGUAGE OF THEIR TELLING.

This language was indeed, as Mr. Nutt says of the English, both of Campbell of Tiree and Campbell of Telay—

"The outcome of a nature steeped in the Gaelic modes of conception and expression, and bold enough to invent the English requisite so as to give an adumbration of them."

And again—

"The reader is at once taken out of nineteenth-century civilisation and, which is surely the first thing required from the translator, by the mere sound and look of the words carried back into an older, wilder, simpler, and yet, in some ways, more artificially complex life."

All this Mr. Campbell has done for us. He has crystallised for ever the exquisite freshness of these Tiree stories. In all his work he had, as right hand, especially in the weary days of his long illness, the devotion of his sister, Mrs. Wallace. Standing with her on the shore opposite to the Skerryvore Lighthouse, and looking out beyond into infinite space, she has opened for us, too, the gates of infinite time, and the stories of long ago have charmed us with forgetting both, as she told them for us in the clear highland twilight.

There were certain other Tiree folk, poets by nature, artists in their perceptions and appreciations, who have laid at our feet the memories of days of old, till it has seemed that return to our own life had in it the unreal, which at the beginning of their epic, they had seemed to be winding about us.

And much of this glamour hangs over the stories still; even in the precipitated form of Mr. Nutt's well-printed volumes.

* "Waifs and Strays of Celtic Tradition." Argyllshire Series. Vol. IV.—Stories, Poems, and Traditions of Fionn and his Warrior Band (1891). Vol. V.—Clan Traditions of the Western Highlands and Islands. Both collected from oral sources by the Rev. John Campbell of Tiree. Published by David Triute (1895). Edited by Lord Archd. Campbell.

Such work as this has needed a combination of forces. The stories gleaned laboriously by Mr. Campbell, in the course of his friendship with the people among whom he ministered, were written down at his dictation, or sometimes from memory of his narrative, by Mrs. Wallace. To Lord Archibald Campbell's love for the tales of his native Highlands we are indebted for their publication in their present form, and to Mr. Duncan McIsaac, of Oban, as Lord Archibald himself tells us, for his services as a Gaelic scholar. To the zeal and enthusiasm which Mr. McIsaac devotes to his work, I can again bear personal testimony, and can well believe that the appreciation with which he considers the most minute points of Gaelic philology has added the dignity of accuracy to the already existing graces of artistic perception.

THE TIMELINESS OF THE WORK.

Perhaps only those who have lived among the Highlanders can realise the real extent of the gratitude due to Lord Archibald for the timeliness of his services.

I dare not venture to regret the presence in these islands of modern thought, and what is called "wider culture." I feel sure that the Schoolmaster and the Minister have some valuable place in the scheme of Providence, but, speaking as a Folk-lorist, I feel "the old is better." I don't think the Tiree road is adapted for anything lighter than a farm-yard cart, so we need not yet pray to be saved from the bicyclist, but, certificates, and English Grammars, and the Revised Code, and an un-historic Creed, and the Metrical Version, and cheap steamers to Glasgow, and "the trews," and smart bonnets, are making times very hard for poetry and artistic perception, and the appreciation of nature and old wives' fables. The days are not far off when S. Columba will be forgotten, and the beautiful ruined "Temples," dedicated to early saints, will fall still further into decay than now, and the sculptured stones, which now suffer wholesome neglect, will be utilised, and the spinning-wheel will be silent, and the grand old tales and the language of their birth for ever lost. Happily there is still extant a fine old custom of "kailing"—the meeting together at some central fire-side for the telling of stories on winter evenings—but who knows when this may be driven away by the advance of civilisation, and superseded by some pedantic Debating Society or self-conscious Mutual Improvement Association?

X.

A FRENCH WRITER ON PSYCHICAL RESEARCH.*

M. ERNY'S "Study of Psychical Phenomena" is a very well-intentioned work, but is unfortunately rendered useless for any purposes of serious study by the entire ignorance of the writer as to the comparative value of the evidence upon which he bases his contentions. Owing, perhaps, to the fact that he is a Frenchman dealing with the studies of Englishmen and Americans, as to whose position and personality he has neglected to inform himself, he makes a series of mistakes of no great consequence in themselves, but which, in dealing with questions in which absolute accuracy is essential, may tend to discredit the evidence.

For example, we are told more than once that Mr. F. H. Myers is a distinguished Professor at Cambridge (p. 26). Mr. F. W. H. Myers has many claims to distinction, but is not a Professor at Cambridge. "Professor W. O. Barret (*sic*), of Dublin" (p. 25), is very certainly no more an "ex-president of the Society for Psychical Research" in England than is Minot Savage in America (p. 53).

QUALITY OF THE EVIDENCE.

M. Erny assures us, to begin with (p. 6), that his object "was to collect and put in evidence a large number of facts studied and controlled by savants and experimentalists above all suspicion," and that he hopes that this collection will leave no doubt in the minds of unprejudiced persons, as all evidence not above suspicion has been rigorously excluded; after which he proceeds to rest a large proportion of his statements upon the evidence of Florence Marryat!

OUR LEARNED MEN.

"In the United States, England, and Russia" (we learn with satisfaction), "learned men are fearless of ridicule, and it is from them" (more numerous than one might suppose), "and from their cold and methodical studies of psychical phenomena, that he proposes to borrow most largely."

I would not for one moment suggest that it is from fear of ridicule that the number of recognised men of science (men that is, who are members of the Royal Society), who interest themselves actively in psychical research should be limited to three—Crookes, Wallace, and Lodge. M. Erny seems scarcely to have heard of Dr. Lodge, whose invaluable work is scarcely mentioned.

Perhaps it is in consequence of this that we have so much mention of "psychic fluid," whatever that may be, and of magnetisation.

MEDIUMS.

On the subject of fraudulent mediums, our writer says rather well (p. 8):—

> The study of phenomena has been, and always will be, injured by the existence of mediums discovered in fraudulent practices. At this we need not be surprised, for everything is falsified, everything imitated, even diamonds and bank notes. Does that diminish the value of the true diamond or the genuine bank-note?

Another opinion, obviously just, is in regard to the school of inquiry which acknowledges the phenomena, but believes them to be the result of hysteria or other morbid condition.

> Nothing can be more inexact. The truth is that mediumship is a gift. The medium is a person of different organization from the rest of the world; his psychic perceptions are special and highly refined; he is in the highest degree sensitive, but if he should abuse the gift, his so doing will react upon himself in a very especial degree.

Surely the melancholy degradation of many of our mediums, even of some who have at one time deserved confidence, forces the conviction that psychical sin brings in a "very especial degree" its own punishment.

SPIRITIST OR SPIRITUALIST?

M. Erny has an entirely new reason to give for the use of the terms "Spiritist" and "Spiritism," instead of the older terms Spiritualist and Spiritualism:—

> A curious fact is that in England certain persons, disgusted by the over-credulousness of some of the spiritualists have adopted in preference the word "spiritism."

The obvious fact being that the question is less one of meaning than of purity of language. The use of the word Spiritism has been adopted in order to preserve that of Spiritualism in its orginal sense of the opposite of Materialism.

* "Le Psychisme Expérimental." Étude des Phenomènes Psychiques. Par Alfred Erny. Paris: E. Flammarion. 1895. Price 3 francs 50.

THE SUB-CONSCIOUS SELF.

In spite of his repeated admiration for Mr. Myers, our author does not appear to have bestowed much attention upon his work, for he tells us (p. 61) that the theory of sub-conscious activity, invented by a new school of psycho-physiologists is a mere hypothesis, and has been unanimously condemned by all who have concerned themselves with psychism!

He appears to be labouring under some confused idea that this theory is a result of the studies of the Salpétrière school of psychology upon hysterical and morbid patients. These, however, we gather, have been confuted by "S. Moses and the Doctors Gully and Nichols"!

This theory of sub-consciousness, of the precise nature of which we are not informed, appears to have certain drawbacks from the point of view of Society. We learn—

With this delicious system of the sub-consciousness a deceived husband would not have the right of taking legal vengeance upon the lover of his wife, for the latter could always take refuge in the assertion of his supra-consciousness that he knew nothing about it.

The like might be said, we are told, of robbers and assassins. The theory, however, is disproved by the writings of Mr. Stainton Moses, who is vouched for Mr. F. H. Myers, the Professor at Cambridge, of whom we have already heard!

Considering that Mr. Myers is, so to speak, the father of the whole theory of subliminal activity, that he is by no means a disciple of the school of the Salpétrière, that over and over again the absurdity of the nonsense talked about sub-conscious irresponsibility has been demonstrated in courts of law, the absolute confusion of thought contained in this chapter is practically hopeless.

HYPNOTISM.

On Mr. Labouchere's authority we learn that most hypnotisers are the dupes of their subjects who, as a rule, are not hypnotised at all, but only pretend to be for some mysterious purpose of their own (pp. 65, 66).

AUTOMATIC WRITING.

Mr. Stead, we are told, has the power of automatically expressing at will, not only the thoughts of his friends, but even an exact reproduction of their handwriting. Certainly Mr. Stead has never made the latter claim on his own account, but, as our author himself adds, "the study of telepathy is full of surprises."

PSYCHOMETRY.

Psychometry, we learn, was invented by Dr. Buchanan, of Cincinnati, and is of great service in the science of medicine. There are many psychometrists in London to whom the doctors are largely indebted. The study of psychometry, too, is full of surprises!

THE ASTRAL BODY.

We shall never really know anything about spiritualism, our author says, until we are convinced on the subject of the psychic body. The reality of this has been frequently demonstrated, notably by Mr. Gurney and Mr. Myers, who called it the double (!); and among other authors sound on the subject are M. de Roches, Mr. Elliot Cones, Saint Paul the Fathers, the authors of the Kabala, Henry More the Platonist, and Auguste Comte!

PHANTOMS OF THE DEAD AND LIVING.

Mr. Podmore will be sorry to learn that in consequence of certain heresies on the subject of "Phantasms of the Living," he is now spoken of as an "ex-associate" of Mr. Myers (p. 114). M. Erny has apparently not heard that he has since written a somewhat important work in the interests of the same Society on practically the same subject!

But then our author is not quite up to date. He asks us to accept one group of facts (p. 186) on the evidence of Czynski, now languishing in prison!

MATERIALISATIONS.

Materialisations, or "telepathic phenomena," are the most delicate feature of our subject, we are told. Mr. Crookes really knows most about it all, but he talks the less. Florence Marryat, however, sufficiently atones for this deficiency, and his experiences are quoted upon her authority!

I venture to take exception to one statement in a chapter upon which I feel myself otherwise quite unqualified to give an opinion. We are told that all materialised substances are transitory in their nature, and that even if the materialised spirit does present her admirers with a scrap of drapery or a curl of hair, they dematerialise *in time* little by little, and are thus differentiated from human curls and draperies, which are "of indefinite duration."

It all depends how long *in time* may be. I have myself handled curls and draperies of various "spirits," even hair from the head of the great Katie King herself, always the *pièce de résistance* in this connection. Katie King flourished, I believe, somewhere about 1872—say a quarter of a century ago. Surely our author would not insinuate that so valuable a relic was merely human!

OPINIONS OF DR. WALLACE.

The book, however, has some justification in that it contains some original letters of Dr. A. R. Wallace, whose views are inevitably received with respect.

Now that the problem of spirit-photography is before us one of these letters has an especial interest. After dealing with the relation between apparitions and materialisations, Professor Wallace concludes:—

"Apparitions and materialisations are evidently merely slightly different modes of the same phenomena. Some apparitions are only simple images producing themselves for a determined end, and may equally imitate a picture of the imagination as a real person."

M. Erny explains that this last sentence is in reply to a question he had proposed on the following point:—

I had read in the *Traité de science occulte*, by Papus, that Mr. Donald MacNab had shown him in 1889 a photographic plate representing a materialisation of a young girl whom not only he, but six of his friends, had been able to touch. Now, this materialisation was nothing but the materialised reproduction of a drawing, many centuries old, which had greatly attracted the medium's attention.

This explanation of Dr. Wallace, M. Erny adds, "seems to me very plausible, and what is more, I believe that this old picture, which had so struck the medium in her waking state, may well have been the portrait of a young girl, dead centuries ago, and who had been materialised owing to this circumstance" (that, I assume, of having interested the medium).

Why has not someone quoted this story in connection with the Cyprian Priestess controversy?

The argument for the fact of materialisation is supported by copious quotations from Florence Marryat, and by references to Hellenbach. Some allusions are made to the experiments at Berlin, Gothenburg, and Christiania, but the story of Eusapia Palladino is relegated to an appendix, and the only allusion to recent exposures is a passing reference to Mrs. Williams in a footnote.

X.

SATAN-WORSHIP IN FRANCE.*

THOSE who have read or heard of the turn which M. Huysman's studies have lately taken, will not be surprised to find him editing a book on *Satanism and Magic*. Such a work is, in the veritable mediæval sense of the word "occult," full of *secret* lore. It is, therefore, interesting to learn that when such secrets are published to the world, they cease to be operative, for this fact is the sole justification for the book's existence. It is hardly conceivable that at this time of day, any one should be so silly as to avail himself of a formula for raising the devil, or of possessing himself of the persons or properties of others, or of executing unseemly methods of revenge, but it is not impossible that such people should exist. In the interests of society, therefore, it is well to tell them, at the outset, that the charm, though given in detail, will not work! We have M. Huysman's authority for the statement.

This reduces the reading of the work to a folk-lore study, and as such, in spite of a good deal that is unpleasant, it has certain attractions. The intense incongruity of such a work removes it as far away from the question of morality, as the story of Blue Beard or of Jack the Giant Killer.

THE HISTORY OF THE CULT.

M. Huysman appears to be anxious to prove the continuity of Satanism and Luciferism as cults. It appears that the two are distinct, though they differ in method rather than in aim.

Certain crimes are of constant occurrence in France, which he finds it difficult to account for on any hypothesis, but that they are features of Devil-worship, and he regrets that magistrates do not take account of magic as was formerly the custom. Such secret crimes become, therefore, more and more easy, and magic, now that it is ignored by the press and the law, has no longer the check of disrepute.

He proceeds to trace to Satanic influence certain recent *causes celèbres*, and he describes them in a picturesque untranslatable phrase as "Des dispositions, l'influence, l'inteversion même du *Très Bas*."

He believes that when Satan's Stigmata is found on the persons of his votaries, the fact is hushed up so that absolute proof—otherwise so readily furnished—becomes impossible. Besides the many cases ignored, we are told, there are also many for the same reason misunderstood. Last Easter, for example, an elderly woman stole the reserved Host in the Cathedral of Notre Dame under such circumstances that the crime must have been carefully planned and carried out with the aid of accomplices. The value of the caskets he considers an inadequate motive, as they are, as a rule, merely of bronze gilt, and certainly not worth the risk she undertook. This he considers was doubtless a deliberate sacrilege connected with the Black Mass or worship of Satan.

The same crime was committed, equally without other adequate motive, in 1894, at a village in the Loire province, in la Nièvre, in the Loiret and in the Yonne. Three churches were despoiled in the diocese of Orleans, and in the Loire diocese it became necessary for all the village churches to supply themselves with safes for the preservation of the consecrated water. In spite of this, the attempts multiplied, and a long list is given of places where they were successful.

The great outbreak of Satanism a few years ago, was in Dauphiné, a province, M. Huysman reminds us, specially remarkable for the number of sanctuaries dedicated to the Virgin, of which he enumerates fifteen. Lately similar crimes have spread to Rome and Liguria and Salerno. And in every case the criminal has been untraced and unpunished.

Other monstrous crimes, he believes, are perpetrated with the same end. In Port Louis a gentleman named Picot killed a child and ate its heart while still warm; in January of last year a sorcerer named Diane killed a child and sucked its blood. One need not continue the ghastly catalogue. What is proved? Not, as one might suppose, the occasional gratification of an insane or morbid appetite, such as we have heard of in all ages, such as, in minor degree, is fairly common—but the fact that Satanism is "more and more deeply penetrating into our customs," and that, except in cases of furious outbreaks of demonism, we have, thanks to the indifference and inertness of our laws, no means of estimating the progress of this horrible "cult."

SATAN OR LUCIFER-WORSHIP.

M. Huysman proceeds to consider another point. Are we concerned with Satanists or with Luciferians? That is to say with isolated individuals or with associations.

Luciferianism we learn is a high order of Freemasonry (we hope the brotherhood will have something to tell us on this score!). They are to be found wide-spread in both hemispheres, and have an elaborate organization, a parody of the entire Vatican, including a Pope and a college of Cardinals. The present Pontiff of the Très Bas was for long a certain General Pike of Charleston, he is now dead, and his successor, as "the black Holy Father," is one Adriano Lemrné, a convicted thief, who resides at Rome.

Then we have an elaboration of the distinction between Satanists and Luciferians of which we already know enough. The Satanists, as far as one can discover, are the more disgusting and blasphemous of the two, for whereas the Luciferians seem to have some insane idea of Lucifer as a sort of rival of Adonai, and some degree of enthusiasm in their cult, the Satanists study and worship evil in cold blood because it is evil, and for the sake of what they can get.

One is glad, rather than surprised, to learn that this is not a form of creed which brings happiness, repose, and peace of mind. Its votaries, we are told, are afraid to be left alone in the dark, and are constantly invoking the protection of the master whom they serve, whose presence one would, however, hardly suppose would minister sympathy and consolation.

LITERATURE OF THE SUBJECT.

This is all circumstantial enough, and it appears that there is plenty of accessible literature on the subject. The Archbishop of Port Louis has published, under the sanction of Pope Leo XIII., a work entitled *Freemasonry, the Synagogue of Satan*, and a Miss Diana Vaughan has confirmed these statements on the authority of certain seceders in an account of the propaganda of the Palladium. This, it appears, is as nasty in its details as even a French novelist could desire, "one can here scent the most fetid bouquet possible of blasphemy and outrages upon the Virgin." We congratulate Miss Diana Vaughan. It is a pleasant subject.

One writer, Leo Taxil has, however "gone one better." The very titles of his books are unquotable.

THE RESEARCHES OF JULES BOIS.

The present volume, to which all this is a preface, is by M. Jules Bois who, it appears, is an ardent spiritualist. He leaves the church to deal with the Luciferians and confines his attention to Satanism; his work is "a serious, documented study upon its origins, its affiliations, its life in the past, its infiltration into all countries, and its expansion in our towns and to our own epoch."

M. Bois has "resolutely advanced into the unknown territories of Satanism; he has traversed them in every direction, has visited their ruins, and followed their his-

* "La Magic et le Satanisme." By Jules Bois. Paris, 1895. 8 francs.

tory across the ages, connecting them with our own century, and it is the result of these studious excursions, the result of his immense reading, which is now brought before us."

He is, above all, an authority upon Cornelius Agrippa, the only historian who has preserved for us the true text of the Satanic liturgies, but he has studied too a vast mass of unpublished literature; he has made notes from the Archives of the Bastille, and the manuscripts of the National Library and those of the Arsenal, and from contemporary Folk-lore, notably, "the long and patient studies of M. Tuchmann upon Fascination."

THE SCOPE OF THE WORK.

The book is "a complete itinerary of Satanism. It is illustrated with veritable portraits, such as that of the Medium Vintras 'fabricant d'hérésies' in secret." It is a book which should be studied "as usefully acquainting people with the perils to which they expose themselves by magical practices, for it cannot be too often repeated that by so doing they expose themselves to the most abominable existence conceivable."

Whether there be any truth in the entire work or not, or whether, as seems more probable, the real value of the work is to the student of Folk-lore, M. Bois has done good service in robbing the subject of the mystery which is its attraction to the silly people who form themselves with secret societies and brand themselves as ill-mannered by, so to speak, whispering in public.

If what such societies know is the truth, they are thieves and liars in keeping it to themselves; if it is false or inherently evil, they are false and evil in keeping it alive.

M. Huysman's volume contains about 450 pages, it is well printed on good paper; it is published by Léon Chailley of Paris, and its cost is 8 francs (unbound).

The illustrations are by Henry de Malvost, and I take leave to doubt their "veridicality," unless the women who sell themselves to Satan average eight feet high, and have arms with no elbow joints.

Of the portraits of Satan himself, which are numerous, I can form no opinion, except that he is apparently less personally attractive than one might have expected, if M. Bois is correct in the statistics of his admirers.

M. Huysman assures us more than once that, though not a Catholic, M. Bois is on the right side, and really disapproves of Satanism and Magic. He concludes with the aspiration which, though not very hopefully, we cordially echo, "that the reading of this volume may preserve fools and dupes from seeking to penetrate personally the domain of evil." X.

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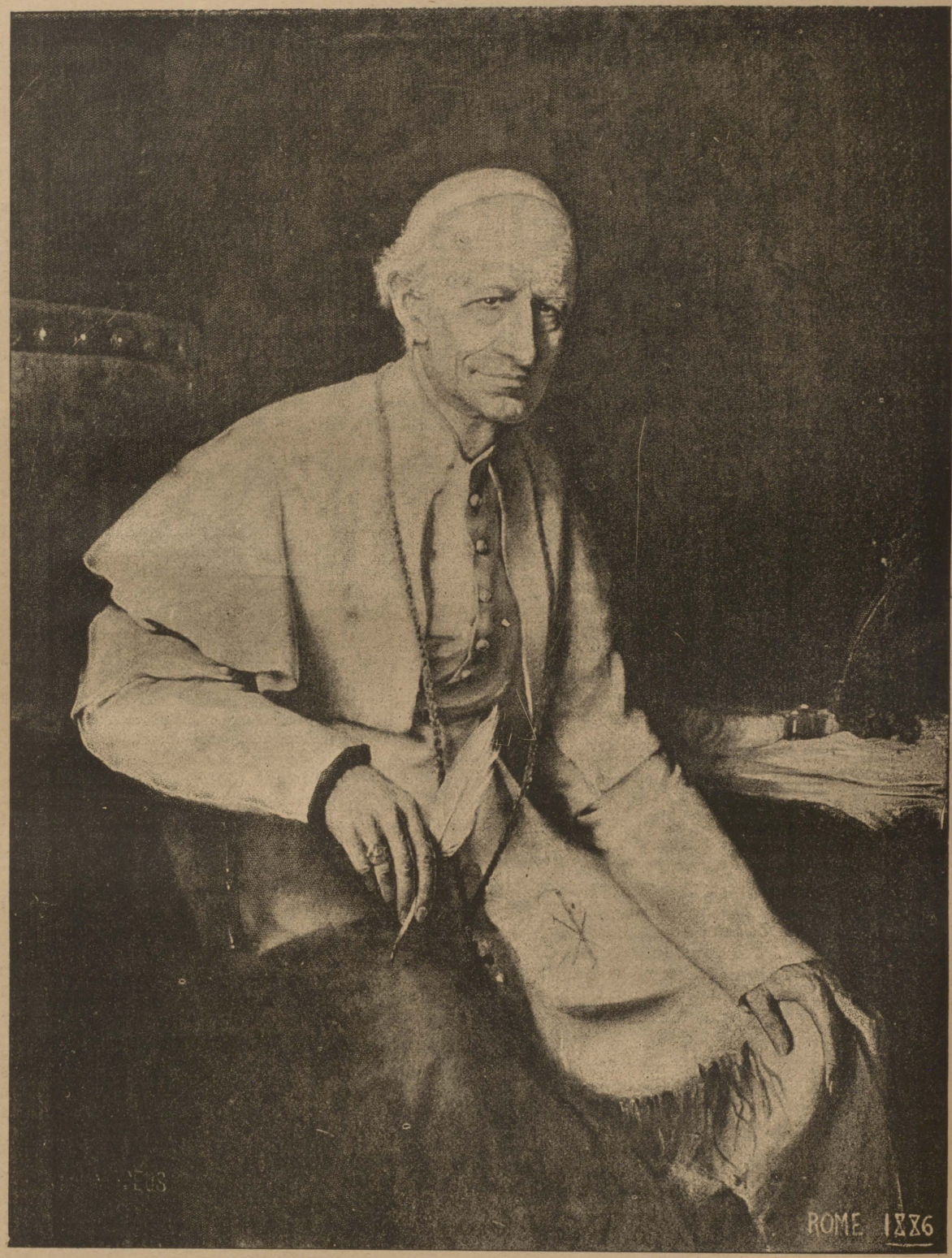
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HIS HOLINESS POPE LEO XIII.

From the Painting by Mr. H. J. Thaddeus.

BORDERLAND:

A QUARTERLY REVIEW AND INDEX.

VOL. II. OCTOBER, 1895. No. X.

I.—CHRONIQUE OF THE QUARTER.

October, 1895.

AFTER TWO YEARS.

WITH this number we conclude the second volume of BORDERLAND. The magazine has now been in existence for two years and a quarter, during which time it has contributed somewhat to promote a more sympathetic view of looking at psychical phenomena than that which prevails at the headquarters of the Psychical Research Society, and at the same time to insist upon a more critical state of mind than that which has been common in many spiritualistic circles. To hit the *via media* is difficult, and I am very far from professing to be satisfied with the way in which the original design has been carried out. In some respects a fair measure of success has been obtained; in others, notably in what ought to have been the sheet anchor of the publication, namely, a careful review, with extracts, from the current psychical literature, we have not been so successful. That, however, can be remedied, and I hope in the first number of the third volume, to be published in January, to make good that defect, and produce a review which will be to the Psychical Literature of the quarter what the *Review of Reviews* is to the periodical literature of the month.

THE CONVERSIONS AT THE S.P.R.

Looking over the progress which has been made in research during these two years there is noticeable a perceptible improvement in many directions. The semi-conversion of Mr. Myers and some of his followers in the Psychical Research Society to the spiritualistic hypothesis is one noticeable fact. The increased attraction which psychical subjects have asserted over such a prominent critic and man of letters as Mr. Andrew Lang, is another hopeful sign. Eusapia Paladino has been the unexpected instrument of driving conviction as to the reality of psychical manifestations by the invisibles into the minds of many scientists, whose testimony can neither be poohpoohed or explained away. These things are all to the good, but they do not bring us very far along the road, on which we hope to see much more progress made.

SPIRITUALISTS AND THEOSOPHISTS.

Apart from the Psychical Research Society, the two great sections into which the students of the Borderland have been divided are the Spiritualists and the Theosophists. In the last two years they have somewhat changed their positions. The Spiritualists are looking up, the Theosophists are looking down. The Spiritualists have not made much progress, but, on the other hand, they have avoided any great scandal, and have promptly punished one or two of their own number who have brought discredit upon the cause by the practice of fraud. The Theosophists, on the other hand, are suffering many things—desertion, schisms, scandals, everything, in short, excepting the loss of Mrs. Besant. As long as she remains faithful to the society which H. B. Blavatsky founded, so long will Theosophy command the attention and excite the interest of multitudes far beyond the circle of its members. If, however, Mrs. Besant were to follow Mr. Burrows' example and repudiate the Theosophical Society, of which, however, there is no likelihood whatever, it is difficult to see where a successor could be found.

THE APPRECIATION OF TELEPATHY.

Looking at the general question of Borderland investigation, I should be disposed to say that the chief gain of the last two years has been the increased readiness on the part even of Spiritualists to recognise the extent to which telepathy supplies a key to many phenomena hitherto believed to be exclusively supernatural. Dr. Ermicora's experiments, and his pregnant suggestion that we all may have, as part of our personality, what may be called a telepathic agent, which can convey thought regardless of time or distance, is helpful and very much to the point.

PSYCHIC PHOTOGRAPHS.

Distinct progress has been made in relation to spirit photography. Mr. Traill Taylor's theory that spirit photographs are not necessarily photographs of spirits, is generally accepted. Those who read the article on spirit photography published in this number of BORDERLAND, will probably feel that, in this direction, we have got somewhat further forward. Without going the length of those who maintain that it is perfectly possible to photograph a thought-picture, which exists solely in the imagination of the person present, there is reason to believe that thought-pictures can be photographed under certain conditions. Dr. Ermicora invokes the aid of the telepathic agent to telepath a scene to a sleeper, so it is necessary, before a thought-picture can be materialised sufficiently to be photographed, to secure the services of a materialising agent who can supply a sufficient amount of matter for thickening the tenuous outline of the thought-picture so as to give it body enough to affect the solution on the sensitive plate. It is, however, a mistake to think that a conscious mind can will a picture into being. So far as I know there is no case on record that anyone has ever photographed a thought-picture which was created by the conscious will of any of those present. The thought that acts as an artificer or artist of thought-pictures is not the physical consciousness with which we do our daily work.

THE TWO KEYS TO BORDERLAND.

For my own part I feel that the greatest progress has been made in the direction of the dissection of the personality. The discovery that each one of us can, and occasionally does, function in different places at the same time, using the automatic hand of the medium at the same moment that the physical envelope with the rest of the personality is actually engaged, it may be in writing on an entirely different subject, in an altogether different place, is one of those things which in itself flashes a bright gleam of light upon a very obscure region. But when, in addition to this, we have evidence to show that the Double, or whatever we may call it, is capable of appearing and speaking and acting as an independent personality at the very time when its original may be actually at work at a distance of hundreds of miles, it is evident we are getting into a region which the ordinary man cannot even conceive. The two great agencies by which our knowledge of these matters are likely to be increased are automatic handwriting with living persons and the whole complex congeries of phenomena that are connected with the doctrine of the Double.

HYPNOTISM.

Hypnotism has not made so much progress as was believed at one time to be imminent. It has not proved itself so efficacious as a healing medium as some anticipated ; nor have hypnotists been able to develop clairvoyance with the certainty upon which at one time they counted. The power of suggestion has been abundantly demonstrated, but the hypnotists have not succeeded in justifying the confident expectations which were entertained two or three years ago. There is no royal road to the mastery of the occult world. Into that world hypnotism, no doubt, opens a road; but it is not a king's highway, nor can everybody walk therein.

THE PRESS AND OCCULT THINGS.

One of the most gratifying features of the period during which BORDERLAND has been published has been the high tone and rational spirit of *Light*, which is now the only weekly organ of Spiritualism issued in London. Poor Mr. Burns has fallen by the way, and the *Medium and Daybreak*, which long held the banner aloft, has, like its founder, passed from this mundane sphere. But *Light* has renewed its youth, and nothing could be better than the intelligent and sympathetic spirit in which it has been conducted under the present management. The *Arena*, in Boston, is the only high-class magazine of first-class rank which treats the study of psychical things with a spirit of rational interest. For the most part English periodicals, whether journals or magazines, continue to keep up the boycott which, by an unwritten law, has been imposed upon all discussion of the evidence pointing to the existence of life beyond the grave.

A DEFENCE FUND FOR OCCULTISTS.

One thing which ought to have been done has not been done, namely, the establishment of a defence fund for securing prompt and competent legal advice for all students of the Borderland who are unfortunate enough to become the objects of police prosecution. There have been one or two very bad cases of late in which clairvoyants, palmists, and other innocent practitioners have been fined and sent to prison, not because they were doing any wrong, but because the magistrate who condemned them, and the policeman who made the case, were utterly incapable of realising that there is such a thing as clairvoyance ; that thought-reading is no miracle ; and that, in short, a man is not a rogue and a vagabond because he knows a thing or two about this world and the next, of which the magistrate who sits on the bench is ignorant. To put it on the lowest plane, it ought not to be within the power of a magistrate or policeman to subject any citizen to fine and imprisonment merely because he makes a charge for employing his time in a particular way. If a mountebank and a common singer may lawfully take money from those who care to pay in order to see an exhibition of fooling, or to hear a comic song, should it not be permissible for mediums to receive money for the exhibition of their peculiar gifts? Unfortunately those who possess occult gifts are a feeble folk, and not given to combination, even for self-defence.

SUGGESTED LEGISLATIVE RELIEF.

A contributor to our contemporary, *The Two Worlds*, proposes that a Bill should be passed which would take the matter definitely out of the hands of the magistrate, by declaring that no such prosecution should take place. The text of the Bill which he proposes should be brought in is as follows :—

THE SPIRITUALISTS' RELIEF ACT, 1896.

An Act to relieve Spiritualists, Psychometers, and Mediums from the operation of 5 Geo. IV., c. 83, s. 4.

1. Construction of 5 Geo. IV., c. 83, s. 4.
WHEREAS it is expedient to prevent the 4th section of 5 Geo. IV., c. 83, s. 4, from operating and being put in force against the investigators of and experimentalists in psychical science, styling themselves Spiritualists, Psychometers, and Mediums, who have risen into existence since the passing of the said Act, and to whom it was never intended to apply.

Be it declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal and Commons in the present Parliament assembled, and by the authority of the same, as follows:—

1. *Explanation of 5 Geo. IV., c.* 83, *s.* 4. Nothing in the 4th section of the 5 Geo. IV. c. 83, s. 4, shall have, or be deemed in law to have, the effect of applying to, operating, or, in any manner, taking effect against certain persons styling themselves Spiritualists, Psychometers, and Mediums, *bonâ-fide* pursuing the investigation of psychical science and practising and experimenting upon the same, who shall be taken to be and are hereby excluded from the operation of the said section of the said Act.

2. *Short Title.* This Act may be cited as "The Spiritualists' Relief Act, 1896."

This may be very desirable, but there is little prospect of getting any Bill of the kind through Parliament. Mr. Balfour might sympathise, but the mere fact that he sympathised would probably lead him to be very chary in exposing his Government to the ridicule that would attend any attempt to legalise the practice of clairvoyant or spiritual gifts. Our best hope is that the conviction may gradually permeate into all classes of society, even into the minds of policemen and of magistrates, that "there are more things in heaven and earth, Horatio," etc., etc.

MEDIUMS WANTED.

We still suffer from the dearth of mediums. Various proposals have been made to increase the supply, but hitherto without much result. We have the old half-dozen that we have always had, but we look in vain for any successor to Stainton Moses, or one who can rival Mr. Home in his extraordinary powers. The reputation of some established mediums, notably that of Mrs. Mellon, has been somewhat seriously assailed. But it would seem that in Mrs. Mellon's case she has succeeded in vindicating the genuineness of her manifestations.

BLACK MAGIC IN FRANCE.

In France the tendency is visibly to develop in the direction of black magic, as it is called. Of this, possibly the less said the better, but it is sufficient to remark that all the phenomena which, in the old trials for witchcraft are alleged as having occurred at the orgies of their satanic master, are asserted to have been reproduced in modern times in Paris. Whether it is because we are more obtuse in this country, or because we have been mercifully spared the dangers which have overtaken our more lively neighbours, I do not know; but there is a gratifying absence of any evidence of this unholy diabolism which prevails in many circles in France.

GENERAL LORRISON AND HIS MIRACLES.

Light has been publishing a series of interviews with mediums, which I hope some day will be reproduced in volume form. But among all these interviews, one stands out conspicuous among all the rest. It is that in which the interviewer reports his conversation with a general living in the neighbourhood of Portsmouth, whose identity he disguises under the name of General Lorrison. The statements made by this gentleman as to the transference of material objects from New York to his séance-room throw into the shade everything that has been alleged concerning this form of manifestation in the annals of mediumship. General Lorrison is represented as having declared that he is regularly supplied with fresh eggs laid in New York, which are instantaneously conveyed by spirit agency to the general's larder, while his dining-room is also furnished with fresh fruit and flowers from American hot-houses. Blank incredulity is, of course, the natural attitude of mind of most people in relation to these assertions, but this is not scientific. What we have to do is to ask for facts. These things are immensely important—if true; and, fortunately, General Lorrison has himself suggested a method by which the truth of the matter can be proved beyond all question. He says he hopes before long to have a New York daily newspaper precipitated in his séance-room within an hour after it has left the machine on the other side of the Atlantic. It is difficult to imagine a more conclusive and yet more simple test than this. Let General Lorrison, let us say, on November 1st, produce in London a copy of the *New York World* of that date. Let him submit this paper, thus mysteriously brought from New York to England, to the highest authorities. Let them certify it under their names and seals, and deposit the paper so certified in the National Safe Deposit Bank until such time as the American mail brings the regular issue of the paper. Then let them be compared. If the paper produced by General Lorrison is identical with the copy forwarded by mail, the arrival of which had been anticipated by seven days, then even the veriest sceptic must admit that General Lorrison has succeeded in achieving a result which transcends the wildest imagination of the most daring romancer.

But can he do it?

OTHER DEPARTMENTS OF STUDY.

In the other departments of BORDERLAND some fair progress has been made. It is difficult for anyone, in view of the delineation of character published in these pages, from the scrutiny of very imperfect photographs of my own hands and of those of Mark Twain, to assert that there is nothing in palmistry. In like manner, it would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and the history of the person whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits; but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson is hardly explicable on the hypothesis of mere coincidence.

As to psychometry, of which some very remarkable instances are published in this number, I think we may regard that as practically proved.

II.—THE TRUE BASIS OF THE NEW CATHOLICISM.

OR SOME REFLECTIONS ON RECENT EFFORTS FOR REUNION.

I.—THE SHAHZADA AT ST. PETER'S.

IN the month of September the world, looking through its newspaper opera-glass, was privileged to see a rare and suggestive sight. Under the lofty dome of the Great Church of St. Peter, in Rome, the Shahzada Nasrullah Khan, second son, and possible successor, of the Ameer of Afghanistan, knelt in prayer before the familiar statue of the Apostle, and devoutly repeated the Mohammedan Fatihah or prayer for the repose of the soul.

That swarthy Asiatic, abating not one jot or one tittle of his devotion to the prophet of Islâm, with whose solemn formula, "There is no God but God, and Mohammed is the prophet of God," he probably commenced and ended his prayer in St. Peter's, gave Christendom a reproof of which it stands somewhat sorely in need. It is indeed difficult to imagine a more picturesque and striking object lesson than that which the scene represented.

AN OBJECT LESSON FOR CHRISTENDOM.

The magnificent temple and monument of Papal magnificence and of Christian faith stands on the ancient site of the gardens of Nero, where Christians of old time were burnt as living torches to illuminate the bestial orgies of the Emperor and his satyr throng. The statue which now does duty as that of the Apostolic fisherman who is traditionally reported to have founded the Pontifical See, is said to have been originally modelled as a statue of Jupiter, the King-God of Olympus, and to have been reverenced for ages by the worshippers of Zeus before it entered upon a new phase of reverential homage as the authentic representation of Simon Peter. The kisses of millions of faithful pilgrims have appreciably worn the solid bronze toe of the statue, the abbreviated proportions of which offer eloquent, though silent, testimony to the immensity and persistence of the passion of love and gratitude, with which Religion has, for a thousand years, filled the heart of man. Under this historic fane, before this monument, once of Jupiter of Olympus, now of Peter of Galilee, the Moslem prince kneels on his praying carpet, and devoutly utters the prayer which Islâm prescribes for the welfare of the soul. Finally, Reuter's agents, who wield the telescope of the press, direct the gaze of the whole of the civilised world to this portent, and next day all sorts and conditions of men, of all races, languages, and religions from the Golden Gate of the Pacific, in the furthest west, to the great cities which stand on the urthest shore of Eastern Asia, as, by journalistic magic, that veritable Black Art of the Nineteenth Century, saw the scene, and, in a dim kind of way, understood something of what it implied.

ITS SIGNIFICANCE.

There, in the most splendid edifice which the art of the Renaissance reared for the glory of Christ, that prayer of the Moslem Afghan bore witness to the true Catholicism. While Pope of Rome and Archbishop of Canterbury have been interchanging solemn disquisitions as to which particular sectarian platform, whether of the Vatican or of Lambeth, the whole of humanity must take its stand, the Shahzada's simple act, which united as one picturesque synthesis the polytheism of pagan Rome, the Catholicism of the Renaissance, and the Monotheism of Islâm, flashed before the eyes of mankind a vision of a wider unity, a glimpse of the truer Catholicism, when all the forlorn children of men shall be united in love and devotion to their common Father in Heaven.

SOME REUNION DOCUMENTS.

Believing as we do that the scientific basis for this new Catholicity will be found in the study of the phenomena of the Borderland, which in every age have been at once the source and the voucher for the revelations on which rest the religions of the world, it is not unappropriate in these pages to gather together the text of the utterances in which the Pope and the Primate, with others of less degree, have in imperfect lisping fashion testified to their sense of the need of reunion.

First, undoubtedly alike in importance of its matter and the position of its author, comes the letter which the Pope has addressed to the English nation. Leo XIII. is, beyond dispute, the most interesting and the most commanding personality in the world. Alike from his character, his position, and his operations, he has every right to be regarded as the central figure of the world to-day.

LEO XIII.

He is in that world, but he is not of it. Like our famous Abbey of Westminster, which stands in the midst of "streaming London's central roar," he belongs to the remote past, and casts an august shadow from the Age of Faith across the last decade of the Century of Science. But although he is not of the Present, but of the Past, his thoughts are altogether with the Future. Probably no man in Europe is under fewer illusions as to the miserable failure of the Roman Church to realise its Divine Ideal than its Supreme Head. In his honest belief, that Church was divinely constituted to be the guide, the leader, and the Saviour of all the nations of all the world. But to-day, even if it were recognised by the whole of Christendom, the majority of mankind would still be beyond its influence. Even in Christendom, it can only by much shady arithmetic, and vigorous blinking of the eye to obvious facts, claim the allegiance of even 50 per cent. of the professing Christians of the world.

THE FAILURE OF ROME.

To guide only one-half of one-half of the human race is far short of the *rôle* for which Leo XIII. feels himself divinely appointed as successor of St. Peter. But if only the nations, nominally Catholic, were faithful followers of their Roman Shepherd, the Pope would be spared his bitterest disappointments. France, the eldest son of the Church, is Freethinking. Italy is actively hostile to the Pope and his ambitions. Spain and Spanish America are in the backwash of the world's movement. Even in the Church itself, and amongst its high ecclesiastics, how few are there who really sympathise with the liberal and world-extending views of this really great Pontiff! At our own doors we see Herbert of Salford climb on to the Archiepiscopal throne which was but the other day dignified by the statesmanship and glorified by the love and liberality of Manning. By what even Protestant Englishman feel we can form some conception of the bitter sense of almost hopeless failure that from time to time threatens to crush even the great heart of the Pope. But Leo XIII., though faint, is still pursuing his great ideals. The battle may seem to be going against him, but he comforts himself with the promises, and he knows the gates of Hell will not prevail against him. His barque is anchored in the Other World.

THE CHIEF OF BORDERLANDERS.

The Pope and the Church to which he belongs are the most excellent witnesses the world can show to the truth of the phenomena of Borderland. The whole fabric of the Roman creed is saturated through and through with a living faith in the truth of the psychic phenomena to the study of which this magazine is dedicated. Other churches may flinch from affirming the miraculous or the supernormal in the life of the world, the Roman Church in good repute as in ill has never deviated from its solemn testimony that these things are which materialist science declares can never be. Let us then, with the full sympathy due to the chief of all the Borderlanders of the world, see what message it is which the Pope has sent to the English nation of ours.

II.—THE POPE'S LETTER TO THE ENGLISH.

LEO XIII. to the English people who seek the Kingdom of Christ in the unity of the Faith, Health and Peace in the Lord.

Some time since, in an Apostolical letter to princes and people, We addressed the English in common with other nations, but We have greatly desired to do this by special letter and thus give to the illustrious English race a token of our sincere affection. This wish has been kept alive by the hearty good-will We have always felt towards your people, whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrymen, who testified to the kindly feeling of the English towards Us personally, and above all to their anxiety for peace and eternal salvation through unity of Faith.

God is Our witness how keen is Our wish that some effort of Ours might tend to assist and further the great work of obtaining the Reunion of Christendom, and We render thanks to God, Who has so far prolonged Our life that we may make an endeavour in this direction. But since, as is but right, We place Our confidence of a happy issue principally and above all in the wonderful power of God's grace, We have with full consideration determined to invite all Englishmen who glory in the Christian name to this same work, and We exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help necessary in such a matter by assiduous diligence in holy prayer.

ENGLAND'S INDEBTEDNESS TO THE POPES.

The love and care of the Roman Pontiffs for England has been traditional from the days of Our holy predecessor Gregory the Great. Religion and humanity generally, and especially the English nation, owe him a deep debt of gratitude. Although prevented, by the Divine call to yet higher duty, from himself undertaking the Apostolic labour "of converting the Anglo-Saxons, as he had proposed to do whilst still a Monk, his mind remained intent upon this great and salutary design;"* nor did he rest until it was accomplished. For from that monastic family, which he had formed in learning and holiness of life in his own house, he sent a chosen band under the leadership of Augustine to be the messengers of grace, wisdom, and civilisation to those who were still buried in Paganism. And, relying as he did on Divine help, his hope grew stronger under difficulty, until at length he saw his work crowned with success. He himself writes of this in tones of triumphant joy in reply to St. Augustine, who had sent him the news of the happy result: "Glory be to God on high and on earth peace to men of good will. To Christ be the glory, in Whose death We live; by Whose weakness We are strong, in the love of Whom We seek in Britain those brethren whom We knew not; by Whose mercy We have found those whom, knowing not, We sought. Who can tell what gladness filled the hearts of all here to know that the English race, by the workings of the grace of God Almighty, and by your labours, My brother, has been illuminated by the light of our holy Faith, which expels the darkness of error, and has with free mind trodden under foot those idols to which aforetime they were subject in foolish fear?"† And congratulating Ethelbert, King of Kent, and Bertha his Queen, in a letter full of affection, in that they had imitated "Helen, of illustrious memory, and Constantine, the devout Emperor,"‡ he strengthens them and their people with salutary admonitions. Nor did he cease for the rest of his life to foster and develop their faith, in instructions dictated by holy prudence. Thus Christianity, which the Church had conveyed to Britain, and spread and defended there against rising heresy§ after having been blotted out by the invasion of heathen races, was now by the care of Gregory happily restored.

ITS ATTACHMENT TO THE SEE OF PETER.

Having resolved to address this letter to the English people, We recall at once these great and glorious events in the annals of the Church, which must surely be remembered by them with gratitude. Moreover, it is noteworthy that this love and solicitude of Gregory was inherited by

* *Joann. Diac. in vita ejus, c.* ii. 33.
† Epist. c. xi. 28, al. c. ix. 58.
‡ *Ib.* c. xi. 66, al. c. ix. 60; c. i. 29, al. c. ix. 59.
§ The action of St. Celestine I. was most efficacious against the Pelagian heresy which had infected Britain, as St. Prosper of Aquitaine, a writer of that time, and afterwards secretary to St. Leo the Great, records in his Chronicle:—"Agricola the Pelagian, son of the Pelagian Bishop Severianus, tainted the Churches of Britain with the insinuations of his teaching. But at the instance of the deacon Palladius, Pope Celestine sent Germanus, Bishop of Auxerre, as his vicar (*vice sua*), and led back the British people to the Catholic Faith, having driven out the heretics." (Migne, Bibl. Patrum, S. Prosp. Aquit. Opera, vol. 1, pag. 594.

the Pontiffs who succeeded him. This is shown by their constant interposition in providing worthy pastors and capable teachers in learning both human and divine, by their helpful counsels, and by their affording in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, perhaps, did the Faith take root so quickly, nor was so keen and intense a love manifested towards the See of Peter. That the English race was in those days wholly devoted to this centre of Christian unity divinely constituted in the Roman Bishops, and that in the course of ages men of all ranks were bound to them by ties of loyalty, are facts too abundantly and plainly testified by the pages of history to admit of doubt or question.

THE RUPTURE WITH ROME.

But in the storms which devastated Catholicity throughout Europe in the sixteenth century, England, too, received a grievous wound; for it was first unhappily wrenched from communion with the Apostolic See, and then was bereft of that holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our predecessors, while lamenting it in their earnest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary to detail the sedulous and increasing care taken by Our predecessors in those circumstances. But by far the most valuable and effective assistance they afforded lies in their having so repeatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. In the number of those who devoted themselves to this special work of charity there were some venerable and saintly men, especially St. Charles Borromeo and St. Philip Neri, and, in the last century, Paul, the founder of the Society of the Passion of Christ, who, not without a certain Divine impulse, it is said, was instant in supplication "at the Throne of Divine Grace;" and this all the more earnestly that the time seemed less favourable to the realisation of his hopes.

THE HOLY LEAGUE FOR THE CONVERSION OF ENGLAND.

We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartily approved of it. For, as We gladly recall, at the time when We were Nuncio in Belgium, becoming acquainted with an Englishman, Ignatius Spencer, himself a devout son of the same St. Paul of the Cross, he laid before Us the project he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church.* We can hardly say how cordially We entered into this design, wholly inspired by Faith and Charity, and how We helped forward this cause, anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine Grace obtained by prayer had previously manifested themselves, yet as that holy League spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinguished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was a wonderful drawing of hearts and minds towards Catholic Faith and practice, which rose in public respect and esteem, and many a long-cherished prejudice yielded to the force of truth. Looking at all this, We do not doubt that the united and humble supplications of so many to God are hastening the time of further manifestations of His merciful designs towards the English people, when *the Word of the Lord may run and be glorified.*†

* For this purpose he specially recommended the "Hail Mary," and obtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

SOCIAL MOVEMENTS IN ENGLAND.

Our confidence is strengthened by observing the legislative and other measures which, if they do not, perhaps, directly, still do indirectly help forward the end We have in view, by ameliorating the condition of the people at large, and by giving effect to the laws of justice and charity. We have heard with singular joy the great attention which is being given in England to the solution of the Social Question, of which We have treated with much care in our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and persevering efforts made to preserve for the people at large an education based on religious teaching, than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; of the zeal and energy with which so many engage in forwarding opportune measures for the repression of the degrading vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honour due to womanhood. For, alas! in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman.

RATIONALISM AND MATERIALISM.

Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We Ourselves have often lifted up Our voice to denounce those evils, which weaken and paralyze not religion only, but the very springs of thought and action. The highest credit is due to those who fearlessly and unceasingly proclaim the rights of God and of Our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the Divine Kingdom here upon earth; in which teachings alone strength, wisdom and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refuges, reformatories, and other forms of charity—all which the Church as a tender Mother inaugurated, and from the earliest times has ever inculcated as a special duty—are evidences of the spirit which animates you. Nor can We omit to mention specially the strict public observance of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and the civilising influence which, with the spread of liberty, accompanies its commercial prosperity even to the most remote regions.

THE POWER OF PRAYER.

But, worthy and noble in themselves as are all these varied manifestations of activity, Our soul is raised to the origin of all power and the perennial source of all good things, to God Our Heavenly Father most beneficent. For the labours of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing. For *happy is that people whose God is the Lord.*† For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his undertakings in the Divine help obtained by prayer, whereby human effort is supernaturalised and the desire of doing good, as though quickened by a

* 2 Thess. iii. 1.

† Psalm cxliii. 15.

heavenly fire, manifests itself in vigorous and serviceable actions. In this power of prayer God has not merely dignified man, but with infinite mercy has given him a protector and help in the time of need, ready at hand to all, easy, and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protector, our storehouse, our port of refuge, our place of safety."* But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an eternal existence, for obtaining those spiritual blessings which Christ has procured for mankind by "the sacrament of His mercy"? For He, *Who of God is made unto us wisdom and justice and sanctification and redemption*,† in addition to what He taught, instituted, and effected, gave also for this purpose the salutary precept of prayer, and in His great goodness confirmed it by His example.

These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that We insist the more strenuously on the confidence which should be placed in prayer, and recall the words and example of the fatherly love of the same Christ Our Lord—words of deepest import and highest encouragement—words also which show forth how in the counsels of God prayer is at the same time the expression of our helplessness and the sure hope of obtaining the strength we need. *And I say to you, Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*‡ And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His name and merits. *Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive, that your joy may be full.*§ And He enforces this by reference to the tender love of parents for their own children. *If you, then being evil*, He says, *know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask him?*‖ And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said:—*No man can come to Me except the Father Who hath sent me draw him.*¶ It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer. With what steady perseverance will they not practise it—with what fervour pursue it, having before them the very example of Christ Himself! Who, having nothing to fear for Himself and needing nothing, for He was God, yet passed the whole night in prayer,** and *with a strong cry and tears offered up prayers and supplications*;†† and doing this "He wished to stand pleading before His Father, as if remembering at that time that He was our Teacher," as Venerable Bede, that ornament of your nation, wisely considers.‡‡ But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles, during those sad moments that preceded His Passion, when, raising His eyes to Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them.*

* *Chrysos. Hom.* 31 in Gen. v.
† 1 Cor. i. 30.
‡ Luke xi. 9, 10.
§ John xvi. 23, 24.
‖ Luke xi. 13.
¶ John vi. 44.
** Luke vi. 12.
†† Heb. v. 7.
‡‡ In *Ev. S. Joann.* xvii.

YEARNING FOR UNITY BY THE POPE.

And here no thought is more welcome to Our soul than that happy unity of Faith and Will for which Our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at all times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days to be more than ever needful. We, on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realisation. The time cannot be far distant when We must appear to render an account of Our stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring to Him some fruit—some realisation of these Our wishes which He has inspired and sustained!

THE ANGLICAN DESIRE FOR REUNION.

In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of Divine grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a source of deep concern; how others see clearly the need of some sure defence against the inroad of modern errors which only too readily humour the wishes of fallen nature and depraved reason; how the number of those religious and discreet men who sincerely labour much for reunion with the Catholic Church is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us; and redoubling Our prayers from Our inmost soul We call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit—the fruit, namely, that we may *all meet into the unity of faith and of the knowledge of the Son of God*,† *careful to keep the unity of the spirit in the bond of peace; one body and one spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism.*‡

THE POPE'S APPEAL TO THE ENGLISH PEOPLE.

With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall to you this holy unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God, Our Heavenly Father, the Giver of all light, Who with gentle power impels us to the good and the right; and without ceasing to implore light to know the truth in all its fulness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, Who is *the Author and Finisher of our faith.*‡ *Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church.*§ Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But is that a reason to give up all hope of remedy, reconciliation, and peace?

* John xvii. 21.
† Eph. iv. 13.
‡ *Ib.* 3-5.
‡ Heb. xii. 2.
§ Eph. v. 25-27

By no means, if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Providence shines forth with greatest splendour. The time is not far distant when thirteen centuries will have been completed since the English race welcomed those apostolic men, sent, as We have said, from this very city of Rome, and, casting aside the pagan deities, dedicated the first fruits of its faith to Christ our Lord and God. This encourages Our hope. It is, indeed, an event worthy to be remembered with public thanksgiving; would that this occasion might bring to all reflecting minds the memory of the faith then preached to your ancestors, the same which is now preached—*Jesus Christ yesterday, to-day, and the same for ever*,* as the Apostle says; who also most opportunely exhorts you, as he does all, to remember those first preachers, *who have spoken the Word of God to you, whose faith follow, considering the end of their conversation.*†

THE DUTY OF ENGLISH CATHOLICS.

In such a cause We first of all call to Our assistance as Our allies the Catholics of England, whose faith and piety We know by experience. There can be no doubt that, weighing earnestly the value and effects of holy prayer, the virtue of which We have truly declared, they will strive by every means to succour their fellow-countrymen and brethren by invoking in their behalf the Divine clemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favour in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardour that relations, friends, rulers, and fellow-citizens might be blessed by a mind obedient to the Christian faith.‡

And in regard to this there is another matter which gives Us anxiety. We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice; and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things, since He alone can effect a remedy. May He show the measures proper to be taken; may He sustain the courage and strength of those who labour at this arduous task; may He deign to send labourers into his harvest. Whilst We so earnestly press upon Our children the duty of prayer, We desire at the same time to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that they should have ever before their minds the precept of the Apostle Paul to the Corinthians—*Be without offence to the Jews and the Gentiles and to the Church of God.*§ For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words befitting the Christian profession—first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness to the poor, of penance, of peace and concord in your own houses, of respect for the law—these are what will give force and efficacy to your prayers. Mercy favours the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: *If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you.** And therefore do We exhort you that, uniting your prayer with Ours, your great desire now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: "If holy Stephen had not prayed, the Church to-day would have had no Paul." (Sermon on Nativity of St. Stephen, vi. n. 5.)

INVOCATION OF ENGLAND'S SAINTS FOR MARY'S DOWRY.

We, therefore, humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race, on Augustine, his disciple and his messenger, and on the other saints of God through whose wonderful virtues and less wonderful deeds England has merited the title of "Island of the Saints;" on St. Peter and St. George, the special patrons, and, above all, on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the Mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title, "The Dowry of Mary." All these with full confidence We call upon to be Our pleaders before the Throne of God, that, renewing the glory of ancient days, He may *fill you with all joy and peace in believing; that you may abound in hope and the power of the Holy Ghost.*†

PRAYER FOR UNION.

Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and recited with greater devotion; especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summary of the Gospel teaching, and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. Finally, may the Divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the mystery of His most Holy Resurrection, We repeat with the utmost confidence—*Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one as we also are. . . . . Sanctify them in truth. Thy word is truth. . . . . And not for them only do I pray, but for them also who through their word shall believe in Me, that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us. . . . I in them and Thou in Me; that they may be made perfect in one; and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me.*‡ Finally, We desire all manner of blessings from God for the whole of the British people, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of Faith may enter on the full realisation of their desires.

Given at St. Peter's in Rome on the 14th of April, 1895, in the eighteenth year of Our Pontificate.

* Heb. xiii. 8. † *Ib.* 7.
‡ *S. Aug. de dono persev.* xxiii. 63. § 1 Cor. x. 32.

* John xv. 7. † Rom. xv. [illegible]
‡ John xvii. 11, 17, 20, 21, 2[illegible]

TO THE BLESSED VIRGIN.—PRAYER FOR ENGLAND.

O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy Dowry, and upon us all who greatly hope and trust in thee. By thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our heavenly home. Amen.

III.—THE ARCHBISHOP OF CANTERBURY'S RESPONSE.

The Archbishop of Canterbury has issued the following pastoral letter, suggested by the Pope's letter:—

Lambeth, *August 30th*, 1895.

My Reverend Brethren and Brethren of the Laity,—The Bishops, upon a recent occasion, requested the Archbishops to address you on two subjects upon which their views were practically unanimous. These subjects were, first, a certain friendly advance made from a foreign church to the people of England without reference or regard to the Church of England; and secondly, the recent appearance within our Church of certain foreign usages and forms of devotion. An intermediate occasion arose in my own diocese, which called for some notice of these subjects. And I now, in obedience to the request of the Bishops, give closer and further considered expression to my deliberate judgment.

THE CRAVING FOR REUNION.

A desire for sympathy among classes, for harmony among nations, above all for reunion in Christendom, is a characteristic of our time. We recognise the fact. We cannot fail to find in it a call to renewed faith in the mission of the Church, and to more strenuous labour for the realisation of Christ's bequest of peace.

We therefore commend this call to the candid thought and prayers of "all who love the Lord Jesus in uncorruptness." We know that our divisions are a chief obstacle to the progress of His Gospel. And we accept the many expressions of anxiety to be delivered from them as a sign among us of God's purpose at the present time.

The official letter of the Bishops of the Anglican Communion assembled in Conference at Lambeth in 1878, already suggested "the observance throughout our Communion of a season of prayer for the unity of Christendom," as well as intercession for the enlargement of Christ's kingdom. The Lambeth Conference of 1888 "commended this matter of reunion to the special prayers of all Christian people, both within and (so far as it might rightly do so) without our Communion," in preparation for opportunities of further action. Similar desires have been expressed by Eastern Churches. Conferences have been held between leading men of various communities. Almost all the Christian bodies known among us, including the Roman Communion, have, by their heads, requested that prayers should be offered this last Whitsuntide for grace to attain to a great consummation.

DANGERS AND INNOVATIONS.

In thankfulness to the One Spirit for these manifold signs of His operation, the whole Christian Church will consider both the duty of continued movement towards this Divine end, and will also mark all forms of action likely to hinder or invalidate such movement. Peril there would be to us in any haste which would sacrifice part of our trust, and in any narrowness which would limit our vision of Christendom.

The expansion in late years of our knowledge of the religious spirit and work of the past, the revived and cultivated love of primitive order, and the enthusiasm for repairing failure or carelessness in the acknowledgment of things divine have yielded happy results; and yet we cannot conceal from ourselves that, owing to the attractiveness of appearances (rather than of realities), some things have been introduced among us which find no true place in the religious life of the English Church. Evidence of this appears in the introduction of manuals for teaching, and of observances which do not even halt at medievalism, but merely reproduce modern Roman innovations in ritual and doctrine.

On the other hand, while the stern love of truth is still our inheritance from our fathers of the Reformation, there is some danger lest we should forget that every age does and ought to shed new lights on truth. To refuse to admit such light and its inherent warmth is to forfeit the power of seeing things as they are and to lose the vigour of growth. It is, in fact, to limit ourselves finally to a conventional use of hard formulas.

CHRISTIAN UNITY TOO WIDE FOR ROMAN UNIFORMITY.

The aspiration after unity, if it be intelligent, is a vast one. It cannot limit itself to restoring what is pictured of past outward unity. It must take account of Eastern Churches, of non-episcopal Reformed Churches and bodies, on the Continent, at home, and among the multiplying populations of the New World, as well as of the Christianizing of Asia and Africa under extraordinarily varying conditions.

The Roman Communion in which Western Christendom once found unity has not proved itself capable of retaining its hold on nations which were all its own.

At this moment it invites the English people into reunion with itself, in apparent unconsciousness of the position and history of the English Church. It parades before us modes of worship and rewards of worship the most repugnant to Teutonic Christendom and to nations which have become readers of the Bible. For the unquestioned kindliness which now invites our common prayers, already gladly offered, we are thankful. All Christian Churches must rejoice in the manifestation of a spirit of love. The tenderness of unfeigned Christian charity can never be wasted. But this happy change of tone and the transparent sincerity of the appeal make the inadequacy of its conception of unity more patent. Recognition might have lent a meaning to the mention of reunion. But, otherwise, what is called reunion would not only be our farewell to all other Christian races, all other Churches, but we are to begin by forgetting our own Church, by setting aside truth regained through severe sacrifice, cherished as our very life, and believed by us to be the necessary foundation of all union. Union solid and permanent can be based only on the common acknowledgment of truth.

THE UNIQUE POSITION OF THE ENGLISH CHURCH.

On the other hand, history appears to be forcing upon the Anglican Communion an unsought position, an over-

whelming duty from which it has hitherto shrunk. It has no need to state or to apologize for this. Thinkers, not of its own fold, have boldly foreshadowed the obligation which must lie upon it towards the divided Churches of of East and West.

By its Apostolic creed and constitution, by the primitive Scriptural standards of its doctrine and ritual, by its living catholicity and sober freedom, by its existence rooted in the past, and, on the whole, identified with education and with progress, by its absolute abstention from foreign political action, by its immediate and intense responsibilities for the Christianity of its own spreading and multiplying race and of its subject races, it seems not uncertainly marked by God to bring the parted Churches of Christ to a better understanding and closer fellowship.

We know that the unique position and character of the English Church cannot be without drawbacks. Its distinct blessings are not such as tempt to self-assertion. We recognise them as Providential gifts and quiet historical developments. They are encompassed with difficulties and obscurities, as yet impenetrable to our sight and effort. But we may not be faithless to them. The blessings themselves are solid realities, which demand the thoughtful contemplation of its sons, and a readiness still to follow the same Divine leading which "hitherto hath helped us."

THE RESPONSIBILITIES OF ANGLICANS.

The immediate duties of Churchmen, and particularly of clergymen, are plain:—

1. To preserve in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural Reformation—a renewal in which Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer that the Lord of the Church would interpret to us His own prayer, that we all may be one in the oneness of Father and Son, and the Father Himself answer and fulfil it.

If it is not yet given us to realise the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last "the peace of God shall rule in all our hearts, to which, also, we are called in One Body." We steadfastly pray the prayer. We commit ourselves "to Him that is able to do exceeding abundantly above all that we ask or think."

I remain, your faithful Brother and
Servant in the Lord,
EDWARD CANTUAR.

IV.—SOME COMMENTS BY THE WAY.

The address in reply to the Pope, drawn up at Grindelwald, is not yet presented, and therefore cannot be printed here. It was courteous in tone, and recognised with gratitude the sincerity of the Pope's desire for unity. General Kirieff, the brother of Madame Novikoff, speaking in the name of the Greek Orthodox Church, emphatically repudiates the suggestion that any reunion with Rome is a possibility, so long as she is entrenched behind the doctrine of Papal Infallibility, to only mention one of the innovations which have been grafted upon primitive Christianity. Among the Nonconformists, the Rev. Urijah Thomas, Chairman of the Congregational Union, made the subject of reunion the text of his address. Mr. Thomas spoke good sense. He touched the root of the whole matter when he said:—

Catholicity must precede reunion. Even more than that may be affirmed. When Catholicity is widespread enough and vigorous enough to demand "reunion" no artificial barriers will stand in the way. Systems will capitulate to love. Of the two it would be manifestly unspeakably better to have Catholicity without reunion than it would be to have reunion without Catholicity. What is Catholicity? It is not Catholicism. The church that would monopolise the title Catholic, and the great party in another church that also appropriates the name, are, and always have been, the chief hinderers and most formidable antagonists of Catholicity. What thus calls itself "Catholic," insulates and disintegrates throughout the whole Church of God. Its very genius is isolation. Reunion is greatly concerned with Church organization and with the conditions on which men shall be regarded as churchmen, while Catholicity demands that all Christians must mutually regard each other as Christians, and recognise that, whether Churchmen or not, they are Christ's men. Recent utterances of the Archbishop of Canterbury and the Cardinal of Westminster are among the stubborn proofs that reunion, if it ever comes, will not come yet. "All this," the Cardinal went on to say, "may be briefly summed up in the famous axiom of St. Ambrose, 'Ubi Petrus, ibi Ecclesia.'" And the claim of Archbishop Benson is sadly similar. Change Canterbury for Rome, and the Episcopate of the Anglican Church for the Head of the Roman, and the parallel is almost exact. With each of the distinguished prelates reunion means not only conformity to, but absorption in, his own presently existing ecclesiastical organization. To this we reply "Ubi Christus, ibi Ecclesia."

The Anglican Primate's reply is characteristic. Dr. Benson, by his position, must be a Mr. Facing-both-ways. He is, according to the Pope's conception of things, a mere layman. Yet he feels it necessary to guard himself against being unduly puffed up by the reflection that he and his Church may have a providential work to do in reuniting Christendom. The day when the Primate makes any serious attempt to reunite English Protestant Christendom, even to so small an extent as to induce Anglicans to live on civil speaking terms with Dissenters in the country parishes, we may begin to believe in his providential mission. There is one point, however, in his letter which is good. The Archbishop recognises that the aspirations for reunion are far too vast to be satisfied even by a union between the English and Roman Churches. If that reunion were consummated to-morrow, the growing aspiration for the unity of the religions of the world would still crave for satisfaction.

The Pope's Letter was not printed in full in any English paper, save the *Times*, so far out of touch with the movement of human thought is the journalism of the day. It has been circulated widely by the Roman Catholics, chiefly among their own people. Whatever we may think of the road which its author prescribes as the only way to unity, no one can take any exception to its spirit. Its very excellence in this respect has, however, blinded some to the uncompromising nature of Rome's demand for submission.

ROME'S ULTIMATUM—SUBMIT!

Cardinal Vaughan, speaking at the annual meeting of the Catholic Truth Society, at Bristol, September 9th, put his foot down somewhat roughly upon those who have been dreaming vain dreams of corporate reunion, to be effected by "compromise with Rome." After saying that the Pope and all the Cardinals and Bishops earnestly desired reunion, the Cardinal continued :—

What is meant by reunion? Let us clearly understand what we mean by the term. I feel that in my position I might not unjustly be blamed were I to leave non-Catholics and Anglicans under any impression which might give rise to hopes which we know are not only never likely to be satisfied, but which we can say with absolute certainty never will be. The air has been full lately of ideas suggestive of what is a useful and reasonable thing in all mere human differences—namely, that they should be settled by mutual concessions, in other words, by compromise. I admit fully that it may seem hard to expect those who do not realise with us the fundamental principle on which the Church is built to regard us as reasonable when we tell them that the first condition of reunion must be that all should accept—accept, mind, and not merely permit us still to hold—whatsoever the Church teaches and has defined on all matters of doctrine. They can, however, all see that if this be our firm and only standpoint, no honest and straightforward purpose can be served by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine. Nor is it possible for the Church to admit to her communion those who desire to exercise the right of private judgment to reject any part or parts of the faith. . . . . Now, it is best to be perfectly frank and definite. The kernel of the question of the reunion of Christendom consists in the admission of the Roman claim, that the Pope has received, by Divine right, authority to teach and govern the whole Church, as defined, for instance, in the Councils of Florence, Trent, and Vatican, and as set forth by Thomas Arundell, Archbishop of Canterbury, in the formulary drawn up as a test of Catholic doctrine in 1413, and approved by the Convocation of Canterbury. Or all this may be briefly summed up in the famous axiom of St. Ambrose, *Ubi Petrus ibi Ecclesia*. The essence of the Anglican position, on the other hand, and the *raison d'être* of the Anglican church, is the negation of the Roman claim. It declares that—(1) The Pope has not authority, by a Divine right bestowed by Christ on blessed Peter, to teach and rule the whole Church of God; (2) that the Pope has no jurisdiction in England. The whole question of reunion lies, therefore, within a nutshell. It is not a question of examining and accepting a long list of Catholic doctrines. It is simply a question of the fundamental and essential constitution of the Church. Did the Divine Founder give to His Church a visible head upon earth, with power to teach, define, settle controversies, and govern? I fail to see the use of discussing any other subject. Settle this matter, and everything falls into its proper place, and becomes easy. Reject this, and there is no basis on which reunion is possible, even though men were prepared to affix their signature to every other doctrine taught in the creed of Pope Pius IV.

This is perfectly frank, and no mistake. Though we believe in every other jot and tittle as the Pope believes, unless we also believe in the Pope, and submit to him we can have no part or lot in the Roman Church, which, by this declaration, is labelled by its own cardinal as being primarily not so much Catholic as Papal.

V.—A CHRISTO-THEOSOPHIST PETITION TO THE POPE.

While Churchmen and Nonconformists, Greek orthodox laymen, and Roman cardinals, have been discussing the possibilities and impossibilities of corporate reunion, a Borderlander, of the other sex, has been working hard in Rome to induce the Pope to adopt a policy of comprehension, which would certainly be a new departure that would startle the world. Her memorial, or petition, to the Holy Father, which, incredible though it may appear, is said to have met with some support in very exalted quarters, has been sent me from Rome. It runs as follows :—

PETITION TO HIS HOLINESS LEO XIII.

Most Holy Father, I come to offer the sincere homage of my heart, and to make a reverent appeal to the Vicar of our blessed Lord for an exercise of His supreme power to unify Christians of different forms of Faith.

As we are entering upon the second cosmic cycle of Christianity, the heart of humanity is stirred with longings for knowledge of The Divine.

This world-wide mystical longing is, perhaps, a result of the working of a universal law which permits the process of differentiation of Divine Truth into an infinity of creedal expressions which can only, at the outermost periphery of multiplicity, find the limiting circle of resistance from which the rebound toward the centre is possible. The present existence of innumerable sects of Christians goes to show that this periphery of ultimate theological differentiation has been reached in the world-thought of our time, without having lost the vivifying spark of belief in Christ; and it is desired by many that the oldest and largest Body of Believers take the initiative step towards union.

The time is now ripe for the wedding of the World-Thought with the World-Soul, and the regal pair wait upon the blessing of Holy Mother Church.

I am not practised, your Holiness, in words of courtly appeal, being taught only by my reverence for the august Sovereign before whom I plead, and by the Holy Spirit who worketh in me; and thus I can simply beseech your Holiness to slay the Dragon of Heresy by proclaiming it extinct among those who believe in Christ.

I pray that faith in the Saviour be recognised by His Vicar as the essential, unifying dogma for all Christians; although by the limitations of their beliefs many are excluded from enjoying the benefits of the sacred sacraments of the Church.

I petition the Vicar of the Christ, whose love, mercy, and power have no limitation, to let the word supreme go forth from the chair of St. Peter, proclaiming all who worship our Lord, in spirit and in truth, partakers of the blessings of His Church.

May it please your Holiness to make apparent the esoteric Catholic belief in the individual power of application of Universal Salvation, for which the Church contains, in its dogma and ritual, the most powerful aids.

To the Visible Head of all Christendom I esteem it my highest privilege to be the first of United Christians to offer my allegiance and pray for his blessing.

The petition, even if presented, is doomed to remain nothing but a pious aspiration. But it is notable, if only as a suggestion, as to the possible *rôle* which some future Pope may play.

The Pope might easily do all that is asked of him and even go farther, if he really aspired to be the vicegerent of the All-Father. For, looked at from the standpoint of Paul when he addressed the men of Athens, the Pope is the setter forth of the Unknown God whom every nation of men dwelling on the earth seek after and worship more or less ignorantly. The world was made in such fashion that they should seek God if haply they might feel after Him and find Him. But though He be not found of us, we foolishly imagine that the very aspiration and seeking after Him embodied in the great religious systems of the world exclude Him from the heart and soul of man because, forsooth, they are not branded as being "made in Jerusalem."

The army of the Living God is not so small, nor is the field of its operations so circumscribed that it can be drilled like a corporal's guard or sent into battle under the eye of a single general. It is a vast host campaigning in every quarter of the globe, and the infinite diversity of its myriad companies baffle all computation. Their direction far transcends the utmost capacity of our finite intelligence. No general staff, even if fashioned by the organizing intellect of the German, could keep in touch with the infinite and marvellous ramifications of their field operations, which cover the whole inhabited planet. For where man is, there the church of God is. Sometimes defeated, sometimes triumphing, always militant, never finally destroyed, the struggle goes on in the human soul between the forces of good and of evil. For it is as true to-day as of old time, that the kingdom of God is within. The churches and the religions organized for the purpose of assisting the spark of God in man to become the light of the world, operate of necessity from the outside. They are all to a greater or less extent materialised. They are apt to become of the earth earthy, of this world worldly. But they all represent in their origin and in their maintenance, even in their greatest corruption, the aspiration after the Infinite and the Ideal, the yearning of the creature for closer union with the Creator, and their ritual is as the plaintive cry of lost children sobbing in the darkness for their father's home.

The Church Militant has many great divisions. There is the Army of Islam, the Army of Buddha, the Army of Confucius, the Army of Hindooism, the Army of Christendom. But they are one and all of the Army of the Living God. Each of these Armies is in a more or less demoralized condition. Most of them are in a parlous state, with apostate generals, corrupt officers, and lazy cowards as their rank and file. Their weapons are often antiquated, their powder damp, and their discipline all to pieces. Nevertheless, with all these faults and corruptions, they are the visible witnesses of the Invisible God. Each of these armies has many subdivisions, and each division consists of men of all arms. Take Christendom, for instance. The Pope may be said to command the Army of the Centre but he has no authority over the Army of the East, and he is barely in touch with the Army of the West. He is not in a position to direct the general plan of campaign. His knowledge, even of his own Army of the Centre, is imperfect. If the command of the other Armies were to be centralized in the Vatican there would be utter confusion and deadlock. What is wanted is a frank recognition of the fact that the different armies, operating in different theatres of war, while united in object and heartily co-operating whenever they can support each other, must, as the condition of their efficiency, be left very much to their own resources and to the independent guidance of their own commanders.

This does not preclude missionary activity or proselytising. If we, of Christendom, have invented breech-loaders, ironclads, and torpedoes in the field of carnal warfare, which they of Asia are now eagerly importing for their own use; so it is possible that we may have in our Christain Creed, an instrument for the elevation and salvation of man, as much superior to the religions of China and India as our repeating-rifle is superior to a Chinese matchlock. But rifle and matchlock are alike weapons serviceable in warfare, and it is criminal to destroy the matchlock until we are ready to put the rifle in its place. Neither can we induce the suppression of the matchlock save by the constantly repeated demonstration of the superior capacity of the rifle to do its work. Because we recognise that the remote hill tribes of Central Asia are able, with bows and arrows and spears, to carry on the age-long warfare, which they have waged with the wild beasts of the mountain and the jungle, it does not follow that it would not be our duty to supply them with arms of precision and powder and shot, if we could reach them with our manufactures. But as they are buried in vast fastnesses of nature, far from steamer, railway, or the macadamized road, they are out of our reach, and, meantime, when the roar of the tiger crashes through the stillness of the night, we can, at least, take comfort to our souls that these hillmen, our brethren, have their javelin and their dart, without worrying over much that they have no sporting rifles and explosive shells.

So it is with religions. While not abating one jot or one tittle of our endeavour to propagate the best, we should recognise that the second best has also a place in the providential order of the universe, and that what may be a best to us might be a miserable third best to men of different heredity and different environment. If in an army every captain of artillery were to be fretting his soul out because he could not induce infantrymen to serve his cannons; or if every cavalry commander were to fume and rave because he could not induce the engineers to become hussars, before even he had provided horses on which to mount them, it would not be more detrimental to the success of the campaign than the conduct and habit of mind habitual to the Pope, the Primate, and many other officers in command in the Christian Church.

VI.—MR. MORLEY'S NEW ST. PAUL.

The Pope and the Archbishop may talk about the reunion of Churches. The reunion which is really to be desired is much more comprehensive. What is wanted is not merely the reconciliation of Christian sects, but the reconciliation of Science and Religion, and the recognition of the underlying substantial unity of all the creeds, from fetish worship upwards. This is the new Catholicity that is dawning on the world.

Is that a vain dream? I don't think so. The dawn is nearer than we think, and the signs of the time all point in one direction. Who that has once read it can ever forget the eloquent passage in his famous book, *On Compromise*, in which John Morley expressed his belief in the coming of a new St. Paul, who will yet reconcile science and religion? It is well to quote once more those memorable and weighty words :—

THE ATTITUDE OF THE FREETHINKER.

No one of any sense or knowledge now thinks the Christian religion had its origin in deliberate imposture. The modern freethinker does not attack it; he explains it. And what is more, he explains it by referring its growth to the better, and not to the worst, part of human nature. He traces it to men's cravings for a higher morality. He finds its source in their aspirations after nobler expression of the feeling for incommensurable things, which is, in truth, under so many varieties of inwoven pattern, the common universal web of religious faith.

The result of this way of looking at a creed which a man no longer accepts is, that he is able to speak of it with patience and historic respect. He can openly mark his dissent from it, without exacerbating orthodox sentiment by galling pleasantries or bitter animadversion upon details. We are now awake to the all-important truth that belief in this or that detail of superstition is the result of an irrational state of mind, and flows logically from superstitious premisses. We see that it is to begin at the wrong end, to assail the deductions as impossible, instead of sedulously building up a state of mind in which their impossibility would become spontaneously visible.

THE TENDENCY OF FREE THOUGHT.

Besides the great change which such a point of view makes in men's way of speaking of a religion whose dogmas and documents they reject, there is this further consideration leaning in the same direction. The tendency of modern free thought is more and more visibly towards the extraction of the first and more permanent elements of the old faith, to make the purified material of the new. When Dr. Congreve met the famous epigram about Comte's system being Catholicism minus Christianity, by the reply that it is Catholicism plus science, he gave an ingenious expression to the direction which is almost necessarily taken by all who attempt, in however informal a manner, to construct for themselves some working system of faith, in place of the faith which science and criticism have sapped. In what ultimate form, acceptable to great multitudes of men, these attempts will at last issue, no one can now tell. For we, like the Hebrews of old, shall all have to live and die in faith, "not having received the promises, but having seen them afar off, and being persuaded of them, and embracing them, and confessing that we are strangers and pilgrims on the earth." Meanwhile, after the first great glow and passion of the just and necessary revolt of reason against superstition have slowly lost the exciting splendour of the dawn, and become diffused in the colourless space of a rather bleak noonday, the mind gradually collects again some of the ideas of the old religion of the West, and willingly, or even joyfully, suffers itself to be once more breathed upon by something of its spirit.

THE PROPHET YET TO COME.

Christianity was the last great religious synthesis. It is the one nearest to us. Nothing is more natural than that those who cannot rest content with intellectual analysis, while awaiting the advent of the St. Paul of the humanitarian faith of the future, should gather up provisionally such fragmentary illustrations of this new faith as are to be found in the records of the old. Whatever form may be ultimately imposed on our vague religious aspirations by some prophet to come, who shall unite sublime depth of feeling and lofty purity of life with strong intellectual grasp and the gift of a noble eloquence, we may at least be sure of this, that it will stand as closely related to Christianity, as Christianity stood to the old Judaic dispensation. It is commonly assumed that the rejectors of the popular religion stand in face of it, as the Christian stood in face of the pagan belief and rites in the Empire. The analogy is inexact. The modern denier, if he is anything better than that, or entertains hopes of a creed to come, is nearer to the position of the Christianizing Jew. Science, when she has accomplished all her triumphs in her own order, will still have to go back, when the time comes, to assist in the building up of a new creed by which a man can live. The builders will have to seek material in the purified and sublimated ideas, of which the confessions and rites of the Christian Churches have been the grosser expression. Just as what was once the new dispensation was preached *a Judæis, ad Judæos, apud Judæos*, so must the new, that is to be, find a Christian teacher and Christian hearers. It can hardly be other than an expansion, a development, an adaptation of all the moral and spiritual truth that lay hidden under the worn-out forms. It must be such a harmonizing of the truth with our intellectual conceptions as shall fit it to be an active guide to conduct. In a world "where men sit and hear each other groan, where but to think is to be full of sorrow," it is hard to imagine a time when we shall be indifferent to that sovereign legend of pity. We shall have to incorporate it in some wider gospel of justice and progress.

VII.—MR. GRANT ALLEN'S "NEW HETERODOXY."

It may seem to be presumptuous, but, nevertheless, I do not hesitate to affirm my conviction that it will be largely owing to the investigation of the phenomena of Borderland that the St. Paul of the future will be able to find a platform broad enough and firm enough to serve as the common meeting place of the rival forces. On this point I am glad to be able to quote an authority who is at least entirely free from any suspicion of conventional orthodoxy, and who, in rendering his testimony, curiously enough appears to imagine that he is demolishing the creed to which, in reality, he is bringing powerful reinforcements. Mr. Grant Allen last month published, in the *Westminster Gazette*, a remarkable article entitled, "The New Heterodoxy," from which I take the following extract :—

CHRISTIANITY BEFORE CHRIST.

Of still more recent years, however, a new school of heterodoxy has arisen in our midst by slow degrees—a school which assails the foundations of Christianity quite indirectly, and I may almost say unconsciously; a school which is not interested at all in the question of the truth or falsity of our current creed, but treats it simply as a religion among religions, while it tries to account for the origin of the main ideas of Christendom by tracing them back to fundamental conceptions in other great cults, or in popular belief, myth, legend, and folk-lore. This school may be said to be comparatively neutral as regards the historical evidence, with which it only incidentally concerns itself; its object is rather to trace to their source, anterior to Christianity, all the salient dogmas and doctrines of the Christian Church. And the general conclusion at which its followers arrive is, roughly speaking, this—that Christianity was not in any sense a new religion—that every one of its principal beliefs and stories, its root ideas, existed in the East, and often elsewhere, from time immemorial. The new heterodoxy believes, in one word, that the Gospel history and the Christian theology, ritual, and practice did not begin about the beginning of the first century of our era, but that every fact had already been related of some other divine being, every story had already been told of some other religious founder, every dogma had already existed in some other faith, every rite and every symbol had already formed part of some other ceremonial. It teaches, in short, the remote pre-Christian origin of Christianity.

THE UNIVERSALITY OF THE CHRISTIAN CREED.

Mr. Frazer's wonderful work, "The Golden Bough," is one of the strongest books in this new philosophy of religions. Stripped of the decorous veil under which Mr. Frazer has thought it prudent or seemly to cloak his researches, this epoch-making treatise endeavours to show that the central ideas of Christianity were universal world-ideas from a very early period—perhaps, indeed, from the remote period when the whole human race still formed a single undivided family. He shows in detail the wide range of the belief in man-gods, and in the incarnation in man of a previously existing deity. He shows how these man-gods are treated as kings, are paraded with royal pomp, are tortured and scourged, are crowned in mockery, and are finally put to some shameful and painful death as victims or as malefactors. He shows how they are identified with the corn and the vine; and how their bodies and blood are sacramentally eaten and drunk as bread and wine by their god-intoxicated worshippers. They are sacrificed to themselves, and bear on their heads the sins of the people. Every central doctrine of the Christian creed—the Incarnation, the Atonement, the whole Pauline theology—he traces first to Lower Syrian or Egyptian, and finally to universal savage custom. He gives us from his own point of view a reasoned account of the origins of Christianity, and incidentally destroys the entire historical groundwork by proving (at least to his followers' satisfaction) that every fact narrated in the Gospel story had been narrated of others long ages before the Gospel story was supposed to have been transacted.

THE ORIGIN OF CHRISTIANITY.

Many other inquirers in the same direction have arrived simultaneously at essentially similar results. Mr. Sydney Hartland, for example, has just published an elaborate volume on the myth of Perseus, which endeavours to prove that the dogma of the Miraculous Conception is common to almost all gods and heroes, and is ultimately derived from savage misconceptions; and he proposes to treat other dogmas similarly in subsequent volumes. Count Goblet d'Alviella and others have shown in the same way that all the religious symbols of the world are but a few dozen in number, and that not one of them is originally Christian or Biblical in its reference. Recent writers on religion have deduced similar conceptions in the large from the special study of other Semitic nations. In one word, modern heterodoxy has arrived in essence at the main result that Christianity was never a new religion at all; that it represents a patchwork of old religions, dressed up afresh in scarcely altered modes, and adapted to the person of a possibly real, possibly mythical, divine figure, of whom at best modern criticism can regard only the bare name, if even that, as perhaps historical.

NOT PARODIES, BUT ANTICIPATIONS.

And the strongest point about all this new heterodoxy is the fact that it is not actively aggressive in spirit at all. It has not voluntarily assumed an anti-Christian attitude. It simply arrives at its results indirectly, from a study of folk-lore, of mythology, of custom, of ritual. It is forced to its conclusions; it does not force them. Often enough, it even comes upon them unawares, in the course of quite alien inquiries into myths or symbols, the *asherim* or the *swastika*, the *crux ansata* or the cult of Verbius. Just as the early geologists had no *a priori* objection to Genesis, but were driven by the facts into conclusions adverse to its literal interpretation, so the modern student of religions and customs is often enough not hostile to Christianity, but is compelled to read its central ideas anew by the light cast on them in his general researches. When he has exhausted the creeds of the ancient world, he finds them all, in a famous phrase, "blasphemous anticipatory parodies of Christianity."

Here we have it laid down quite accurately that it is in the study of folklore, legend, myth, dreams, and, in short, of the traditions and literature of the Borderland, mankind will seek and find the key to a truer interpretation of Christianity. Mr. Grant Allen thinks the result will be fatal to the Christian religion. In reality, nothing will tend more surely to re-establish the hold which Christianity has partially lost on the mind of the world.

THE OLDEST ORTHODOXY.

Of course, "The New Heterodoxy"—as Mr. Grant Allen calls what is not new, and what is not heterodox—of necessity makes short work of all the old exclusive and aristocratic doctrine as to the sole patent rights granted by God Almighty to any particular Divine revelation. For the fundamental doctrine of the new heterodoxy is a reversion to the oldest orthodoxy, in the recognition of the central and eternal truth that the Fatherhood of God is common to all the children of men. The old doctrine of a special and exclusive revelation in the Old and New Testament, has already gone the way of the related doctrine which hyper-Calvinists preached, under the name of the limited theory of the Atonement. But so far from this weakening the hold of the authority of Christianity over the human race, every additional discovery of the substantial similarity of the teaching of other religions with the fundamental doctrines of Christian creed, is a fresh confirmation of the truth of Christianity.

THE COMMON REVELATION.

If, as Christians believe, there is an invisible world around us, peopled by spiritual beings constantly influencing and impinging upon our lives ; if there be a Father in Heaven, a soul in man and an existence after death ; and if the surest way of saving the soul and attaining the divine life be by the way of sacrifice prompted by love, then we have a right to expect that, among all the tribes and nations who people this planet, we shall find some indication that to each of them was imparted some suggestion of the appointed way of salvation. The Christian Church teaches that no object lesson was so powerful as the Incarnation of the Godhead in the Virgin Born, incarnated to suffer and born to die in torture. If this be the most obvious and most potent method by which the Infinite can interpret the secret of the Universe to man, how dare we believe that it was a sealed book to mankind until, some 1,900 years ago, it was brought to the knowledge of a mere fraction of the race in an obscure corner of Western Asia ?

Is it not much more rational, much more in keeping with the true conception of the universal Fatherhood, to believe that, from the foundation of the world, in a thousand different ways the Word, finally and most completely manifested in the Incarnation of our Lord, was being revealed as the way of life and the plan of salvation ? And if, as Mr. Frazer and Mr. Grant Allen contend, the same generic ideas of the Descent of God to the earth, and His birth by a virgin mother, His death and His resurrection appear and reappear in all religions of all times, what is more probable than to assume that they are part of the continuous and consistent revelation of God to man ? The truth of Christianity will be established, not because it is so different from other religions, but rather because it gathers into one perfect whole the scattered fragments of truth more or less imperfectly embodied in the other religious systems of the world.

THE WAY OF SALVATION—A UNIVERSAL TRUTH.

The old formula of the Catholic Faith was that which was held by all, everywhere, and at all times, must now receive a new and more Catholic interpretation. If this truth were but grasped clearly by the human mind, the whole spirit of our missionary efforts would be transformed. Instead of exaggerating all the worst elements in the religion of those whom they seek to convert, their first duty would be to rediscover in it the lost traces of the universal revelation which has been vouchsafed in mercy to all men. The spirit of St. Paul's memorable discourse on Mar's Hill would become universal. We should feel that there is no isle of the sea, no remote province of unexplored continent where He left Himself without witness, and where the broad and simple outlines of salvation by sacrifice and redemption by incarnation are not the common possession of our common brethren.

It is a mistake to assume that this will paralyse missionary effort. On the contrary, it would rob missionary fervour of its retarding rancour. We have a much better chance of obtaining a respectful hearing when we attempt to show our brothers a more excellent way if we do not begin by postulating as a premiss that the religion in which they believe has no excellences and leads nowhere but to the infernal pit. All religion is more or less an affair of vulgar fractions. Its value, whether for race or individual, depends far more upon the particular enumerator than the common denominator. A man who really assimilates 10 per cent. of Christianity may be much farther from Christ's ideal than a Buddhist who absorbs into his life, say, 50 per cent. of the truth there is in Buddhism. A very poor and imperfect religious creed, if followed with passionate enthusiasm, is constantly proved to be more effective in saving souls and redeeming men than much richer and more generous creeds, which are only half believed in by their nominal disciples. It is the personal equation that counts. Merely to know what men say they believe is nothing. The vital thing is how they really believe it. Islâm may be a roundabout road to Divine truth, but if traversed with speedy feet, it may carry the believer to the goal more rapidly than it will be reached by the slippered saunterer who traverses the shorter cuts of the Christian creed. It is all a question of the difference of initial velocity between individuals. If there is more steam in the boiler of an old-fashioned locomotive, it will make better speed than the latest-improved engine that has no pressure of steam.

VIII.—SEX AS THE SINAI OF NATURAL RELIGION.

The Future of Religion is a question that is intimately bound up with the progress of psychical research. It is I firmly believe, from the Borderland in the future as in the past that there will be drawn the arguments and the facts, which will convince men that this mortal life is not the whole span of man's existence. Nor are visible material beings the only entities which influence and confirm our doctrines.

REVELATION FROM WITHOUT.

Whenever we turn to the decaying remains of religious systems we always find that in their origin they were either directly based upon a communication from the Unseen, or were so strongly buttressed up and supported by such communications as to be inseparably identified with them. In other words, Man has prayed, has worshipped, has endeavoured to order his life in accordance with directions which, in his opinion, were communicated to him in the first instance, and constantly confirmed afterwards, from some being not himself inhabiting a region other than this terrestrial ball. Whether it was by the lively oracles of the living God, or by the thunder of Sinai, or by the inspiration of prophets, or by the visions of the night, or by the messages of Messiahs, religion has been, to a very large extent, an affair of revelation from without.

EVOLUTION FROM WITHIN.

Yet there is also truth in the other view which, indeed, is the rightful complement of this, that there has been an evolution from within, which has been as potent in

shaping the faith of the world as revelation from without. The primeval source of all progress is the duality of nature. Whether it be in the negative and positives poles of electricity in the inanimate world, or whether it be in the attraction of sex in the animal creation, this mysterious law is universal.

If we leave inorganic nature out of account, the one universal and unfailing lever of development and evolution is in the supreme potency of sex. This strange and inexplicable attraction, which asserts itself as imperiously in the lowest amœba as in the more highly-developed mammal, is the silent but omnipresent motor which impels us upward. No other force is strong enough to compel the savage carnivore to care for another of its own species, save as the raw material for a banquet. Hunger is an imperious scourge. But the tiger who will eat his offspring is compelled by this great teacher in the School of Altruism to enter, at least for a time, into a close self-helping comradeship with his mate. And as it is with the tiger and the bear; so it is with man.

SEX AS A WITNESS FOR GOD.

From sex, directly and indirectly, spring society, civilisation, the arts, the laws, nay, even religion itself is but the highest fruitage of that tap root of the world which asserts itself in the subtle attraction of sex. Sex, indeed, may be regarded as the original Sinai of natural religion. It is the one universal witness which the Father has provided for himself among all his children. There is no speech or language where its speech is not heard, nor need we marvel that among our remote progenitors sex worship seemed the most obvious and most natural form of expressing devotion to the Lord and Giver of Life, the Father Omnipotent. On that foundation, as on the primeval bed-rock of the universe, all the great religions have been reared. Our own faith teems with but half-understood or darkly-veiled allusions to the source from which it sprang.

THE CALVARY OF NATURAL RELIGION.

If sex be the Sinai of the race, then motherhood is its Calvary. And not of this race only. From the earliest dawn of organic life there is visible here, and here almost alone, the motive strong enough to generate that overcoming of Self, the body of sin and death, and that caring for another's welfare, which is the wicket-gate through which the pilgrim passes when he sets his face towards the Eternal City.

> For all paths to the Father lead,
> When Self the feet have spurned.

In Professor Drummond's lectures on the Ascent of Man, we can read this true love story of the world. The evolution of the divine creation from the amœba to Plato, and from the mollusc to St. Paul, has been achieved by the one propelling impulse which constrains all of us, any one, from the protozoa to the Apostle, to seek some other, not ourselves, and thereby makes for righteousness. The infinite ascending spiral which Mazzini saw leading from matter up to God, springs from the rudest and simplest forms of the sex impulse, and if the seers and prophets of the Apocalyptic vision were divinely inspired, has its culmination in a union between the Creator and His creature, which, as a supreme metaphor, can only be compared to the union between the Bridegroom and the Bride.

THE SPIRIT, THE BRIDE, AND THE WATER OF LIFE.

For when St. John saw the beatific vision of regenerated humanity, the Holy City, the New Jerusalem, coming down out of heaven from God, it was as a bride adorned for her husband, and he heard a voice saying, "Come hither, I will shew thee the Bride, the wife of the Lamb." And, at the close of his sublime poem, we read: "The Spirit and the bride say Come. And he that heareth, let him say Come. And he that is athirst let him come. He that will, let him take of the Water of Life freely."

In the new Catholicism which is struggling into being, we are beginning to see that this appeal of the Spirit and the Bride has been inarticulately but potently making itself felt, if not heard, wherever the duality which permeates nature impelled the creature to seek and find, in caring for another, whether mate or child, that everlasting well-spring of the Water of Life, which men call Love, but which is God.

IX.—THE PSYCHIC FOUNDATIONS OF THE NEW CATHOLICISM.

But that which the blind but masterful instinct of sex-love could not do in that it provided the propelling rather than the guiding force, Revelation from the realm of the Subconscious, inspiration from regions lying outside our physical consciousness, supplied the missing element of direction. That with which the whole creation groaned and travailed in labour until they appeared, Seers and the Prophets, the Apostles and Messiahs were privileged to declare to their contemporaries. They interpreted to those immersed in matter the inner meaning of the blind and apparently aimless birth-throes of the higher nature. If they did not anticipate the evolutionary process, they at least mapped out the line of its advance for the encouragement of the myriads who were blindly toiling upwards towards God.

THE WITNESS OF REVELATION.

There are two that bear witness to the God within, both as wide as the world and as universal as the race. One is of the earth, earthy, although it is not less divine—the Law of Sex. The other, which interprets and inspires, is not of the earth, but of the land beyond, the confines and earthward frontiers of which we investigate in BORDERLAND. One is of ourselves, the other not ourselves. But both bear witness to the same eternal truth. Both lead directly and indirectly to the development of love for others, and the recognition of the law of sacrifice as the law of life.

HOW PSYCHIC STUDY WILL HELP.

The service which the study of Borderland will render to the new Catholicism is immense. It is not improbable

by this means, that on one hand there will be demolished any of the arguments by which arrogant sects have justified their supercilious exclusiveness, and, that on the other hand, there will be laid the scientific foundations for a belief in the soul and in the future life. An able writer in one of our recent periodicals declared that the belief in special revelations was going the way of the old belief in special creations. It is probable that psychic study will supply a belief in a continuous revelation that will be as immeasurably superior to the old doctrine of special revelation as the doctrine of Evolution excels in divine glory and in marvel the primitive theory of the six days' creation, followed by a seventh day rest.

THE BELIEF IN MIRACLES.

For when once it is proved that what were called miracles are merely the occasional intrusion of the operation of the obscure, but unmistakable laws of the Borderland into the mundane sphere of mortal men, the belief that one religion has any reason to exalt itself above another because of its miracles goes by the board. No doubt, a religion which taught men the secret psychic laws of the invisible world, and thereby enabled them to work miracles and wonders, has *primâ facie* evidence in that fact that it is nearer to the Higher powers, and, therefore, presumably nearer the truth. But a mastery of occult supernormal powers affords no guarantee that their possessor is divinely inspired. The most marvellous clairvoyant or psychic healer may, at the same time, be the record liar of his time. Psychic gifts are no proof of Divine inspiration. On this plane all religions stand on much the same level. Clairvoyance, thought-reading, gifts of healing, and the like, are no more proofs of the goodness and wisdom of their possessors than the telescope, the microscope, and the photographic camera are guarantees of the righteousness and mercy of their possessors.

THE UTILITY OF MIRACLE.

The evidential value, therefore, of miracles, whether Christian or Pagan, vanishes, so far as relates to the truth of the message by which they are accompanied. But all such supernormal phenomena continue to possess a high degree of importance; first, because they attest the existence of the psychic world, the very Borderland of which has not yet been explored; and, secondly, because they are useful as advertisements, placards, or scareheads in the newspapers to call the attention of mankind to the revelation which they illustrate and confirm. So far from asserting dogmatically that miracles do not happen, the psychic student admits that what would in the past, and even to-day, be called miracles, are of frequent, although of somewhat sporadic occurrence. But he no longer regards them as the unmistakable sign of the manifested approval of the Infinite.

THE FOUNDATION OF POLYTHEISM.

The only tenable ground that remains for the belief in what used to be described as the providential interposition of God in the affairs of men, is one broad enough to include all the race within its limits. The systems, which presuppose that He who causes His sun to rise upon the just and the unjust, dealt with His children in the spiritual or religious realm on any less broad, catholic, and benevolent a basis, are fast disappearing as unthinkable by the humane beings who represent the latest fruit of the evolution of the world. In constructing a new hypothesis to account for the fact, a study of psychic phenomena supplies us with one very serviceable clue. The somewhat unimaginative and absolute Protestantism of the Northern peoples has practically killed out, as a living reality, all belief in the infinite gradation of spiritual beings — those principalities and powers, those angels and archangels, whose constant presence and potent influence is taught by the Scriptures. What with rationalism and materialism, our sceptic Christians have come to regard a great First Cause, an Infinite Almighty God, with or without a possible shadow or antagonist in the Devil, as occupying solitary and alone the infinite abyss of universal space.

THE GULF TO BE BRIDGED.

This doctrine made a gulf almost impassable—even in thought—between the Christian and the polytheist, whether of ancient Hellas or of modern India. It also reacted, with enormous force, against the belief in the providential intervention of Invisible powers in the lives of men. For as the one sole Infinite Almighty, Divine Creator and Sustainer of the Universe was the only entity who had any real existence on the other side of the veil of mortal sense, the more unthinkable it became that such a sublime and unrealisable abstraction as the Supreme Being, in whose universe, galaxies of solar systems are but as the drops of dew that fringe the petals of a violet, could be a prayer-hearing and a prayer-answering God, or that He could deign to take a personal interest in the infinitely petty concerns of the human cheesemites who creep for a brief season about the crust of this remote and insignificant planet. Hence, a steady drift away from the anthropomorphic God to a philosophic abstraction. In place of God the Father there was an eternal ever-changing law, Infinite Force pulsing through the universe guided by Infinite Wisdom, but, so far as man can see, devoid alike of the charm and attraction of personality, or of the tenderness and sympathy of Love.

WORK FOR THE PONTIFEX MAXIMUS.

This is largely due to the unfortunate success which has attended the killing out of all faith in the hierarchy of spiritual powers, which form an unbroken chain between God and man. It was in this faith that there lay the strength and the truth of polytheism, and it is this which, to this day, constitutes the popular "pull" of the Eastern and Western Churches. "God's in His Heaven," says Browning, but to the timid imagination of the miserable man, Heaven is high, and God is a long way off. That He, in His infinite condescension, manifests His love and care for all creatures by agencies adapted to their understanding, by the helpful ministries of myriads of invisible spirits, used to be the creed of Christendom,

If the creed of Christendom is to be the creed of the world, we shall have to get back to this conception, and it is by the way of the Borderland that we shall reach our destination. There, indeed, is useful work for the Pope in his capacity of Pontifex Maximus, but as yet his eyes are closed so that he does not see.

THE VINDICATION OF SOME "SUPERSTITIONS."

Yet if the Pope were to put his hand to this work he would find in it an exceeding rich reward. For there is no doubt that, in like manner, the study of Psychology will tend to remove much of the prejudice that has existed in many quarters against what have been branded as the superstitions of the Church of Rome. We may dislike the fact as we please, but the Church of Rome, often unconsciously, has, nevertheless, been constantly, and is to this day, one of the greatest of all the witnesses to the psychical side of the complex nature of man. Take, for instance, the doctrine of the sanctity of relics, the holiness of shrines, the special influence attaching to particular localities or objects.

Much of that which our forefathers denounced as degrading superstition is now being tardily recognised as having a solid foundation in fact. Read the article published on a subsequent page on psychometry. There it is proved that a scrap of blank paper, on which the hand of Olive Schreiner had rested for a moment, six thousand miles away, retains sufficient of the influence from that radiant personality to impress a total stranger, three weeks later, with a clear, vivid, and, on the whole, remarkably accurate picture of Olive Schreiner's character. If this be true, and the fact is indisputable, who can say that the Roman doctrine of the influence radiating from the relics of the Saints was as childish as good Protestants have hitherto believed?

THE MINISTRY OF ANGELS.

If, as all religions have taught, we are compassed about with a great cloud of witnesses; if, as Milton and all the greater poet seers have sung, "Millions of spiritual creatures walk this earth, Both when we wake and when we sleep," then assuredly it is only rational to believe that those who are freed from the trammels and limitations of these fleshly bodies will be able to communicate to us from a wider knowledge and a deeper insight into the things of God. Let us look at the matter frankly and freely. What communications have we had from this cloud of witnesses? What messages of guidance, consolation, and comfort have come to us from these millions of spiritual creatures?

Is it not a fact that in the majority of our Churches the person who would assert the practical possibility of such a theory would be regarded as a heretic, or worse, as a fool? I can never forget the stolid incredulous scepticism with which an Irish Catholic priest, near Dublin, listened to an argument, which only urged that it was not absolutely impossible that, at the present day, men might occasionally see some of the spiritual phenomena which are recorded in the Bible, and which overflow in the Lives of the Saints. A belief in the reality and nearness of the invisible world and its spiritual occupants has largely died out among men.

THE NEED FOR MANIFESTATIONS.

And with this extinction of belief in the other world, there has come an increasing scepticism as to the reality of the teaching of all the faiths as to the future state. As a practical matter of fact most modern men are like Lord Randolph Churchill, who frankly asserted that he never thought of it at all. How are the materialised churches—the conventional believers who disbelieve—going to revive faith in the invisible world and in the existence of a future state?

I can only conceive of one way in which this can be done on any scale commensurate to the extent of the malady. The Invisibles must manifest themselves; the persistence of the individual after death has destroyed his body must be demonstrated as a matter of scientific knowledge. In other words the future of religion may largely depend upon the success of the exploration of the Borderland.

THE DOCTRINE OF THE INCARNATION.

But it will be objected, what of the doctrine of the Incarnation, which is the distinctive and differentiating characteristic of the Christian faith? There is nothing, or anything, I have written that in the least derogates from the supremacy or the truth of this doctrine. For we can hold all the more firmly to the essential truth of the God-man, born of the Virgin, when we find in the long travail of the ages the same idea struggling to express itself in the myths and religious traditions of all peoples in all times. For He was the fulfiller, the realisation, the ultimate embodiment of all that had been partially and dimly seen before in the era of a long succession of Hero-Gods. Nor can the patient student of the pyschic world feel any antecedent difficulty in accepting the traditional explanation of the conception of Christ, which stands to him rather as the greatest example of a series of obscure and miraculous births, to the existence of which the traditions of all lands bear witness, than as a phenomenon absolutely unique. But here, again, Revelation appeals more readily to reason when it points to evolution as being in the Divine order, rather than to a sudden and unique use of creative violence.

The Rev. H. R. Haweis, writing in the *Contemporary Review* for October on the new Clergy, makes the following allusion to the bearing of BORDERLAND investigation on this question. He says:—

What now can be done for the Prenatal and so-called orthodox clergy? Much can be done for them. They might be persuaded to speak words which have a ring of reason and intelligibility. They have only to adopt the terms and put on the mental atmosphere of what I may call the new psycho-physiology and speak of the unknown and unfathomed powers of divine Mindessence (the divine Monad of Theosophy) to impress itself upon and enter into combination with bodily human elements. They would then commend themselves to a large and growing public, of a spiritualistic, theosophist, and generally occult sort, as well as to a small but extremely acute section of the

scientific world represented by people like Professor Barrett, Oliver Lodge, Henry Sidgwick, William Crookes, Wallace, Flammarion, Zöllner, &c., and they might include amongst their sympathisers no insignificant portion of the more intuitive *literati*, like Edwin Arnold, Marie Corelli, Lord Lytton, the late Lord Tennyson, and many more. They might or might not carry conviction, but their restatement would not only be covered by orthodoxy, but sound at least rational—a something that could be expressed without alienating or affronting average intelligence.

THE RESULTS OF PSYCHICAL RESEARCH.

Mr. Raupert contributed to the *Humanitarian*, for July, a very thoughtful and useful paper on this aspect of the investigation of the Borderland. He says :—

The results of Psychical Research supply the most permanent and stable basis for the postulates of natural religion, and consequently go to consolidate the very foundation of human morality and of human conduct. They conclusively demonstrate that man's promptings and instincts correspond with the laws and conditions of his psychic environments, and that a fixed and immutable law is in active operation in the moral and invisible Universe, as well as in that in which we now live and move, and have our being. They provide us with the most rational explanation of the mystery of life, enable us to realise its awful sanctity and constant responsibility, and set forth the great central truth that man cannot hope, by any effort of his own, to escape that destiny which, by the thoughts and doings of his present life, he is daily and hourly, and with unerring certainty, shaping for himself.

It would seem inconceivable how, with the facts and wants of human life before us, any person of sound mind can still ask the question, *Cui bono?* What good is secured by these revelations of modern Psychic Research? What do we gain by communication from the spirit world?

CUI BONO? THE ANSWER.

What! Do we gain nothing from a scientific demonstration, calculated to produce an irresistible certainty in the most sceptical mind, that man survives physical death, and that there is unbroken continuity of the individual life; that this present life, with its swiftly passing opportunities, is infallibly shaping our future character and determining our destiny? Is it necessary to adduce evidence in support of the unhesitating assertion, that belief in these truths is fast fading from the minds and hearts of the multitude, that the expressions and outward observances of religion are daily becoming more and more matters of form, dictated by the exigencies of our modern social life, that an ever-increasing number of men and women are seeking to terminate their earthly existence because they cannot bear the pain of life, intensified by such a negative mental attitude; that the accredited and respected teachers of the people are frequently agnostics and unbelievers in disguise? . . . No good to be gained by disclosures of such surpassing importance in an age which is characteristic for its materialistic and grovelling tendencies, and in which the fearful and absorbing craze for wealth and social distinction has entirely obliterated the true conception of the aim of life, and of its abiding and awful responsibilities!

It may surely be taken as a striking illustration of the truth of these statements, and of a certain flaw in the tone of the moral life of our day, that it is still possible to formulate such a question.

THE TRUE ROAD TO UNITY.

It is *viâ* BORDERLAND that we hope to see a revival of the conscious realisation of the presence of the Invisible Intelligences which surround us, and of the certainty of the retributive justice that will work itself out in the future world. No revival exclusively identified with any creed or religion would be broad enough to include all humanity in its scope. The unity of the faith which must be established must be universal, not technical. And that unity can only be established on scientific grounds, by scientific methods.

WANTED A CATHOLIC CATHOLICISM.

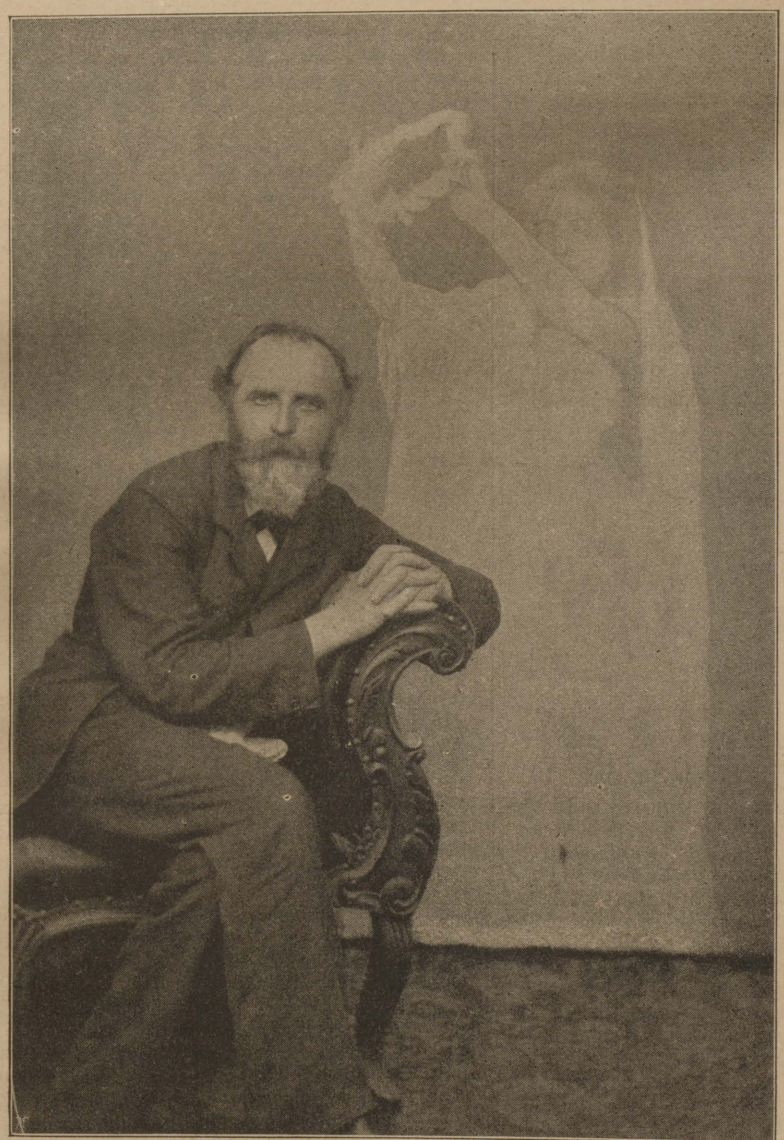
Hence, it seems to me that what the Pope and the Primate and other good men are fumbling after, while it is a very good thing in itself, is an unattainable thing, and even if it were attained it would leave more than one-half of the human family out of the fold of the unity of the faith. The true goal is a Catholicism that will be really catholic, a unity that will be universal. On no Apostles' Creed nor on any such narrow foundation can we hope to rear the temple of the federated faiths of man. To us of the Western World the Apostles' Creed may be the highest attainable embodiment of the maximum of Divine truth which we are able to assimilate. But to the Hindoos it may be foolishness and useless for good compared with familiar formulæ in which their own saints and sages have embodied the same essential truth. It is no derogation to the truth of the Apostles' Creed to urge that we should not in our devotion to its letter refuse to secure the beneficent application of its spirit through other channels and by other formulas. But what is the essential spirit of all these creeds?

THE ESSENCE OF ALL CREEDS.

The Fatherhood of God, the Brotherhood of Man, Redemption through Sacrifice, the Ministry of Unseen Intelligences, and a Future Life in which the soul will have to answer for the deeds done in the body—the key to these things is to be found in the Borderland across which we must venture boldly if we would restablish the waning faith of men in the existence of the soul.

It is in the reconciliation of science and religion on this frontier land which is common to both, that we may expect to find the philosophical basis for the new Catholicism for which I plead, and the coming of which I described many years ago in these words :—

A new Catholicity has dawned upon the world. All religions are now recognised as essentially Divine. They represent the different angles at which man looks at God. All have something to teach us—how to make the common man more like God. The true religion is that which makes most men most like Christ. And what is the ideal which Christ translated into a realised life? For practical purposes this : To take trouble to do good to others. A simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand-and-one practical sacrifices which duty and affection call upon us to make for men.



No. 1.—Photograph of Psychic Figure with Wreath.

Taken in London, September, 1891.

Present—W. T. Stead, Mr. Evans, and Mr. Z., photographer.

III.—SPIRIT PHOTOGRAPHY.

A NEW SERIES OF PSYCHIC PICTURES.

SPIRIT photographs have, for the most part, been very disappointing. They are usually taken under conditions which demand extensive arrangements and preparation. Frequently they are taken in the dark, and very often with a circle of sitters. It is rare, indeed, that they are taken in the ordinary course of business, without any preparation, or any careful development of mediums.

I.—THE PHOTOGRAPHER-MEDIUM.

It happens this year, however, that a photographer has turned up in London who, in May last, suddenly developed a faculty of taking photographs of persons which were not visible to the sitters. This photographer makes no speciality of spirit photographs. He does not even claim to take photographs of spirits. He is an ordinary photographer, carrying on busines like any one else in a small way, with a shop fronting into the main street, in which are displayed photographs which serve as specimens of his skill, and with a studio of the usual more or less humble type in the back of the premises. Nothing could be less mythical or spookical than this gentleman and his surroundings. Yet, from the 6th of May this year down to the moment of going to press, he has succeeded in obtaining, on plates, from his camera, exposed in his studio, in broad daylight, a series of psychic photographs, so far as my experience goes, absolutely unique for variety, clearness of outline, and for many other qualities which will be duly detailed when I come to describe the photographs.

So far from being proud of his gift the photographer, whom I shall call Mr. Z., has only consented to the publication of this article on condition that absolutely no information is given which will lead to his identification or the discovery of the studio in which the photographs are taken.

AN INCONVENIENT GIFT.

In this he resembles a much more eminent photographer, whose name is well known in photographic circles, who finds the gift of photographing invisibles one of the most inconvenient which man can have. It is easy to understand how awkward it is when photographing the interior of a castle or a church to find your plate all blurred with misty forms of invisible persons. Again and again the whole of a day's work has been rendered useless. And so familiar is he with the visitation that if in the morning, on exposing the first plate, he finds upon the negative a trace of a spirit form, he abandons photographing for that day, knowing that his unwelcome visitors will simply spoil plate after plate by presenting themselves where they are not wanted. The gift in this case is regarded as a family misfortune, and nothing is said about it except among intimate friends.

THE ADVANTAGE OF CLAIRVOYANCE.

But the case of Mr. Z. is not so hard, for he happens to be clairvoyant, and hence can usually see when there is an uninvited guest standing beside his sitter, and he usually can banish it. Whereas the other photographer, not being clairvoyant, has to spoil the plate before he can see whether any other beings are present excepting those which the eye can see. Mr. Z. has the advantage as a clairvoyant, and in most cases when posing his sitter he can tell whether he is to be left alone, and will often describe, before removing the cap from the camera, the pose and dress of the invisible one, whose portrait afterwards appears on the negative. Occasionally, however, even when he sees nothing, clairvoyantly or otherwise, the camera receives an impression. This is, however, not very often.

"SHADOW PICTURES."

Before proceeding further with the narrative let me say once for all that I do not dogmatise any more than Mr. Z. himself does as to the nature of the entity that appears upon the negatives. Z. is in the habit of describing them as "shadow pictures." Others may, if they like, consider them as thought images, while others will incline to the belief that they are portraits of persons, or of pictures of persons, who have at one time lived on earth, but who are now in the spirit world. Hypotheses can be discussed *ad infinitum*. It is much more profitable to simply record what happened, and how it happened, and to explain what evidence there is in support of the supposition that these are genuine, and that the whole series is not due to an elaborate system of deception.

II.—TESTS AGAINST FRAUD.

First of all as to the theory of fraud. Mr. Z. is not anxious to take what he calls "shadow pictures." On the contrary, he has over and over again refused to do so. He was most reluctant to meet me or to give me a sitting, lest through that means publicity might be given to the fact of his peculiar gift. I do not mean to say that Mr. Z., who, as I remarked, is a clairvoyant and, as I may add, a convinced spiritualist, would wish to lose the gift which he has at present. Far from it. He regards it as a rare talent which has been entrusted to him, but at the same time he feels very keenly the responsibility of his custodianship. Nor has he the least desire to make money by using it. Spirit-photographers have been known to charge heavily for sittings, whether successful or unsuccessful. Mr. Z charges nothing for any sitting, excepting what he would charge for taking an ordinary cabinet photograph of the flesh-and-blood sitter. For these photographs, which I shall reproduce here, I paid him at the regular rate of half-a-crown a sitting, and I paid him the same for the portrait upon which nothing appeared as for those which were duly adorned with psychic pictures. Again and again he has refused to take portraits when he has believed that the "shadow pictures" would appear, and so far from wishing to build up a reputation, or make a fortune by photographing spirits, his own earnest wish is that no one beyond those who already are in the secret should know anything as to who he is or where he can be found. The usual hypothesis invoked to explain fraud, namely, the love of money or the desire of notoriety, is clearly non-existent in this case.

UNINVITED SPECTRES.

Secondly, the hypothesis of fraud seems to be, if not excluded, at least, rendered more or less untenable by the fact that these pictures, as often as not, occur when he is taking a picture in the ordinary course as when he is specially photographing in the hope of obtaining a psychic picture. Often he has had to put by plates on one side and rephotograph sitters, owing to the annoying appearance of a psychic form, whose photograph was not wanted.

In such a case it is not necessary to say he says nothing about the unexpected visitor to the sitter.

One of the portraits now in my possession, which represents the psychic figure of a girl with flowers on the left side of her head, appeared on the plate as if she were looking into the eyes of a young woman of about four or five-and-twenty, who was entirely unconscious of her spectral companion, and who had to be photographed again, for Mr. Z. did not dare show her the psychic picture. I cannot reproduce this portrait, for the obvious reason that the flesh-and-blood sitter would at once be recognised, and there would be a great to-do. One of the most interesting of the photographs taken by Mr. Z. was that of a little girl. She came in to get a shilling photograph taken. As Mr. Z. was posing her, he saw the spirit figure of a boy about her own age come and



No. 2.—An Unexpected Presence.

stand by the child (No. 2). When the photograph was taken the portrait of the boy was almost as distinct as that of the girl, and it was necessery for the girl to sit again before a portrait could be obtained free from her psychic companion. No ordinary working photographer spoils plates to no purpose, to the delay of his customers, and to his own loss and inconvenience.

Thirdly, there is the question of the ordinary precautions which can be taken against the use of previously prepared plates, or of any other of the fakes which are familiar to every photographer. Mr. Z. has not yet subjected himself to the crucial tests which would satisfy the sceptic. One difficulty with him is that he is not in the slightest degree anxious to convince other people that these forms are not fraudulent. He says he knows they are genuine, and he wishes people would leave him alone with his convictions. He does not wish to convert anybody to the belief that they are genuine. When I pressed him very strongly upon the subject he said: "Well, I don't know how far the tests which you propose would militate against the success of the photographs, but I would prefer to feel a little surer of my ground, and to know a little more of the laws governing the photographing of invisibles under the best conditions before I went on to experiment under test conditions." And that, no doubt, is reasonable enough. At the same time it is to be hoped that Mr. Z. will before long find himself in a position to accept the severest tests that may be proposed.

The only test to which I put him was that on two occasions I brought my own plates previously marked. I brought my plates to the studio, accompanied him to the dark room, and sat while he placed the slides in the camera and expose them. He then took the plates into the dark room himself alone. He said I could accompany him if I liked, but his experience was that he obtained the best results when he developed them alone. I said at once that I wanted to see the best results that he could obtain under his own conditions, afterwards I would try and see what could be done under my conditions. So I did not accompany him to the dark room on that occasion. He developed the negatives by himself and brought them out to me in about five minutes. When he did there was my plate marked with my initials, upon which were displayed unmistakably my own portrait and the portrait of a spectral figure, which he had described before the plate was exposed. The only possibility, therefore, of fake or of fraud, so far as those plates were concerned, lies in what was done in the dark room after the plates had been exposed, and before the developed negative was brought out to me. I am not a photographer, and therefore pronounce no opinion as to whether or not it is possible for a photographer to produce in a small dark room the appearance of such a psychic figure on the marked plate which had previously been exposed in taking the portrait of a living sitter. If it can be done in that time and under such conditions, then of course there is the loophole of fraud. If it cannot be done, and I confess I am very dubious as to the possibility of producing such an effect under such circumstances, then my photographs were produced under conditions which preclude fraud. But I admit that for the demonstration of a fact so apparently incredible as the existence of invisible forms of spirits which are capable of being photographed in the ordinary way, it is necessary to subject the experiments to the strictest of all possible tests.

ANOTHER CAMERA.

I may say that one simple test which I proposed was the introduction of another camera. It may be remembered that, when my boy photographed me with the Frena Kodak at the same moment that Mr. David Duguid obtained a spirit photograph, no such psychic form appeared on the film in the Frena. I took the same Frena camera to Mr. Z., and asked him to expose the Frena at the same time as he took my portrait. He was rather nervous, and said that anything that divided his attention, or distracted his mind, stood in the way of success. So that cross test did not come off.

In order to obtain the best advice upon the subject, I took council with Mr. H. Snowden Ward, the editor of the *Practical Photographer*, and asked him whether he thought any test could be contrived which would be accepted as conclusive by the unbeliever. He said that he did not believe the unbeliever would regard any test whatever as conclusive, unless the photograph of the alleged spirit was taken on marked plates exposed in her

own camera, and developed in a dark room by an independent photographer, who had absolutely nothing whatever to do with the medium. I asked him to put into writing the conditions which he thought ought to be insisted upon, if the authenticity of these photographs were to be tested beyond a doubt. He complied with my request with the following result.

A SUGGESTED DECISIVE TEST.

In pursuance of our conversation of the 29th inst., I am prepared to attend at your convenience for the purpose of checking the alleged results obtained by the photographer mentioned, and shall be prepared to devote considerable time and patience to the matter, even though there be no result, if the following conditions are agreeable :—

1. That I am allowed to use my own apparatus and plates entirely.
2. The dark-slides will be filled with plates in my own home, and with the camera, &c., will be carried in a locked case, to and from the studio where the trials are to be made. The apparatus shall not be touched or handled by anyone but myself, and shall not leave my hands during the whole time we are in the studio.
3. The plates shall be the same make I am using regularly, or (preferably) if the photographer will tell me what plates he uses, I will come provided with the same make, purchased from the manufacturers direct.
4. I will give exposures as instructed by the photographer, but the plates shall not leave my slides until I returned home, where they shall be developed by myself.
5. The plates that I use will be marked by the plate-makers as well as myself.
6. I agree not to divulge in any way the name of the photographer, either publicly or privately, without his permission.
7. Whatever the result, or non-result, I reserve the right, entirely at my own discretion, to publish a statement of the occurrences at the experiments, for which purpose I shall take full notes. Should you propose to publish any statement in *The Review of Reviews*, or other publication of your own, within reasonable time, I would not antedate you.
8. The experiments shall be as exhaustive as possible.
9. Should the results be such that you decide to publish them as being in any way confirmative of a belief in psychic photography, I claim the right to have the experiments repeated in the presence, and with the camera of one of the under-named persons, and should similar results still be obtained, to have them again repeated before a committee of three persons nominated by the London and Provincial Photographic Association.

The persons I name, from whom to select one for first test, are :—

Philip Everitt, Secretary London and Provincial Photographic Association.
E. J. Wall, Editor *The Amateur Photographer*.
W. Ethelbert Henry, C.E., of the staff of *The Photogram*.

Of course in the case of experiments made before these persons, their undertaking not to divulge in any way the identity of the photographer would be obtained.

It was, however, no use in the initial stages of this experiment to insist upon so drastic a test. Mr. Z. said, "I make no objection afterwards. Let me get accustomed to you first, then you can bring your friend. Too many strangers disturb the conditions."

MY OWN TEST.

Mr. Z. also promised me that he would come down to my office, bringing his camera with him, and would there endeavour to obtain a portrait which had been promised me for the last three years, whenever I could find a good materializing medium. That, to my mind, would be much the best test of the reality of these psychic portraits. If Mr. Z. can obtain a portrait by exposing a sensitive plate in a dark room, without using any flash or artificial light, a recognisable portrait of one who has long been dead, who has never been seen by the photographer, who, moreover, has had no opportunity of gaining access to any portraits taken during lifetime, I think it would be evidence that would convince even the prince of sceptics himself. That evidence would not be dependent upon marked plates, double exposures, or any other tricks by which fraudulent psychic portraits are produced. For that, however, we have still to wait.

Having said so much by way of preface, which I hope will disarm those persons who, without reading anything I say, assert that I am dogmatizing the subject, or that I regard the experiments as conclusive, I will now proceed to narrate as briefly and succinctly as possible all that is known concerning Mr. Z. and his gift.

III.—SITTINGS WITH MR. EVANS.

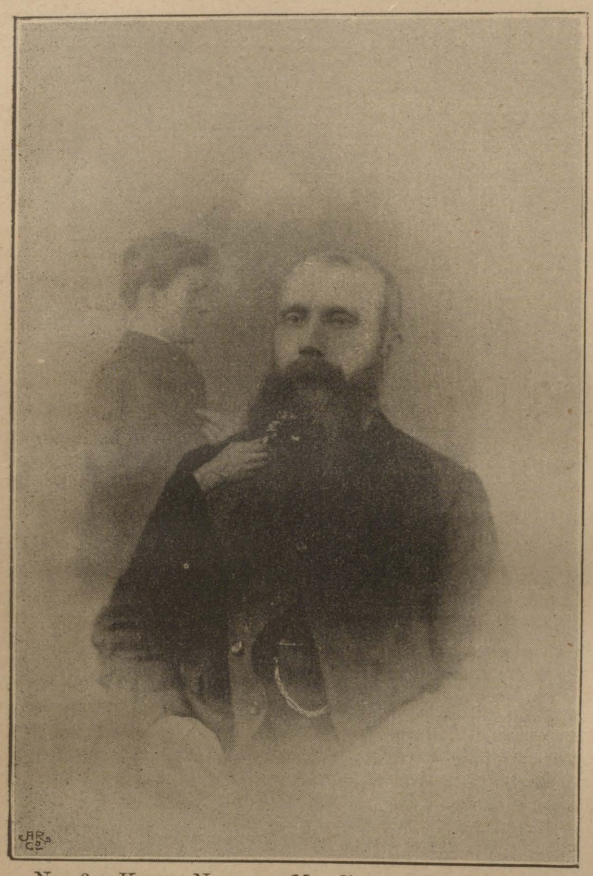
Mr. Z. is a married man on the shady side of sixty. Being naturally clairvoyant he has always had an interest in Spiritualism, and, during last winter, he attended several materializing séances with Mr. Goddard. The possibility of photographing spirits was often discussed with him by his friends. He thought it ought to be done. He frequently tried, but had always failed. At this circle, which met at Mr. Goddard's for materialization, was one Mr. J. H. Evans, a person who was also strongly mediumistic and a convinced spiritualist. On the 5th of May, Miss McCready was giving clairvoyant descriptions of spirits atanding besides sitters in a public assembly. Mr. Evans attended, and was conscious, by the hearing of raps immediately behind him, that, as he put it, some of his spirit friends were with him. Miss McCready, however, in describing what she saw, consumed so much time in describing other spirits, that the meeting closed before it came to be Mr. Evans' turn, and he went away, thinking he would go again and learn who it was that was with him. Mr. Evans is a man of very strong domestic affections, is passionately attached to his relatives, and especially to the memory of his little children who died in infancy, and to a niece Katie, who has been on the other side for some years. One of his sons is in India, and it occurred to Mr. Evans, on the Monday after Miss McCready's delineations, that he would like to send his boy a portrait of himself. There was no connection in his mind between Miss McCready and the desire to send the portrait.

HOW IT ALL BEGAN.

He went to Mr. Z.'s shop and said he wished to sit for his portrait. He wanted to have two taken. One with his hat on, the other with the hat off. This was on the 6th of May, 1895. Mr. Z. posed Mr. Evans, with his hat on for his first portrait, which showed him alone, but when developing the second negative to see if the likeness was good, he discovered, to his amazement, that a female figure was standing in front of the sitter, holding a bunch of flowers in her right hand. Bringing out the plate to Mr. Evans, the latter was startled to find in the figure a portrait of his niece Katie (No. 3). That was the beginning of it all. Mr. Z.'s first impulse was to say, "Don't tell anybody about it, for So-and-so, across the street" naming a photographer "will be so jealous if he finds that this has actually happened now." Mr. Evans was much impressed, and it was not long before he induced Mr. Z. to allow him another sitting. From that time on a great number of forms were taken. Some with Mr. Evans, others with personal friends, some

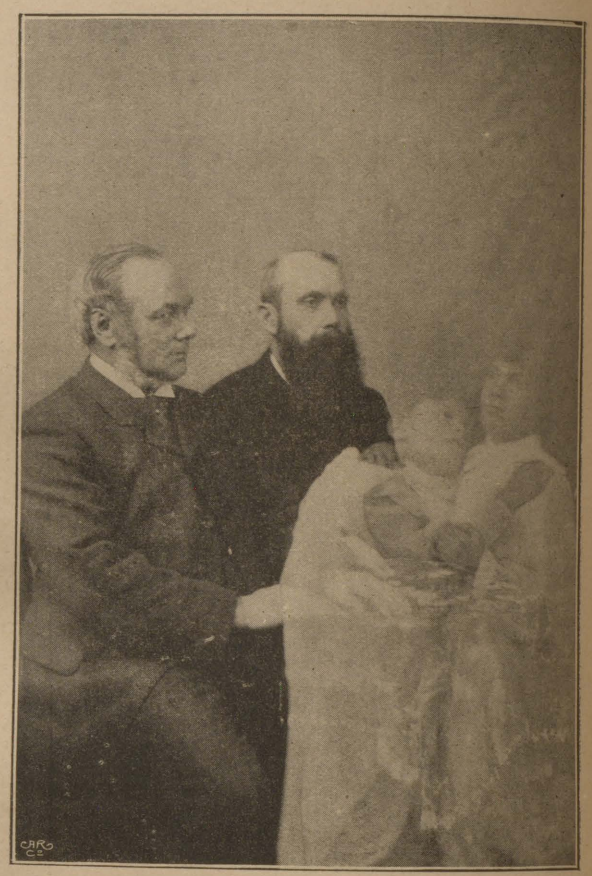
with entire strangers. A collection of twenty or thirty of them are now lying before me. As to the photographs taken with Mr. Evans, I cannot do better than leave him to speak for himself, reproducing now and then a photograph to illustrate his point.

"It was on May 6th, 1895, that I obtained the first photograph of my niece Katie. On July 9th, 1894, I had



No. 3.—Katie, Niece of Mr. Evans (sitter). Taken May 6, 1895.

gone, by her influence, to hear the cantata of the 'Rose Maiden.' Twelve months afterwards, on the very day, July 9th, 1895, I sat with Mr. Z. for a photograph, and to my surprise I obtained a photograph of my niece, Katie, clad in light drapery, crowned with roses. In short, she is made up as a 'Rose Maiden,' as if to remind me of the anniversary of my visit to the cantata. Some time afterwards I obtained a photograph of a bearded gentleman, who, I was informed, was the spirit of my great grandfather who died in the eighteenth century. The portrait, however, was not recognisable, but Mr. Z. was told that it was he. Katie, who first appeared in May, and again in July, had a sister, Maggie, who died in 1872, when she was one month old. At a subsequent sitting I received a portrait of her, not as she was but as she is. It is a tall, white, draped figure, with a shawl passing over the head and fastened under the chin, standing in front of the sitter, whose knee shows distinctly through the drapery. Sometime afterwards I obtained a portrait, somewhat blurred owing to long exposure, the psychic sitters having moved, of a child who I believed to be my son Ernest, who died in 1880, the same year in which he was born. I obtained portraits of my two boys (No. 4), both of whom passed on in infancy, at the time I was sitting with Mr. Goddard. One of the poor little chaps was burned and died from his injuries, and over his head we can see the fire flakes. I obtained another portrait of a lady, but not a relative,



No. 4.—Two Sons of Mr. Evans. Sitters—Mr. Evans and Mr. Goddard.

who was dressed as a bride. The peculiarity of this picture was that she entirely obscured me. When you look you can only see the position of my arm behind the bride's veil."

All these portraits, however, were named and more or less identified, although, of course, the difficulty of identifying the child of one when she reappears as the woman of three-and-twenty is apparent, to say the least. There is, however, a certain family resemblance between the girl of one year old reappearing as twenty-three, and her sister who had died in her teens. Mr. Evans is quite satisfied as to the identity of the persons whose pictures appear in the photograph. He says that the best pictures are taken on the anniversary of the death-day of the subject. He is a very affectionate father, and has always made it a practice to carefully attend the graves of his dead, decorating them with flowers, and visiting them on birthdays, and so keeping up the connection between himself and those who have passed over to the other side.

Besides the portraits of relatives, Mr. Evans has obtained several other pictures. He has, for instance, obtained several portraits of a coloured child with a pearl necklace, which appears in the portrait reproduced on another page (No. 6). There seems to be no connection between him and Mr. Evans, nor does the latter know why he should appear upon his negative. A series of three pictures show Mr. Evans attended, first by a coloured man in a kind of military uniform; in the second, by an Indian girl draped in white. A curious coincidence about the coloured soldier is that it was taken the day after Mr. Evans had received a military photograph from his son who is at present serving in the British Army in India. But why the portrait of a sepoy or of an ayah should be photographed with Mr Evans simply because his mind had been turned to India by his letter and photo from his son, is one of those mysteries for which no explanation can be given.

IV.—SITTINGS WITH MR. GODDARD.

Mr. Goddard, the materialising medium, has a series of three photographs taken by Mr. Z., which are very interesting. Mr. Goddard has, as his control, an intelligence which he calls George, and upon one occasion he asked George if he would come and be photographed. After some demur, George consented, and Mr. Goddard came round to Mr. Z.'s studio, and three photographs, now before me, were the result. They represent a spirit in three stages. In the first, it appears full length, an elderly and somewhat venerable figure standing on Mr. Goddard's left hand. In the next, the lower half of the figure has disappeared as if it had sunk into the floor. The last stage of dematerialisation shows nothing excepting a vapoury mass of white upon the ground where the spirit has disappeared. This spirit in three stages is interesting, and stands by itself in the series of some two-score psychic pictures which are before me as I write. Mr. Goddard, it might be mentioned, sat with Mr. Evans when the two boys were photographed. (No. 4).

V.—SITTINGS WITH MR. NASH.

Mr. Barrington Nash, a well-known writer on art, in reply to my request to give me the result of his experiences in spirit-photography with Mr. Z., writes: "I state the facts simply as they occurred, not from any desire to raise a controversy with those, who deny the actuality of the phenomena; let them investigate for themselves, and deduce their own conclusions. I first became acquainted with Mr. Z. some two years ago, and we had one or two sittings for the purpose of obtaining the portrait of one in spirit life who had promised that he would show himself to me in this manner, but we utterly failed to get anything but ordinary results.

I met Mr. Evans at the residence of a well-known clairvoyant, last June, and was very much interested in some beautiful spirit photographs he had with him. I was delighted to hear that they were recently obtained in conjunction with Mr. Z. Finding that Mr. Evans was very enthusiastic in matters appertaining to historical personages, I proposed that we should have a sitting together with Mr. Z.

On the Saturday following we met by appointment at the studio of Mr. Z. No test conditions were enforced, as we were equally convinced of each other's *bona fides*. The development of the first plate exposed revealed the form of a very beautiful woman; being slightly clairvoyant myself I was conscious at the time of the presence of some one, by observing a large luminous pillar of cloud, without being able to distinguish features or form. This same figure appears on a plate by the side of Mr. Evans (No. 5), but much more clearly defined than on mine, and with some variations in the drapery. The second plate delineates very realistically the person in Spirit robes of a life-long friend of Mrs. Nash's, but we have not ascertained up to the present whether she has yet passed on.

Mr. Evans has received information from the unseen that the form presented on the plate first referred to, and which also shows on one of his plates, is the psychic projection of Amy Robsart, but so far I have not been able



No. 5.—"Amy Robsart." Sitter—Mr. Evans. Same Figure appears with Mr. Nash.

to trace, for the purpose of analogy, any contemporary portrait of this ill-fated lady.

Some time since I, however, succeeded in purchasing one or two relics, amongst them the keys of Cumnor Place, where the unfortunate Amy was done to death. Desirous of testing the accuracy of the statement respecting the keys, I took the first opportunity of placing them in the hands of a trance clairvoyant.

Those present at the séance witnessed a very peculiar and convincing phase of mediumship, viz., transfiguration. The sensitive, who is rather below the medium height, upraising herself, appeared to be much above her usual stature, an Elizabethan V-shaped ruff, was distinguishable, disclosing a beautifully formed throat of dazzling whiteness, a fair face, expressive of sadness, with auburn hair loosely curled, surmounted by a small pointed cap.

Holding the keys, she told us many interesting incidents connected with her earth-life and its sad termination, which have also been corroborated by messages in direct writing obtained without human contact in my own house.

The above will, I hope, be quite sufficient to convince readers of BORDERLAND why Amy Robsart should give me her psychic presentment.

At a subsequent sitting with Mr. Z., on emerging from the dark room, where he had been to place the sensitised plate in the dark slide, he started and said, "Why, I have cut my hands with the glass; see, they are blood-stained." I remarked that it was quite imperceptible to me, and said that it must appear to him clairvoyantly, to which he rejoined that it might be the suggestion of a spirit who had left this earth by violence. He then described, as standing beside my chair, the form of a lady in Elizabethan costume, and on developing the plate we found the form, as described by Mr. Z., impressed on the negative. The same configuration appeared on the next plate, exposed to myself. I imagined that this was also a portrait of Amy Robsart, but at a public circle within the next three days, and before we had seen the proofs of the plates, the sensitive then being controlled by "Sunflower," a very reliable and not-to-be-prompted little intelligence, informed me that there was a very beautiful spirit of a lady present, who wished to speak to me, and that her name was "Mary Scot." I was puzzling over the name, and wondering who it was, when I was addressed in the following words, "I have been permitted to fulfil a long-given promise in presenting you with my portrait, and for a special purpose, of which I have already told you. It is not so good as I should wish, but I will try and improve upon it next time. Fare thee well. I am Mary."

This psychic photograph does not bear the slightest resemblance to the numerous 'Clouets,' 'Zuccheros,' 'Hilliards,' &c.

Thus far Mr. Nash.

I hope that no reader will assume that I am taking for granted that these portraits are the authentic portraits of Amy Robsart or Mary Queen of Scots. It is obvious by this time that even if the invisible intelligence or spirit of a deceased person is present it can only be photographed by materialising a picture of itself as it was for purposes of identification. The photograph does not seem in any case to be a direct photograph of the spirit itself, but rather the photograph of a manufactured article which the invisible intelligence prepares for the purpose of impressing the sensitive plate.

VI.—MISCELLANEOUS SITTERS.

One of the most remarkable psychic photographs taken by Mr. Z. was that in which the sitter was an officer who had served in India. Upon the picture there appears a turbaned portrait of his old servant whom he left behind him, and whose sudden apparition on the negative startled him not a little.

On the 26th of September I met at Mr. Z.'s studio a lady who is a spiritualist, and who obtained a curious psychic figure upon her plate. It was apparently a female, but the head was covered entirely with a black veil, through which it was impossible even to see the face. The boy's photograph, of which I have already spoken, which came when the little girl was sitting for a carte de visite portrait, is produced as No. 2. Another picture of the same character, although, in this case, the psychic figure is that of an adult female, has never been identified, for the obvious reason that the photographer was afraid to tell his customer of the apparition which stood fronting her on the plate.

Mrs. Wedgwood, who was the first to bring me information as to the gift of Mr. Z., obtained, on the 22nd of July, 1895, the psychic figure of a tall lady with the white fillet across her dark hair. Mrs. Wedgwood and her friend also obtained a very good portrait of Mr. Z.'s control, Philemon, who appeared carrying in his hand a staff. The same portrait also appears, but facing the other way, when Mr. Wallace was the sitter.

Among the miscellaneous groups the photographs of the little coloured boy with the pearl necklace were most extraordinary. There are four or five of them. I reproduce one of them, No. 6. All the others are unmistakably portraits of the same child, but posed differently. Sometimes he is laughing, while at others he is rolling his eyes as if in fear. The double pearl necklace is round his chin, or again it is around his brow. Whenever that child manifests the photographer always removes the tablecloth from the table that usually stands by the side of the sitter, as invariably the portrait of the child appears wearing the tablecloth as a kind of cloak. This is the only psychic picture in which the tablecloth, which at the time the plate is exposed is usually lying in a heap in the corner, reappears as part of the apparel of the invisible sitter. How this is done, why it is done, whether on the hypothesis of fraud or anything else, I don't know.



No. 6.—Coloured Boy dressed in table cloth.

VII.—MY PERSONAL EXPERIENCE.

I have had several sittings with Mr. Z. Mr. Z. was at first very reluctant to meet me, but he informed me that his control told him I would write to him, and that he had to consent to a sitting. He was very nervous, and

said that he would much prefer I did not sit, but ultimately he consented, and said that he would take two pictures.

MY FIRST SITTING.

He asked me if I would mark my plates, I said that, in the first instance, as a preliminary sitting, he could use his own plates, as I was not a photographer, and I hoped after he got used to me he would let me bring my own camera and plates and provide for genuine tests. The first photograph procured proved to be one of Philemon. He was clad in drapery, and wore a turban, and was apparently handing me a roll of paper. Mr. Z. described his appearance and his attitude just before exposing the plate. I saw nothing. We were alone, he and I in the studio. There is nothing special about Philemon's picture, excepting that it is almost exactly identical with one previously obtained by Mr. Evans. There is a change in what is worn on the head. That is all. Otherwise the figures might have been photographed from the same mould.

A PHOTOGRAPHIC MYSTERY.

The second picture is much more remarkable. I wanted very much to obtain the photograph of Julia. Julia herself was very keen about it, and had promised to do her best to be photographed. Mr. Z. told me that he could distinctly see a lady present and she was coming to stand on my left-hand side. He gave me no description of her but said she wanted him to put a pedestal in front of her together with a pot of ferns. This he did. The pedestal is of wood and stands about three feet high. Its foot stood on the ground side by side with the chair in which I was sitting. The flower jar was put on the pedestal and behind the pedestal there hung the ordinary double screen or curtain which you will find in most photographic studios. That is to say, the curtain which is figured with flowers and a staircase was behind a perfectly plain curtain which dropped over the figured one, but did not quite come to the ground. The bottom of the two sheets show distinctly on the photographs. I am particular about mentioning this for reasons that will appear presently. After placing the pedestal Mr. Z. said, "I am going to go quite through this lady, as she is like a cloud or mist." So saying he came around the pedestal, and, standing behind it, shifted the jar so that it would not interfere with the face of the shadow or spirit. He then went back to the camera and exposed the plate in the usual way. I was sitting beside the pedestal and saw nothing by me but the pedestal and the plant in the pot. But when the negative came to be developed there was visible that which can be seen in No. 7. There stood the shadowy form of a lady visible behind the pedestal and the curtains exactly as he had described. The hand of the figure was resting on the side of the pedestal, a circumstance which the photographer had also mentioned. But the oddest thing about it was that the picture shows through the pedestal the bottom of the double curtain, which I have already mentioned, and through the centre of the pedestal there is plainly visible a small rent which had been made in the curtain immediately behind it!

On showing this to practical photographers they say that they are at a loss to explain how such a phenomenon could possibly occur. I am absolutely certain the pedestal was there. It was solid and about twelve inches in diameter. No human eye could see through it the hole in the curtain behind it, nor the bottom of the two curtains. Yet the camera photographed through it as if ignoring the very existence of the bottom of the pedestal. The photograph is reproduced No. 7, and the curious can see for themselves what I have been trying to describe.

In order to enable the reader to understand exactly the nature of this phenomenon, after writing the above I went again to the studio and sat as nearly as I could remember in the same position as when the portrait of the lady with the ferns was taken. The camera was in the same place, the pedestal was put just behind the chair in which I was sitting, and was in direct line with the hole in the curtain and the lens of the camera. The jar of ferns was then placed as it had stood before. I am perfectly certain the pedestal stood just where it did. It may, of course, have been an inch or two to the right or left, or it may have been a couple of inches nearer to the curtain or farther away. It was fixed on the previous occasion by the photographer, who passed round and stood in the centre of the shadow form while he adjusted the flower-jar to suit her convenience. I remember particularly his turning the jar around, saying she was not pleased with it as it at first stood, as the leaves of the ferns obscured her face. So far as I could see, the scene presented to the camera on the second occasion was as nearly as possible identical with that which was photographed on my first visit. But, comparing the two photographs, this extraordinary result is manifest. The pedestal on which the plant jar was standing in the latter picture comes out clear and distinct, standing some inches higher than the chair on which I was sitting. It also entirely obscures the curtain in the background for its whole length from the floor to the plant jar. Compare this with the way in which the pedestal appears in the psychic picture. The pedestal, instead of being higher than the chair, is several inches lower, and the top of the jar is on a level with my arm. Not only so, but the pedestal itself has become transparent, so that the hole behind it is quite visible; instead of standing down to the ground, it ends where the double fold of the curtain is seen through it. How this was achieved I do not know.

OTHER PECULIARITIES OF THE PICTURE.

This photograph differs from all the rest of those that were taken with me, in that the figure is not in white, but is photographed as if it were an ordinary person. Some of the photographs taken by Mr. Z. have the same appearance, notably that of the Indian servant with the colonel, which had nothing spectral about it. Note also that the wrist of the psychic figure wearing a bracelet is distinctly visible through the sleeve of my left arm.

LATENT AND PSYCHIC FACES.

Further, on looking at the photograph print, there is visible what does not appear in the block, another psychic figure to the left of the lady. It is apparently that of a rather good-looking man with a slight moustache and a somewhat prominent nose, who stands looking down at her. The occurrence of psychic faces of this kind in photographs is much more common than people think. They are frequently invisible in the negative, but come out in the printing. One very remarkable case was recently brought to my attention, in which three photographs were produced, one being taken in Buffalo, one in Dublin, and another in London, in which three different sitters sat at



No. 7.—Lady with Pedestal turned spectral and small, with Ferns enlarged.

three different times, upon all three there appears a small psychic face, which, upon being shown to an experienced photographer, was pronounced to be the same in each. This might, of course, be due to some flaw in the plates used by the three different photographers—but the probabilities are enormously against it. But it would be well if a little more attention were paid to photographs, especially those which have been taken under psychic influences.

MY THIRD PLATE.

After this second picture was taken—I am speaking of my second picture of my first sitting—Mr. Z. said that he could see the form of an elderly gentleman, but the power was failing, and he did not feel at all certain that he

could obtain his portrait. But he continued the work, and as a result we had the head of an elderly gentleman, closely shaven, with apparently a white collar. The rest of the body was not perceptible. The same face has appeared on other negatives obtained in the same studio. After obtaining this photograph, Mr. Z. said the power was gone, and he could photograph no more. After the first plate was developed, I asked Julia if the portrait was that of any of her friends. She said "No." She had hoped to have made herself visible, or rather the thought form in which she had hoped to manifest herself, but, finding she could not do it, she had secured the mould of a lady who was present, and it was her portrait of this lady which had appeared behind the flower jar. Both the



No. 8.—Photograph of Pedestal and Fern Jar, standing in the same position as in No. 7.

lady and the old gentleman were unknown to me. Nor did Julia give me their names. That was all I obtained at that sitting.

MY SECOND SITTING.

About a week after I went again, taking with me four plates that were marked in the corners with my son's initials. I also took with me a Frena kodak, in the hope that I might be able to obtain a photograph on my own film simultaneously with the psychic picture obtained in the half plate in Mr. Z.'s camera. In this hope I was disappointed. Mr. Z. did not know how to work the

kodak, and he said anything which detracted his attention from his own camera tended to impair the success of the sitting. I did, however, obtain one exposure, but with what result I do not know, for immediately afterwards the Frena departed with my boy for South Africa, before I had time to ascertain what had happened. Mr. Z. took my plates, and I accompanied him into the dark room. He untied the parcel and placed the two plates in the dark slide, and then came out with me, focussed the camera, and inserted the plate in the usual way. I may say that before beginning he told me he had received a communication from his guide, Philemon, the previous evening. Philemon had told him I would obtain two psychic pictures, one the portrait of an Arabian chief whom he named, and the other would be the portrait of the Lake Maiden. Who the Lake Maiden was he could not tell me. There was another person, also of Eastern origin, whose name had been given as one that would appear. But Mr. Z. was afterwards told that the third portrait would not be obtained. Mr. Z. knew nothing about the Arab or the Lake Maiden. He had not seen them. All that he knew about them was that their portraits would appear at the next sitting. On



No. 9.—Arab Chief.

the first marked plate I obtained a portrait of a person who might be an oriental, clad in white drapery with a white cloth over his head, No. 9. I saw nothing, although the figure was clearly quite visible to Mr. Z., while he was focussing the instrument. Who this excellent Eastern may be I do not know, nor have I seen or heard anything about him since.

After this picture was taken, and before it was developed,



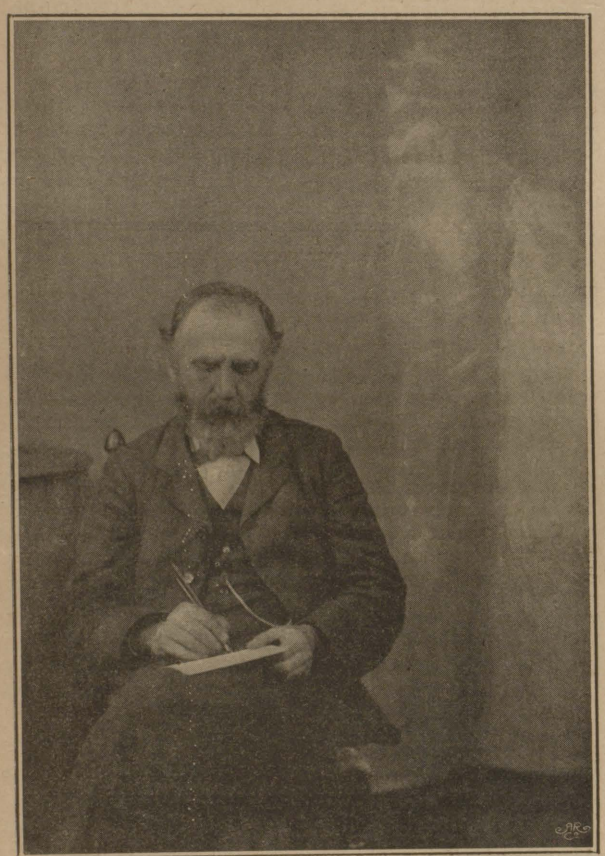
No. 10.—The Lake Maiden.

an intruder was announced from the outside world, in the shape of a young woman, who wished to have her portrait taken. I offered to give way, but Mr. Z. said he must take the two before the sitter could be introduced.

This time a portrait came of a lady, No. 10, who I was told was the Lake Maiden. Mr. Z. said that he had also seen her when the picture was being taken. He saw her standing beside me just as she appeared on the negative. Mr. Z. took the plates after exposure into his dark room, where I did not accompany him. It is a little room, with barely room for two persons. No other living person that I could see was in the dark room. In a very few minutes Mr. Z. reappeared with my two marked plates, on which were plainly developed my own portrait, and side by side the two spectral figures, Nos. 9 and 10.

The sitting was then interrupted for the sake of photographing the customer. Mr. Z. remarked to me, as he was posing her, that there was a spirit form standing beside her, which it would be necessary to banish, otherwise the plate would be spoilt. He made an almost

imperceptible pass with his hand, but he took no other method to remove the unwanted visitor. Then the picture was taken in the ordinary course. After the sitter had gone, I wanted to try again with the two marked plates, but Mr. Z. said he could see nothing. He was afraid that the intrusion had spoiled the conditions, and we should get nothing. I begged him to try again, anyway, as it might be possible that the camera could see something which he could not see, especially as Julia had expressed a strong belief that she would be able to obtain her own portrait, and she said she would be photographed with her hand upon my head. Mr. Z. said he could see no shadow picture, as he calls them, or spirit form at all. But, in deference to my request, he exposed the third plate. The result was peculiar, and is shown in No. 11.



No. 11.—Latent Psychic Figure, with several faces on the folds of drapery.

When the negative was developed there was nothing visible excepting two slight streaks of light on the left-hand side of the picture. But when Mr. Z. made a print from this picture, a tall spectral figure of commanding appearance was distinctly visible. And, what was still more remarkable, when the print was examined closely, there were found to be at least four or five other psychic faces more or less plainly discernible in the folds of the drapery. Mr. Z. himself did not notice this. He simply noticed that there was what he called a band of light, but he did not notice the faces. But when they were pointed out to him he admitted them to exist. Who they are, or who they profess to be, I cannot say. A curious thing about this was that when I got the plate, and my boy took a print at home, the faces do not appear on his print. I will get someone else to make a print from the negative and see what result follows.

I then sat again to use up my four plates. On this occasion nothing was obtained on the plate or the print, so I left.

MY THIRD SITTING.

I had a third sitting with Mr. Evans. I obtained a pack of marked plates from Mr. Snowden Ward, as I could not obtain a camera of my own, nor could I at the last moment borrow one, so I was compelled to content myself again with simply allowing Mr. Z. to handle the marked plates. He told me that the previous night he had seen a female form of great lustre, which he had not seen before. She had a wreath in her hand, but what she intended to do with it, or for whom she destined it, he could not say. He said he hoped that she might come again, but that was a matter beyond his control. Before I sat this time I pinned my handkerchief on to the curtain in the background, so that it hung down to my left elbow. Mr. Z. announced that Philemon had come with his staff, and would be photographed first. The form of Philemon who, on this occasion, was without his turban, is identical with that which appeared on the photograph obtained by Mr. Wallace. The psychic form appears to have been standing in front of me, and my face comes out through his shoulder. His rod is distinctly visible across my right hand. The white handkerchief pinned on the curtain behind comes out, of course, very distinctly, somewhat obscuring the pale and shadowy form of the invisible presence. This picture contains no feature throwing light on the question, and, moreover, as the face would probably not be visible when printed from the electro block, I have not reproduced it as one of the illustrations.

I then sat again. Mr. Z. laid a small cross with a ribbon on the table. Why, I do not know. I hung a piece of string across the background and suspended my handkerchief, believing that the unexpected variation of the background might afford a means of detecting any attempt to juggle with the plates. Mr. Z. said he could see a female form which he had seen before. He then exposed the plate, and on removing it from the camera said, if I would sit still he thought the next picture I got would astonish me, as the lady with the wreath was there again. He then took the third marked plate, and exposed it with the result shown in the illustration No. 1. The features are the same as those which had appeared in the picture taken immediately before, but the pose of the figure was different, and the wreath, of course, was additional. Who the lady may be and what she meant to indicate by the wreath I do not know. All that I can say

is, that upon my own marked plate, which I had handed to Mr. Z., and which he had had no opportunity of manipulating or touching, excepting for the few minutes he was in the dark-room, there was produced in a very few minutes my own portrait and quite distinct and clear, this figure with a laurel wreath. I induced him to try again, but the result was an entire failure. Nothing appeared on the fourth plate; not even a latent psychic face can be discovered upon the photograph.

VIII.—SITTINGS WITH MR. GLENDINNING.

On the Saturday following Mr. Glendinning, the author of "The Veil Lifted," took his own plates to the studio. He opened the parcel of plates in the dark-room, and placed them himself in the dark slide. Mr. Z., seeing that Mr. Glendinning had some knowledge of photography, offered to take the place of the sitter, and to allow Mr. Glendinning to take the portrait himself. Mr. Glendinning preferred, however, to sit, and to leave Mr. Z. to manipulate the plates himself. Mr. Z.'s offer was made in all good faith, and it is to be regretted that Mr. Glendinning did not feel disposed to accept the offer, which would have been conclusive evidence so far as he was concerned. As the result of this sitting, Mr. Glendinning obtained two psychic figures on his plates. They were both of the same person, clad in the same way and identical with the figure which had appeared twice at my last sitting—the lady with the wreath we may call her, although in Mr. Glendinning's picture she has no wreath. In his first she posed almost exactly as in the first that I obtained, although there is a slight difference in the drapery and in the pose of her arm. In the second the change is greater. The left arm is raised almost to the head, whilst the right hand is laid upon Mr. Glendinning. An attempt to secure a third picture failed. Only a strange elbow of light immediately behind Mr. Glendinning appeared on the negative.

IX.—WHAT MR. TRAILL TAYLOR SAYS.

Mr. Traill Taylor called at the office just before his departure for Florida. He examined the photographs taken by Mr. Z. with much interest, and with the keen eye of an expert. He said that no photographer, even if he had a day to do them, and confederates, could have produced these psychic figures on the marked plates, which, it will be remembered, were developed in a few minutes after their exposure. As to how the pedestal was photographed smaller, while the former were, at the same moment, photographed larger, he said he could not possibly even offer an hypothesis. It was utterly inexplicable, from the point of view of the photographic expert. And Mr. Traill Taylor, as editor of the *British Journal of Photography*, is about the best expert available.

X.—ANOTHER SPIRIT PHOTOGRAPH.

Mr. Wooster, of Bridgeport, Connecticut, brought me this last quarter a very curious psychic photograph. It is an ordinary kodak view of a wooden house in Danville, West Virginia. When the negative was developed and a final taken, the portrait of a son who had recently died was distinctly visible in the doorway immediately behind his sister's figure. The portrait is very small, not an eighth of an inch long, but it is said to be an unmistakable likeness. The occurrence has made no small sensation in the district, and photographic experts are at a loss to account for the apparition.

XI. JULIA'S EXPLANATION.

After these photographs were taken, I asked "Julia" what she had to say on the subject. The following explanation was written by my hand automatically, answering, as will be seen, questions occurring to my mind as I wrote. However we account for the automatic movement of my pen, even if we fall back upon the theory of the subconscious self, as the sole source and origin of all automatic messages, the communication seems to be very much to the point.

FROM "JULIA."

About these photographs. You have almost succeeded. But you have not got my portrait yet. You see these portraits are pictures of pictures which we make, and you have not got mine yet, and I don't think you will, for a season. But when you sit in the office I hope I also may be of the party.

You don't know the people. They are, all of them, pictures of real people. But they are only pictures of pictures. The real spirit to whom they belong may, or may not, be present. They may leave their picture without their spirit. Usually they are present in spirit. But the spirit is not the thing photographed. That is only the picture which the spirit makes. There is no difficulty in that. The Double makes itself manifest in the same way. The picture or bodily mould which appears in the photograph is only a shape created by thought or the mind for the sake of showing the identity. The spoken word is not the thought but the vesture of the thought; the article by which it is made manifest. So these forms are the vesture or garment in which the spirit must incarnate itself for a time to make itself manifest. But the spirit, although within it, or speaking through it, is not the body any more than your coat is your soul.

No; mere thought-forms that are thrown off by the mind without incarnation make no impression on the plate. No; your thought cannot be photographed. But if you use your thought to create a picture, and you present that picture in its materialised shape before the camera, it can be photographed.

Yes; thought can materialise for the purposes of the camera the landscape you have seen and pictures you have admired. The whole process is akin to photography. In that case your thought can develop the invisible memory into a materialised picture sufficiently solid to be photographed exactly as the chemical develops a negative.

What you call the astral light I cannot exactly describe. It is what I should describe as the thought-substance of the universe.

I am afraid that is not clear, and I may have used

wrong terms. But there is around us all the material, if I may so call it, of the universal mind. There is nothing done or said or thought that cannot be found there. To ordinary mortals it is invisible. All its records are written, as it were, with invisible ink. But there are some whose eyes are open, and others can see and read and hear. The pictures in the astral light, as you can call it if you will, are capable of being materialised so as to be visible on this plane. You can do this occasionally in crystal-gazing. And you can also do the same thing by another process in this spirit photography.

The analogy between the pictures in the crystal and the pictures made for photography is, to put it broadly, the difference between pictures reflected in a mirror and pictures fixed on an undeveloped negative. To prepare the picture for the camera takes time, and it is impossible under ordinary conditions. What is wanted is some life element or aura, as you call it, which we can use to give visible or material body to the invisible—even to the camera—thought creation. That we have in Mr. Z.

I think it is more common than you imagine. To carry out the analogy—he, or some such medium, is as essential as the chemical that develops the negative in ordinary photography. The operation is different. But no chemical, no picture; no medium, no photograph. We cannot get an unlimited supply of this element from any medium. To get the best results you should never let the medium sit for more than for three photographs consecutively. Afterwards let him go out into the sunlight and open air. These will speedily make him well and whole again. But we take it out of him, and he would feel ill if he persisted.

No; you are going on very well. I think that you would find no difficulty, whatever camera you used. The essential thing is that we should have the matter from the medium, with which to materialise the thought-picture, sufficient to make it visible to the camera.

As a rule we use the old moulds, but we may vary them from time to time. The old mould is easier to work with.

XII.—HOW FAR HAVE WE GOT NOW?

So far Julia. From this it would appear that the hope often expressed in these columns that it might be possible by the means of photography to prove the existence, *and the identity*, of spirit-presences is not likely to be fulfilled. According to Julia's explanation of the way in which psychic photographs are produced, the photographing of a spirit portrait no more proves the spirit to be present than the reproduction of the photograph of the Queen proves that Her Majesty was present in the studio where the copy was made. Equally obvious it is that the production of an exact likeness of a friend long since deceased by means of spirit photography can no longer be accepted as a proof that the spirit present is identical with the person photographed. For if Julia be correct, and, as I have said, her account certainly seems to fit the facts that are beyond dispute better than any which I have seen heretofore, it is possible for one spirit to use the thought-picture of another spirit who may not be present, and who has no interest or connection with the sitter. In other words, spirit photography, instead of being, as some of us hoped, an effective check upon spirit personation, and the guarantee of spirit identity, really increases the difficulty of checking personation and identifying the persons communicating. For just as any spirit can give any name, so it would seem any spirit may present to the camera the thought-picture of any other person, living or dead, or even the copy of a landscape, or of a photograph.

How then does spirit photography help us?

First, in affording proof of the existence of spirit agency other than that which is visible to the naked eye. Granting that the production of a psychic photograph only proves that there is an invisible something to be photographed which can affect the sensitive plate in the camera, that, itself, is a long step in advance. For if thought pictures, when materialised sufficiently by the stiffening matter supplied from the body of the medium, can be photographed under certain ill-defined, but practically ascertained, conditions, it is possible, by patient examination and inquiry, we may discover some agent other than the medium, it may be a chemical or other inorganic matter which will enable us to photograph thought pictures or spirit forms at will. That agent or medium is still to seek.

Secondly, if an invisible entity presents the invisible portrait of a deceased friend to the camera, while it is no more evidence that the friend is present than the presentation of my photograph to the Mikado would prove that I was in Japan; it would be at least a step further in the establishment of a link, however slight, between the communicating entity and the friends in question. For it would prove that the communicating intelligence, did, at least know enough of the friend to be in possession of his portrait. Of course, it does not carry us very far, but in those things, as in identifying strangers on this earth, we must proceed step by step.

Thirdly, in this process it is obvious that we must avail ourselves at every turn of the help and suggestions of the communicating intelligences—call it, our own subconsciousness, if you will. Whatever it is, that unnamed intelligence, of which I am not physically conscious, has got ideas and knowledge which I have not. He, or it, is far from being master of the subject. If my will could have arranged it, if my own thought-picture could have been photographed, nay, if even my subconscious self, or the spirit which that subconscious self recognises, could have had its way, I should have had a portrait, not of Arabian chiefs and Lake Maidens, and Philemons, none of whom have anything to do with me, and were in no way an emanation from my mind, but of Julia herself. Her image, as she was in life, is present to me. But neither my thought nor her help at any of these three sittings were able to secure her photograph. Spirits appear to be no more able to help us to a spirit photograph until they have the thought-mould ready, and the medium accessible,

than a photographer can produce a print unless he has a negative and sensitised sheet on which to transfer it.

The experiments with Mr. Z. are the most interesting of the kind in which I have ever taken part, and if Mr. Z.'s health and good will last, I hope in next number to report further progress.

A THEORY OF APPARITIONAL FORMS.

QUESTOR VITÆ contributes to the supplement of *Light*, October 6th, the first part of a long paper on "Apparitional Thought Transference," in which he says some things that bear directly upon "Julia's" assertion that we photograph not the spirits themselves but the pictures which they make of themselves in thought moulds as it were for the purpose of the photographer.

"Questor Vitæ" says:—

First let me point out that when a so-called double or astral form of an embodied person is seen, it is admitted that the person whose apparitional form appears, does not leave the locality he occupies. The apparitional form transcends space or is transferred through space, while the real individual, or original of the apparition, remains in unaltered locality. The apparitional forms seen by sensitives are temporary representative forms projected to the subliminal earth sphere, or subliminal embodied mental plane, by spirits who themselves occupy inner spheres, and who do not leave their own state or sphere, while their thought-forms transcend space; as occurs in the same process when it takes place in connection with embodied spirits. It is now a well-attested fact that such forms are built up from a mere speck or focal point, which, presumably, must be of a somewhat similar character to that from which permanent human forms are evolved. The embryonic stages appear to occur within an artificial matrix of luminous, cloudy substance.

These apparitions may, however, be projected further out, into this sense-related plane, when they become what are termed materialisations.

The fact that the life-germ, constituting the noumenal basis from which a materialisation is built up, has to be projected *through* an embodied spirit to reach this external plane, and remains connected with the medium by a life-ray, or circuit, has led to the supposition of personation. It is this permanent connecting life-circuit, relating the apparition with the medium, which causes the phenomenon called repercussion, and transfers or communicates injuries or shocks inflicted on the apparition to the medium.

But the more material and densified is the presentation, the more the consciousness of the noumenal germ is obscured, and the less is the power of the apparition to distinguish itself from its original or principal, or to recognise its connection therewith. Such a form then appeals to itself as a person among persons, like those by whom it is surrounded. It then can only reflect the consciousness of the audience present, whose conditions (life substances) it has taken on. The consciousness of its connection with its original being obscured, it can tell nothing with regard to the inner states occupied by its original spirit, nor with regard to the experiences thereof. And this is but in accord with the conditions occurring in normal gestation and birth, in which the noumenal-germ, or embryonic self, loses consciousness of the prior states it occupied in the descending circuit. It would indeed appear, I submit, that it is in the study of hypnotic phenomena *by subliminal perception* that the ultimate explanation of spiritual phenomena may be found.

"PSYCHOPLASM."

ONE of my correspondents in the United States sends me a copy of the New York *Sun* for August 18th, which contains an article on spirit pictures. After describing cases in which spirit photographs have been taken, the writer says:—

The connection between magnetic and spiritualistic phenomena has long been claimed. The photographer, the mediums say, has as guide, philosopher, and friend, a spirit-artist whose part it is to gather from the atmosphere certain rare and fine semi-luminous particles, of which he shapes a mask of the spirit sitter, much as a sculptor models in moist clay. This mask is then held up in such fashion that the rays of it, invisible to everything but the sensitive plate, can imprint its image upon that surface. At least that is the explanation given to a New York State man by certain friends, who inform him that they have spent their mortal years upon the lost continent of Atlantis.

This bears a tolerably close resemblance to what "Julia" said as to making a mould by which these psychic pictures are procured. It is only in the adoption of the old doctrine of psychoplasm which is employed to explain the phenomena of spirit photography. Psychoplasm was explained by the late Mr. Burns in the medium as follows:—

Nature around us is a condensation into palpable forms of previously aerial and inscrutable forces. Man as an organic being is composed of these things. He holds them in suspension in his nervous system. We are all materialised spirits. The solid food we eat is condensed air. The life within us decomposes it again into gaseous form, rearranges its component elements, and uses the product to maintain the structure of the body, supply it with force, and the mind with means of feeling, thought, and expression. This fluid within man's body is called *psychoplasm*, because it is so highly vitalized that the soul can mould it into organic form.

IV.—OUR GALLERY OF BORDERLANDERS.

LOUIS XVII. OF FRANCE, FOUNDER OF MODERN SPIRITUALISM. BY MRS. WELDON.

LAST year Mrs. Weldon contributed to BORDERLAND a paper under the title "A Romance of the French Monarchy," introductory to this describing the life and psychic experiences of the Peasant Seer of Gallardon. This person, she maintained, was the precursor of Louis XVII., the author of the "Heavenly Doctrine" (*Doctrine Céleste*), with whom modern spiritualism began in Europe. In the present article Mrs. Weldon tells the story of the Lost Dauphin, whose melancholy fate is one of the dismal tragedies of our century. For the statements in the article, Mrs. Weldon, of course, is solely responsible. It is not a subject on which BORDERLAND can profess to have an opinion.

THE ROMANCE OF THE LOST DAUPHIN

BY MRS. GEORGINA WELDON.

THERE is no more pathetic figure in history than that of the unfortunate little Dauphin of France, Charles Louis, Duke of Normandy.

His story has been told over and over again, or rather romanced over; for no eye-witness's narrative has ever come to light. State reasons have stifled the truth concerning almost every single incident of his sorrowful career. Many a child has sobbed over the harrowing tale of the little Prince's sufferings, but few, even now—a hundred years later—have the faintest notion of one tithe of the desolation which attended him, step by step, through nearly fifty-five years of utter abandonment. . . . When he was but five years of age, history records that on hearing some one say "I should be as happy as a Queen!" the child gravely retorted: "Happy as a Queen indeed! I know one who often—often weeps. . . ." Charles Louis was but four years old, when in June 1789, his eldest brother died from the effects of poison. The terrible French Revolution was then on the eve of breaking out—no wonder the poor child often saw Queen Marie Antoinette, his mother, shed bitter tears.

History falsely records the death of this poor little boy as having taken place in the Prison of the Temple on the 8th June, 1795, but well would it have been for him, and for many others, had he died in the place of the sick child substituted for him.

* * * * *

THE DISAPPEARANCE OF WITNESSES.

I found it difficult at first to reconcile Charles Louis's history with the unscrupulousness of the governments, judges, and magistrates with whom he had the misfortune to come in contact; but my singular legal experiences proved to me that what his experiences in that line were was a mere everyday occurrence about every mortal thing which affected any case in which any man or woman in good position, or "highly respectable firm" of solicitors, were concerned. . . . . Poor Charles Louis! his very existence was a living reproach to all the crowned heads in Europe, and to last, but not least, his "dear, sainted" sister, the Duchess of Angoulême. How could he, above all others, expect to meet with any kind of justice? Those who were aware of his existence, those who had helped the poor child to escape—all had been gradually shot, poisoned, or otherwise disposed of. In spite of which, one of the strongest arguments against "Naundorff's" identity with Charles Louis: "How is it no one who helped the child to escape has come forward to say so!" Yet how simple the reply, "Because they were immediately suppressed—they died or disappeared." So perished, among many others, Simon, Robespierre, Dr. Dessault, and two of his *confrères*, the four carriers of the dead child's bier; General de Charette, General de Frotté, General Hoche, General Pichegru, General Leclerc, the Duc d'Enghien, Laurent, Cléry, Bétrancourt, the Empress Joséphine, the Prime Minister Perceval, Caron, the Duc de Berri, Le Comte de Repenties, Pezold, Lauriscus, Fualdès, Abbé Justin, and Martin de Gallardon.

Napoleon helped most of them out of his way, but the Restoration managed things still better. Louis XVIII., having disposed of Joséphine, proclaimed a desire to recompense all those who had befriended members of the Bourbon family, and so caught in his net all those cautious Royalists who had prudently remained hidden during the Revolution, the Consulate, and Empire. These heretofore prudent ones came forward loyally; but all those who had aided the child's evasion disappeared, and were never heard of again. Moreover, when their anxious relatives made inquiries at the Police Préfecture, they were told it would be wise for them to desist.

THE DAUPHIN A PSYCHIC.

During the last ten years of Charles Louis's life, he proved himself to be that which he had, in truth, been all his life—a powerful clairaudient, clairvoyant, inspirational, and healing medium. He was also a dreamer of dreams, which he interpreted, but I have never been able to discover whether he realised that he was the recipient of these spiritual gifts or whether he practised them unconsciously. He also had the gift of prophecy. He inherited much of this spirituality from his mother and the Hapsburgs; neither were the Bourbons themselves lacking in mediumistic faculties. . . . Memoirs and souvenirs of both Royal lines are full of most interesting narrative concerning incidents connected with what we, nowadays, understand as spiritual manifestations. Charles Louis's first inspired work, "The Heavenly Doctrine," was written in 1836, but want of funds and other troubles prevented its publication till May, 1839, when it was translated into English by Charles de Cosson and published in London.

Spiritualists will, I feel, be particularly interested in my narrative, because I can trace all the interest I have taken, and continue to take, in the matter, as all along the outcome of spiritual workings quite outside and independently of any plan or effort on my part; by which I mean I have never thought of any plan by which I might benefit the cause of truth, and yet everything has worked together as if determined to cause the fulfilment of the prophecies of Nostradamus and of many others since his time.

OBJECTIONS AS TO HIS IDENTITY.

Charles Louis had also a most remarkable memory. This unusually remarkable memory has been another of the great arguments against his identity. "Oh!" say these thoughtless and inexperienced persons—so wise in their own conceit—"he could not have recollected all that him-

self. He was an impudent impostor; he was coached by dupes or intriguers!"

In the first place, it stands to reason that no one can give an opinion founded on any kind of basis for what a man fifty years of age might be able to recollect of events which took place in his childhood, after having passed seventeen years in solitary confinement before he was twenty-five years of age, as was the fact in the case of the Duke of Normandy.

Charles Louis, when he at last managed to escape from Prussia and returned to Paris, could hardly speak French. "How could the Dauphin of France have forgotten his native language?" shriek these same thoughtless and inexperienced individuals.

German was Charles Louis's mother-tongue, and as he was detained in Prussia for over twenty years, very naturally he had become to all intents and purposes a German when he reached the French capital in 1833.

But if he spoke German fluently and French with great difficulty, it was not because he recollected the German he had spoken with his mother and sister till 1793, but because "State reasons" having once made him their victim, after crossing the Prussian frontier in 1810, he had spoken nothing but German for twenty-three years. Madame Royale, his sister (later on Duchess of Angoulême) was hardly able to speak intelligibly after her solitary term of confinement, which lasted but nineteen months. I am quite convinced from my own personal experience of childish memories and capabilities, that when Charles Louis escaped from the Temple he could not only not speak, but could hardly have understood a word anyone said.

The spirit had moved me—and, as I now believe, for the express purpose of furnishing testimony of the highest value as to the capacity of childish memory—to devote myself for nearly twenty years to children's education from their earliest infancy. In 1877 I took several English children to France to learn the language fluently. The eldest was twelve, two were babies in arms, and several were between three and seven years old. After a lapse of six months, none of the children (although together) could speak English, and at the end of a year they did not even know what "Yes" meant. So much for what children recollect!

Charles Louis certainly recollected things, occurrences, and facts after a lapse of forty years most wonderfully, magically, in fact, if I compare what he recollected with what I or any other intelligent person fifty years of age remembers; but, besides what he undoubtedly recollected, I feel convinced that he was such a powerful medium that anything he desired to know was recalled to his mind through spiritual agency.

PSEUDO DAUPHINS.

Historians, whose business and interests have led them to talk the most egregious twaddle concerning the supposed death of Louis XVII., writing contemptuously concerning false Dauphins (among which they assiduously class "Naundorff") have, either ignorantly or dishonestly, and certainly falsely, asserted that Naundorff's history was but a repetition of the same stories circulated by police agents, of which there are but three which deserve any attention. These three lads—afterwards men—were Hervagault, Mathurin Bruneau, and Claude Perrein. These three fellows, with the assistance and connivance of the police, remind one of Maskelyne and Cooke's puzzles; they all impersonated each other and one never can feel quite sure of which is which! Neither has the question the least importance. Historical research has proved that it was the business of the Government to make a target of a false Dauphin, whenever the true one showed signs of moving; so that all these plots are easily fathomed, and certainly not worth discussing in the present article.

AUTHORITIES TO CONSULT.

Should your readers feel interested in the study of the true and false Dauphins, they can glean every information by a perusal of *La Légitimité*, a weekly newspaper, published at Bordeaux since thirteen years for the purpose of establishing historical researches and truths, and of forcing public opinion to demand a public inquiry, never yet vouchsafed either Charles Louis or his family, although all the false Dauphins were put on their trials most ostentatiously and sentenced to sham terms of imprisonment. From *La Légitimité*, not only can a very fair amount of valuable historical data be culled, but the student can learn to know what books—of which there are hundreds which should be studied—are useful as works of reference.

Les Infortunes du Dauphin, edited on behalf of the Prince by Gruau de la Barre, and translated into English by the Hon. and Rev. Charles George Perceval in 1838, was published in London in 1836. I do not think Charles Louis himself could, at that time, have written this book in French. It was probably originally written in German. It is badly put together, and, at times, one gets very much confused. Considering that his greatest and most faithful adherent, Gruau de la Barre, had been a Procureur du Roi, it seems strange so many little valuable pieces of evidence should have been so neglected.

HIS ESCAPE.

It is quite clear that Lafayette and Tom Paine were the first who thought of procuring boys as substitutes for the Dauphin, so as to facilitate the young Prince's escape from prison. But although it was easy enough to get boys into the Temple it was a most difficult undertaking to get the Dauphin out. As one Government, one after the other, during this awful period of terror, succeeded each other, each attempted to connive at the escape of the child for their own ambitious purposes; they cut off their rivals' heads because it was necessary that all those who aided and abetted his escape, or who might recognise the child at a subsequent period, should be removed. For this reason the King, the Queen, Philippe Egalité and Madame Elisabeth were sacrificed. Every historian has expressed astonishment as well as reprobation at the apparently useless crime of guillotining Madame Elisabeth; but the reason is clearly convincing and logical. As long as she lived she would have stood a staunch friend to her poor little orphaned nephew; and still less excuse, in the event of his sham death, would there have been, for not complying with the law, by not sending for her as nearest of kin to identify the body.

SIMON HIS FRIEND.

There must be few who have not read the pitiful tale of how one night in July, 1793, while the little King was fast asleep, monsters in human form, sent by the Convention, tore the poor child away from his unfortunate mother to place him under the charge of an uncouth shoemaker, Antoine Simon by name.

Had Simon and his wife been the most charming and distinguished personages, the proceeding was most cruel and barbarous. Picture the agony of a child, eight years old, upon whom every tender attention, every-loving adulation, had till then been lavished—the only solace and darling of his widowed mother—at finding himself suddenly removed for ever from her idolising care, and thrust into

the company of a low brutal creature, who, to hide his kindly intentions, was forced to victimise the poor little fellow, and forced to make the poor child drunk so that the Convention might, through the admissions made by the poor child in that state, find some excuse for sending his mother and his aunt to the scaffold.

RESCUED BY SIMON'S WIFE.

Several reasons are given for Simon and his wife leaving their captive in January, 1794, but the real reason, no doubt, was, the better to be able to plot with others outside, the escape of the child. From the day they left, the windows of his prison were boarded up so as to darken the room and prevent any of the National Guards discerning his features. The patrol was so arranged that no one Guard would come round twice in six months. The child's food was pushed through a hole in the door, and there he was left in utter solitude till the 27th of July, 1794. Simon had not succeeded, as he had hoped, in finding a way for him to escape. He was guillotined the same day as Robespierre, who was plotting to obtain the child for his own ambitious purposes, in connivance with the Comte de Provence (after his nephew's supposed death, Louis XVIII.) one part of the arrangement being a marriage between Madame Royale, the King's sister, and Robespierre.

That Simon's wife had a great deal to do with the rescue of some child from the Temple is an undisputed fact. Whether that child was the Dauphin is another matter. I happen to know a farmer's wife here at Gisors who had been well acquainted with Simon's daughter by a former wife, and this woman had told the farmer's wife, over and over again, that she it was who saved "*Monsieur Louis XVII.*" from prison.

THE PART PLAYED BY JOSÉPHINE.

The little King and his sister were studiously kept apart and had not seen each other for nearly two years when the alleged death of "Louis Charles Capet" took place in June, 1795. When Barras came into power on the 27th July, 1794, he had the boy cleaned and properly looked after. The brother and sister, however, were still carefully kept apart. Why this precaution, unless for the purpose of preventing recognition?

Joséphine de Beauharnais was Barras' mistress. She too planned the child's rescue. She got Barras to give, as keeper to the little Prince, a countryman of hers, Laurent. This man was very kind and civil to both prisoners. My theory is that neither Joséphine nor Laurent trusted Barras, and that they made Barras believe as early as the 31st October, 1794 (when the first substitution took place), that the King had escaped. Laurent had simply moved the child up to the fourth story of the Great Tower of the Temple —a large barn-like construction where Laurent had disposed a hiding place wherein the child could conceal himself and where no one could reach him except on all-fours. Several old servants of Louis XVI. were employed in the kitchen and elsewhere; and Tison, who had been imprisoned with the Princesses, was kept in prison there still, when Laurent came—and Laurent had been kind to him also; so Laurent had plenty of allies inside as well as outside the prison.

As soon as Charles Louis was safely hidden in the barn, Laurent immediately began to clamour for another guardian of the prisoners to be adjoined to him, saying that the responsibility was too great for one man to bear alone. He put a deaf and dumb boy in the place of the Dauphin, and between 1st November, 1794, and the 8th June, 1795, the boy was changed several times. At one time there must have been three boys in the prison and the palace of the Temple.

THE DAUPHIN CARRIED OUT IN A COFFIN.

On the 9th November, 1794, Gomin was adjoined to Laurent. On the 31st March the latter left the Temple the better to manœuvre outside, and Lasne took his place. On the 4th of June a dying child was at last procured from the Hôtel Dieu. He died on the 8th of June, and, on the 12th, this child was taken out of his coffin and buried in the garden at night. The coffin was weighted with papers, the little King was placed in a stretcher with a false bottom, so that the coffin fitted on it. The stretcher, with the coffin on it, was carried to the outside gates where the carriage was waiting, the carriage drove off with the coffin, while Laurent and his accomplices quietly walked off in a contrary direction with their stretcher and the child inside it.

Laurent took care to get immediately sent abroad, but the doctor (Dessault) who had attended the child and had imprudently told others it was not the King, was poisoned, and died on the 31st May, 1795, and two of his colleagues, Drs. Choppart and Doublet, shared the same fate during the same week. A third, Dr. Abeillé, ran away to New York and so lived to tell the tale. The undertaker's men—four of them—died suddenly during the same week; and historians, devoted to the question, have traced numerous other unaccountable sudden deaths about that time. Unaccountable except for the surmise that these persons knew of or were concerned in the young King's escape.

THE ALLEGED POST-MORTEM.

Four doctors—Pelletan, Dumangin, Jeanroy and Lassus, were employed to make a post-mortem examination of the dead child. They worded their certificate most carefully and so as to cover the doctors from reproach in the event of Louis XVII. coming by his birthrights. The King's escape was an open secret, so was the fate of the three doctors (Dessault and colleagues). The Government had, on the 7th June, issued a proclamation ordering the arrest of all children about ten years of age travelling on the roads of France. Several were arrested and delayed on their journey. One of these, certainly, was acting as decoy-duck.

One of the doctors (Pelletan), pretended, at a later period, that he had stolen the child's heart, and he offered it to Louis XVIII., the child's uncle, and to the Duchess of Angoulême. As they both were perfectly aware that their nephew and brother was alive, they did not dare accept the proffered gift. I am one of those who do not believe Dr. Pelletan stole the heart at all, and for the very best of reasons.

In 1801, Hervagault (false Dauphin) made a stir, and the Bishop of Viviers, who knew Louis XVII. had escaped, felt deeply interested in the young man. His first step was to go to Paris and consult the four doctors who had signed the post-mortem examination, and it was in consequence of their replies that the good Bishop warmly espoused the cause of this young man, a trained decoy-duck. Had Dr. Pelletan at that time have stolen the heart with the certainty he had stolen his own little King's heart, would he not have acquainted the Bishop with that fact? The Bishop not only underwent much trouble on account of his taking part for Hervagault, but ended by forfeiting his life in a tragic manner. A lady I know well who was intimately acquainted with Dumangin, son of the Dumangin who signed the post-mortem examination, told me Dumangin had frequently told her his father had often

said "*that child was not the Dauphin*," but *an "enfant quelconque."*

JOSÉPHINE'S SCHEME.

After Charles Louis's escape, he, and the friends devoted to him, got into constant trouble, in spite of Joséphine's protection. She it was who, with Fouché's connivance, kept pseudo-Dauphins going, in the hope of drawing Napoleon off the track of the real Prince, till all these intrigues got at last so muddled up I doubt if anyone, except Joséphine (who till 1809 had devoted friends at her's and the poor boy's service) had a clear notion of which was and which was not the Dauphin.

In 1804 Joséphine, having twice contrived his escape from several prisons, he and his protector, Montmorin, went to join the Duc d'Enghien at Ettenheim. Then, as narrated in the *Infortunes du Dauphin*, Napoleon had them both seized, shot the Duc d'Enghien, and left Charles Louis in a dungeon in Vincennes till 1809. I have myself seen a placard of the period recording the life (not death) of Louis XVII. and the assassination of the Duc d'Enghien in a ditch at Vincennes. A common rude print and engraving, but, nevertheless, invaluable as a record proving the truth of this portion of Charles Louis's narrative.

Joséphine's ambition during these years had proved stronger than her good heart. She had wished Napoleon to enact the part of General Monk, and restore the throne to Charles Louis. But Napoleon had other ideas, and fanned her thoughts in a contrary direction by proposing to name her son (Eugène Beauharnais) his heir, as well as Viceroy in Italy.

THE DAUPHIN WOUNDED.

In 1809 Joséphine saw Napoleon meant to divorce her; she knew he feared her revelations concerning Louis XVII., and that he had unscrupulously deprived her of all her witnesses. She had seen Generals de Charette, de Frotté, Pichegru, Hoche, Leclerc, Duc d'Enghien, Georges Cadoudal, and many others, ruthlessly sacrificed. In 1809, Cléry, Laurent, and Bertrancourt, the gravedigger, died. Comte de Montmorin alone survived. With his assistance Charles Louis was once again released. Unfortunately—whether by design or accident I can form no opinion, but the former is the most probable—Montmorin was felled to the ground from behind in a skirmish between Major von Schill's (or Schiller) troops (with whom they had taken service) and the French at some place near Wesel. Charles Louis was wounded and taken prisoner. Montmorin had sewn in the collar of a great-coat Charles Louis had got at Frankfort several papers proving the Prince's identity. The principal ones were papers, written in duplicate, one copy by the Queen and one by the King, countersigned by each other, describing all the natural marks on their son's body at the time there was (during the lifetime of his father) a plot for the escape of the young Prince.

These papers, soon after the events just described by me, were confided by Charles Louis to Lecoq, Chief of the Prussian Police, on the plea that he desired to lay them before the King. But, in spite of all poor Charles Louis's threats, prayers, and entreaties, he never recovered his papers; and there they are to this day, in the Department of the Secret Archives at Berlin, where no one is allowed to gain access to the file labelled, "NAUNDORFF—LOUIS XVII."

I shall revert to these later on.

CONVEYED TO PRUSSIA.

Although Montmorin had been killed, Charles Louis had not been left without some one who took a special interest in him. He does not see through it himself and tells his history with the most admirable *naïveté*, always believing that Providence is always placing benevolent strangers in his path, whereas it is quite clear to me that, from the moment Montmorin was killed, it is to some one's interest to get him safe and alive into Prussian territory. Some people think it was Prussia's object to keep him in Prussia from political motives, also that Louis XVIII. was at the bottom of this, but I think it was Joséphine. Louis XVIII.'s emissary may have killed Montmorin, but Joséphine had another combination for the protection of Charles Louis. This was a hussar, who Charles Louis says was always called *Frédéric*—at the same time says his name was *Friedrichs*, with an *s* at the end. Why should he have an *s* at the end of his name if it was his Christian name? Charles Louis hardly ever spells a name right, and, therefore, I take it, this man went by his Christian name of *Friedrich*, and not Friedrichs—Frédéric being a mistake of the French compiler of the narrative, Gruau de la Barre.

Friedrich was watching over the wounded Charles Louis, ultimately helped him to escape, and to escape with his Frankfort great-coat with the papers all safely sewn up in the collar.

Although, as it turned out, Friedrich had a plentiful stock of cash, he kept this knowledge from Charles Louis most assiduously, and, during their escape, they went through the most unaccountable hardships. Poor Charles Louis, who appears to be the least unsuspicious individual that ever existed, used to be hidden during the day by Friedrich, who went foraging for food, always returning with a supply of the most frugal fare, such as bread, cheese, and fruit, to the great astonishment, as well as joy, of the hungry prince.

A CURIOUS STORY.

In this manner—travelling as beggars—they gradually reached the Westphalian frontier, and there Friedrich concealed Charles Louis in the trunk of a hollow tree while he went on his usual foraging expedition.

This time, however, Friedrich did not return; but owing to a dog (as Charles Louis naïvely relates) he was found by an old man—another benevolent stranger—who told him he was a shepherd, and begged him to accept his hospitality. Charles Louis thanked him, but replied, that he must wait the return of his friend Friedrich, who had left his wallet with him. The good shepherd immediately proposed to go to seek Friedrich, which he did, but soon returned with the painful intelligence that Friedrich had been walked off by the gendarmes, and that Charles Louis would never see him again. There was nothing for it but to take advantage of the good shepherd's offer. This kind man not only gave him hospitality and money, but also good advice. On no account was he to tell any one he was a *Prussian* deserter, but to reply that he was a *Westphalian* deserter. "If you should be arrested on the Prussian frontier, which I advise you to reach, viâ Saxony, as fast as you can, reply that you are from WEIMAR."

So Charles Louis once more set out on his journey, and, while in the forest, he heard a postchaise come rattling along. He sat down on a stone, on which was engraved these words, "DOCTOR MARTIN LUTHER," and, as the traveller came up, he begged the postilion to tell him if he were on the right road for Berlin. The occupant of the postchaise at once most kindly proposed to give him a lift. He then, again most kindly, plied him with questions. "You do not appear to belong to this country?" said the kind Samaritan, to which Charles Louis, bearing in mind the kindly advice of the good shepherd, but no longer remember-

ing the name of the town he was to say he hailed from, replied, "WISMAR." The Samaritan quickly corrected him. "WEIMAR," you mean!" and the kind man smiled. "Dear me," he continued, pointing to the wallet Charles Louis carried. "What have you there? you had better throw it away, it might compromise us both. What does it contain?" "I have not opened it," sadly replied Charles Louis; "it belonged to my poor friend and companion, Friedrich, who has fallen into the clutches of the gendarmes." "This wallet may contain papers which might most grievously compromise us. I will throw it out of the window," whereupon the stranger seized it and made a gesture as though to fling it away. "Stop! stop!" said he; "it is heavy. Let us first see what it contains." He ripped it open; the bag seemed stuffed full of rags. On further search they discovered that these rags contained coin—sixteen hundred francs in good gold pieces!!

MRS. WELDON'S THEORY OF THE PLOT.

Now, it appears to me, had I been Charles Louis, that I should have suspected that there must be more in this than met the eye. I think I must have had some gleam of suspicion that the kindly and devoted Friedrich, the kindly shepherd, the kindly stranger, were all in league with each other. How was it that Friedrich had never told him he was plentifully provided with gold? How was it that they had been obliged to travel on foot, Charles Louis lying hidden while Friedrich disappeared, returning with the simplest fare, which Charles Louis was led to believe had been begged or foraged for? How was it the shepherd happened to find him on the very day Friedrich disappeared? How is it the shepherd maps out a plan of campaign for him, giving him the name of the town the stranger knew better than Charles Louis, and which, as it turns out, is the name of the town to which Godefroy Naundorff belonged—WEIMAR—and which name, from the moment of Charles Louis crossing the Prussian frontier (by means of the false passport the stranger was provided with), was to shadow Charles Louis as his own for twenty-two years of his enforced exile and imprisonment in Prussia!

But no! Not only did Charles Louis suspect none of these things, but not one of the hundreds of students, fanatically devoted to the unravelling of Charles Louis' apparently mysterious existence, have ever seen these incidents in the light I do. . . . . They, as he himself, have gone on believing these benevolent creatures were all placed on his path by Providence or by chance, at which scoffers and disbelievers have, very properly I think, scouted the truth of such an extraordinary series of Providential *rencontres*, and have pronounced Charles Louis's narrative a fiction, and he an impostor! "People do not meet with benevolent strangers when they are down on their luck! Not they!" And I am bound to endorse that opinion.

We can all easily see that it was a plot on the part of some one to get Charles Louis safe into Prussia, but whether that person was Joséphine or the King of Prussia I will not, for want of space, argue now. I content myself by recording that, as far as my own researches have carried me, I have come to the conclusion it was Joséphine, from whom Napoleon was, at that time, thinking of getting divorced.

To return to the benevolent stranger.

ARRIVAL AT BERLIN.

On discovering that Charles Louis was minus a passport, he affected much concern as they approached the Prussian frontier. Being a man of much resource, however, he was at no loss in contriving to smoothe over this very serious difficulty. He sent for a "friend," who lent him carriage and horses, which drove Charles Louis to Treinpretzen, a town on the frontier. There the "benevolent stranger" met him, and took the Prince again into his post-chaise, drove to Potsdam, from whence he sent him on to Berlin in another "friend's" private carriage. He himself, the benevolent stranger, acted as outrider, reached the gates of Berlin before the Prince, presented a passport (his own, so he told Charles Louis), and with this passport (made out in the name of Charles William Naundorff, son of Godefroy Naundorff, of *Weimar*—black hair, black eyes), the blue-eyed, fair-haired fugitive found himself, without any difficulty, within the precincts of the Prussian capital. . . . The prey was fairly landed! From that day forth, for over twenty years, he was compelled to exist under the name of Naundorff. He never had the passport in his possession. On one occasion only did he see it. Prince von Hardenberg, the Prime Minister, took it out of a file of papers in his presence, looked at him, looked at it, and said, "Black hair! black eyes! This does not tally at all!"

"NAUNDORFF."

It will not be misplaced here to say that all governments and all historians have moved heaven and earth to find some trace of Naundorff at Weimar, or anywhere else, or anyhow; but all endeavours up to the present time (1895) have proved thoroughly abortive.

The benevolent stranger who had lent him the momentary use of the Naundorff passport was, in reality, an agent of the Secret Police, a disreputable Frenchman of good family, who had disappeared from France since the year 1790, six weeks after his marriage with a Mademoiselle du Cormier—one Count Alexandre Marotte du Coudray, an individual who appears to have travelled about a good deal, living under different names in different places; at Berlin under the name of Naundorff with a widow of the name of Christine Sonnenfeld, by whom he had a son, and who believed herself to be his wife since the year 1791. Charles Louis was sent by this man with a letter of recommendation to her. She was terribly upset on receiving it, and almost fainted in his arms. When she came to herself she set to work, and evidently carried out to the letter the instructions she had received from "Naundorff," whom she never again beheld. She became the Prince's very kind and attentive landlady, provoked Charles Louis's confidences, and advised him to place his trust in M. Lecoq, the Chief of the Police. . . . The poor bird fell from one snare into another!

HIS LOST PAPERS.

He went to see M. Lecoq, who, again, was *kindness* itself, agreed to present the Prince himself to His Prussian Majesty; but for this, of course, Lecoq was bound to present the papers, proving the Prince's identity, to the King. . . . . Charles Louis parted with his papers, and, as was to be expected, never saw them again. He begged, he prayed, he threatened even, but to no purpose. Everyone, however, was very kind to him. When Friedrich's money was gone, M. Lecoq gave him more. Charles Louis had at one time or another picked up a smattering of watchmaking sufficient not only to keep him comfortably enough, but to enable him to marry a pretty young girl in 1818, of the name of Einert, but which he spells wrongly right through his book as Einers. . . . In fact, he had no education, and, as is the custom with persons of no education, spelt very badly, and he was no exception to the rule. He generally stuck an S into everything—Wismar for Weimar, Marassin for Mathurin, Einers for Einert, and so forth.

HIS MARRIAGE.

'On the occasion of his marriage the ceremony was performed in his own house, and every kind of paper and document was dispensed with. . . . To have succeeded so well in the watchmaking trade simply means that everybody was abnormally kind and gracious to him as long as he "kept quiet." No one asked him for any papers. M. Lecoq answered for his respectability on every occasion. As Berlin was too handy to French officers passing to and fro —prisoners or otherwise—and who made indiscreet inquiries respecting the Prince, Lecoq persuaded Charles Louis in 1812 to go and settle in Spandau, where he was granted letters of burghership. And in 1822—always in consequence of some curious intrigue—he moved to Brandenburg, where he was again made burgess without producing the papers usually indispensable on such occasions. Spandau was further from the general thoroughfare than Berlin, and Brandenburg was still further off. After his first child was born, in December, 1819, the Prince, was always worrying for his papers, insisting on the necessity he was under of giving his children their proper surnames, threatening to go to France, writing to his sister, writing to his uncles, to his cousins, making himself, in fact, conspicuous and disagreeable, and driving all these kindly disposed persons, who would have treated him with so much consideration had he only consented to remain quiet, to persecute him and make an ill-used person of him.

IMPRISONED.

Poor Charles Louis! They set the theatre on fire, burnt his house down, rifled his little shop, and had him brought to trial for arson, after having kept him in prison for about a year, which effectually put a stop to his leaving Prussia; then he was arrested on a charge of coining; in spite of several false witnesses and a most hostile judge they could not contrive to bring him in guilty, so he was condemned to four years' imprisonment for having the impudence to pretend he was a prince belonging to the illustrious House of Bourbon. When he was released at last, he was exiled to Crossen, a little town on the confines of Silesia. When he and his family reached Crossen, they were beggared and starving, and would have starved but for Mr. Pezold, the first magistrate of the town, who by chance heard of their distress. He, as well as all those who knew the Prince's secret, felt the strongest esteem and sympathy for the unhappy victim of state policy, and warmly but imprudently espoused his cause. He had placed all Charles Louis's papers, among which was a letter to him from the Duc de Berri, in his safe. The consequence was he was poisoned; so was his successor Lauriscus within six weeks, and all the documents seized. Charles Louis wrote again to Charles X. and to the Duchess of Angoulême and hoped for replies. In the meanwhile he received an anonymous letter warning him that the King of Prussia had ordered his arrest with the intention of giving him life-long imprisonment in a fortress, and he was advised to make good his escape from Prussia without delay.

He then called his eldest daughter, a girl of thirteen, told her who he was, that he was determined to return to his native country, and there take such steps as would enable him to confer upon his children his real name; he confided to her care and thoughtfulness her mother and her little brothers and sister, and with four crowns in his pocket set out on foot in the latter days of July, 1832.

I think my readers must have understood me to say that French officers who passed through Berlin to and from Russia heard that the son of Louis XVI. was hidden in some town in Prussia.

AN INGENIOUS PLOT.

This brings me to the history of those two personages mentioned in my last BORDERLAND article, "A Romance of the French Monarchy" (October, 1894,) as the men who were under safe lock and key in April, 1816. Charles Louis appears to have become acquainted with only one of these individuals. He only writes of one of them as *Marassin* or *Marsin*, and that, after a lapse of twenty years. He evidently was not sure of the name, no more than he was of Weimar, nor of his own wife's name. By the simple process of two and two make four, I see that this man, whose real name was Hervagault (false Dauphin trained by Josephine), who went by the name of his accomplice Mathurin (Mathurin Bruneau), persuaded Charles Louis that he was a poor officer on the road to Russia in 1812, and returned in 1815 to Spandau after the retreat from Russia. He succeeded so well in enlisting the Prince's sympathies, that the latter confided to him the secret of his birth, which, I am sure, "Marassin" knew all about before he told him. The young men who were about the same height (five feet three inches) and who bore some resemblance to each other, agreed on a plan of campaign which Charles Louis says he ordered, but which was no doubt the one Marassin had come to Spandau to study and carefully carry out.

Charles Louis qualified "Marassin" to play the part of the Dauphin. He was therefore to be arrested and tried as false Dauphin. "Marassin" was to carry on the farce till the day of trial, till the moment the President of the Tribunal asked him his name.

He was then to reply, "I am not Charles Louis, Duke of Normandy, but there he stands!" Charles Louis himself was to have been present.

FAILURE.

No doubt, when "Marrassin" was at Spandau in 1812, this plan might have been carried out successfully; Joséphine was then alive. But in March 1814, Napoleon had been sent to Elba; Louis XVIII. had got Joséphine poisoned, and when "Marassin" returned to France early in 1816, he found his friend, servant and accomplice Mathurin Bruneau, who had returned to France in 1815, in prison, and, as they had foreseen, "Marassin" himself was arrested likewise. Fouché knew through Joséphine what the programme was, and must have warned Decazes. Decazes, therefore, feared to trust "Marassin." So there was an exchange of prisoners; the trial was put off as long as possible, and while Charles Louis was busy getting married in 1818, and that they all felt sure he would be looking after his young wife and not after his friend "Marassin," the Government put up Mathurin Bruneau as a false Dauphin and got "Marassin" out of the way. In fact Marassin was never seen again, although, in 1834, the rumour was spread that "Marassin" would reappear—which he did, in reality, as "Marassin" was Richemont, who was ostentatiously tried at Rouen as a false Dauphin in 1834, so as to cast discredit on the real Dauphin, who had arrived in Paris in 1833, and had gathered around him an important nucleus of State functionaries and servants belonging to the Court of his father Louis XVI.

HIS APPEAL TO HIS SISTER.

Charles Louis wrote letter upon letter, and sent messenger after messenger to his sister the Duchess of Angoulême, praying for only five minutes' interview; but the recognition of her brother would have cost her too large an amount

of private property and jewels, which belonged by right to her brother, so she very wisely and prudently refused to receive him. On one occasion, Madame de Ramband, then over 70 years of age, the Prince's head nurse, who had been with him from the moment of his birth till the fatal 10th August, 1792, travelled all the way to Prague with one of the gentlemen of the Court, to see the Duchess and assure her with her own lips, that she had indeed found her long-lost Dauphin. The Duchess replied, that, although she was aware that her brother's nurse had been a Madame de Ramband, she could not believe that she could be the same person, refused to receive her, and had her turned out of Prague by the Police!

Finding all his efforts to obtain notice or recognition by his family treated with silence or contempt, he entered an action to show cause why the alleged death certificate of Louis Charles Capet should not be annulled and he himself declared Charles Louis, Duke of Normandy.

SHIPPED TO ENGLAND.

No sooner had this been done, Charles Louis was arrested and marched off to the coast, where he was shipped for England, under the pretence that he was a Prussian without means of subsistence, and, what is very funny, his family, at the same time, were expelled from Prussia, on the plea that they were not Prussians!

England kept him and his family tight till the year 1845, playing her dear friend Louis Philippe's cards (*and her own*—for she herself owed and still owes the son of Louis XVI. a very large sum of money), to perfection, and went on just the same tack as Prussia—putting him in prison whenever he was supposed to show signs of wishing to cross the water. However, in 1845, he contrived, with great difficulty, to escape to Holland, where he sold a valuable invention of his own to the Dutch government, who acknowledged him to be who he said he was, the son of Louis XVI.

DEATH IN HOLLAND.

But this act of justice rendered to him by the King of Holland, virtually became his death-warrant, for he was poisoned soon after, and died in an agony of delirium at Delft, on the 10th August, 1845. During the last two or three days of his miserable life, he lost all consciousness, but raved incessantly, calling on his martyred father and mother, recalling the horrors of the guillotine, cursing his sister, who by her monstrous obduracy had condemned his unfortunate children and their children's children to an existence of never-ending wretchedness and difficulty. Without name, without position, without money, added to which, the bitter pangs of seeing a family, not even Bourbons, enjoying their heritage, theirs by the right of centuries. Such is the irony of fate!

HIS EPITAPH.

Charles Louis, Duke of Normandy, lies in the little churchyard at Delft, and on the slab is engraved—

ICI REPOSE

LOUIS XVII.

CHARLES LOUIS, DUC DE NORMANDIE,
ROI DE FRANCE ET DE NAVARRE,
NÉ À VERSAILLES LE 27 MARS, 1785,
DÉCÉDÉ À DELFT LE 10 AOÛT, 1845,

with the special and formal permission of the Dutch government. The French government has protested in vain—the Dutch government replied, "Prove to us that he was not Louis XVII. and we will have the inscription erased." But that is exactly what the French government never have allowed.

A DEMAND FOR INQUIRY.

In spite of all their efforts, Louis XVII. and all his children and grandchildren, have never been allowed to bring their case into Court. No public inquiry has even been vouchsafed, and the first time any one has been able to lecture under auspicious patronage on the subject, and attract a considerable amount of attention, was last year, on the 20th June, 1894, Lady Caithness, the Editor of the spiritual review *L'Aurore*, lent her splendid hall to M. Georges Laguerre for a lecture on Louis XVII., when he electrified an audience composed of people, who, till then, had supposed they had learnt the history of France. He also dared to tell his public that Louis XVII. had written the *Doctrine Céleste*, and other spiritual works; so that, for once, this unfortunate Prince was not only publicly acknowledged King, but also Father of the Doctrine of Modern Reincarnation; thus fulfilling the prophecies as far back as Nostradamus, as I will expound at some future time.

GEORGINA WELDON.

V.—THE MARVELS OF PSYCHOMETRY.

SOME REMARKABLE TESTS IN CHARACTER READING.

OF all the avenues leading to the Borderland there are none so simple and so smooth as that which bears the name of "psychometry." Here, at least, the common objection so frequently urged against all investigations, that it assumes trafficking with spirits of the dead, cannot apply. Psychometry itself is a gift that is inherent in the human mind. Those who can exercise it, and they are much more numerous than is ordinarily supposed, are in the position of persons who have a sixth sense, capable of indefinite development, by which they are sensitive to influences that are imperceptible to the majority of men.

MISS ROSS.

Among those persons so gifted I have come across none other who in her own peculiar range is so remarkable as Miss Ross, whose name has been familiar to the readers of BORDERLAND since its first number. Miss Ross is not a spiritualist, and does not claim to be a medium in any sense of the word. So far as I know, she does not even profess to be a clairvoyant, or to have any clairvoyant or other supernormal gift. Her one claim is that when she is put in touch with some article which has been in contact with a human being, she is able to write down with astonishing correctness a sketch of the character, and what may be described as the features of his mind. To those who have never investigated the subject, few things seem to be more absolutely improbable than that a perfect stranger should be able to tell from the finger of your glove whether you are hopeful or despairing, ambitious or retiring, or whether you have literary gifts, or whether you are utterly illiterate. Yet the thing has been done, and can be done over and over again. This is one of the experiments which is capable of constant repetition. Hence it is naturally a favourite experiment with which to introduce new comers into the fascinating circle of Borderland study, and numbers of our readers have themselves made the experiment of procuring a diagnosis of their own characters by sending Miss Ross some article with which they had been in personal contact.

A CHALLENGE AND A TEST.

It occurred to me last month that it would be advisable to make one other crucial test of Miss Ross's powers, the result of which would stand on record as a certificate known and read of all men as to her exceptional gift. I wrote and asked her whether she would be willing to do at random half a dozen tests. I continued, "I propose to select persons whose names are known to the world at large, so that their correctness could be verified. I propose half a dozen tests from as many persons of well-marked characteristics, intending to publish the delineations with notes or comments in BORDERLAND. I, of course, would tell you nothing about them, and would make them as varied as to subject and the object sent as possible. As such a test would naturally be of great importance to you, I would like you to give me any suggestions which might occur to you as to what is most likely to contribute to the success of such experiments. For instance, should I send them all at once, or one day after another? Should the articles be wrapped in anything in particular, or should there be any explanations such as age, complexion, sex, state of health, &c., so that there may be a general similarity of description in each delineation?"

MISS ROSS'S CONDITIONS.

Miss Ross replied: "It would be better not to send more than two at once, each to be wrapped up separately in a sealed envelope. Age and sex to be stated. I prefer handwriting or photograph, as these seem more orthodox, but I leave that to you. It would assist my instincts to know if the subjects were public or private individuals. Of course, I do not wish to know who or what they may be, and I ask as a favour that you will allow me a couple or three days. There are times now when I am not so well able to write as at others."

I agreed to her conditions, but refused to send her either handwriting or photographs, on the ground that it was much more common to read character by those means than from a blank bit of paper. But this I was sure did not matter, because the psychometry of Miss Ross is quite different from all the ordinary methods of reading character from handwriting, from the date of birth, or from the lines on the palm of one's hand. It is a gift which enables her to see as it were with the mental eye the characteristics of the person with whom she is brought in contact by touch.

Miss Ross explained in reply that she preferred handwriting or photographs, because these being commonly used by other delineators, would not mark her as being a professor of impossibilities.

THE FIRST TWO TESTS.

In order to eliminate any possibility of collusion, and to avoid giving her any hint whatever as to the persons whose characters I desired to have read, I took two letters which had arrived that morning by post. One was from South Africa—a hurried note from Mrs. Olive Schreiner enclosing some newspaper articles on the South African policy. It was written by her own hand, and in writing it she must have touched the bottom of the page. I, therefore, cut out a strip of blank paper a little below her signature. This paper, which had no writing on either side, was about two and a half inches long, and about one-third of an inch broad. I folded it up in a bit of tissue paper marked "No. 1. Lady." I then cut off the same sort of strip from below the signature of Mr. Massingham, the editor of the *Daily Chronicle*, who had written me the previous day about the Bynoe case. This I also folded in paper and marked "No. 2. Gentleman." I then sent them both to Miss Ross with the following letter, from which it will be seen that no clue whatever was given to her as to the identity of the persons concerned.

October 2nd, 1895.

"DEAR MISS ROSS,—The difficulty of sending you tests is that I must handle them in order to send them, and my personality is likely to infuse the others. This morning I have received two letters, one from a distinguished woman, and the other from a notable man. I don't know the age of either of them, but I send you the two and hope you may be able to get the influence undisturbed."

These two fragments of letter paper differ in no way from any other fragments of paper which might have been picked up in the office, excepting upon one had rested the hand or wrist of Olive Schreiner, while the other had been touched by Mr. Massingham. I did not even give her the age of the persons concerned, and complied with her request that I should assist her instincts by

telling her whether the persons were public or private individuals by stating that one was distinguished and the other notable. But even this modicum of information I did not give in the third and fourth tests. They were sent to Miss Ross, and on the 2nd of October I received the following letter in reply:—

"Dear Mr. Stead,—I am sending the two delineations, and shall be grateful if you will very kindly let me know what you think of them. The scraps of paper were not potent; besides, as you say, they had been in your hands. Still, I trust my impressions are accurate. I am so anxious to be successful,—

Yours faithfully,
C. Ross."

In sending her the third and fourth fragments of paper I wrote as follows: "I send you herewith two more scraps of paper, one from a lady and the other from a gentleman, and shall be glad if you can let me have the delineations by Friday morning.

MRS. OLIVE SCHREINER.

Now for the delineation. No. 1. was writen as a result of taking hold of a fragment of paper on which Olive Schreiner's hand had rested, and was as follows:

Delineation of Character—No. 1. Lady.

The mind of this lady is a recondite mystery evolving the attributes of true womanliness with such intellectual capacities and comprehension as might well endow a masculine soul.

She could not be described as a "new woman," although holding such advanced views and ideas as distinguish her from the common. She is rational without running into extremes. Self-sustained without losing the fearless dignity which claims protection. She can be almost anything but insignificant. She must make her mark, and is bound to excel whatever her vocation may be. She may wander in diverse directions, and seem to approach her goal circuitously. She may try first one path, then another, but her end is never lost sight of. She does not gain the altitude of her aims at once, but is led on gradually, sometimes even seeming to halt, but she sets her face earnestly towards the height to which her soul aspires. She does not go on alone, her mission is to draw others with her, to influence and direct them; and in this she displays an ineffable discriminating tact which is her most potent sceptre. Her individuality is diffused in threefold form—the outward and inward woman being mantled by the conventional. Her responsibilities are large, but she is equal to them. She has much adroitness in moulding things to fit in with her object, yet she may attempt more than is practicable. She has excellent control of language, and holds that the pen is mightier than the sword. She clothes her ideas in lucid words. She reasons from the seen to the unseen, from the known to the unknown, reading the hidden laws of nature in its outward operations, seeking to peer beneath the veil which conceals the mysteries of life, and is at times rapt in contemplation of the unseen. She is independent, angry if she discovers any injustice or attempt to impose upon her. She is not afraid to stand alone and declare her convictions. She would fain regenerate certain social laws, and bring about a new social dispensation. She feels deeply, and her busy brain revolves plans and aspirations constantly. She idealises by her vivid imagination, and yet does not hesitate to denounce whatever revolts or annoys her. She is companionable, affectionate and devoted, but not likely to give confidence blindly. She has plenty of wit, and a keen sense both of contrasts and correspondences. She would almost forfeit her life for one she loved, but can also show contempt and hauteur towards those who presume.

THE EDITOR OF THE "DAILY CHRONICLE."

The result of touching the second piece of paper, which had been handled by Mr. Massingham, was the following description of the character of the editor of the *Daily Chronicle*:

Delineation of Character—No. 2. Gentleman.

A happy combination of powers meet in this gentleman's character; kept in motion by a well-regulated balance-wheel, he carries on his work without friction, jar, or discord. Although there are signs of a little antagonism of principle he belongs to a somewhat severe school of philosophy, and cannot always reconcile his convictions with his desires. Common-sense is hostile to revelations, and while endeavouring to substantiate certain theories, he fails to elucidate them to his own satisfaction; while to others, his arguments are unanswerable.

He originates and deftly carries out the offspring of his own brains; he can amuse, entertain, and edify; direct the thoughts of others into any channel he wishes; attract and retain their interest, and, while doing so, pass running comments upon them. He is critically observant, eager to scan details; he seldom fails to achieve his ends, because he adheres persistently to likely means; his resources are unfailing, and he turns from one to another. He has seen various phases of life, and is well versed in the ways of the world; he likes to travel about, and ever adds to his experimental research by exploring and testing in all directions. He is ambitious, desiring fame, and has gained for himself a place among prominent men of the day.

He is inclined to brusquerie, and speaks his mind without reserve, yet can conceal his intentions from policy; he is quite alive to his own advantages, and does not forego them. He has a rather intolerant temper, and lays down the law forcibly. His memory is excellent, he is an eloquent exponent of facts, and enters into subjects which some people ignore. He is combative, and fond of argument; he overcomes impediments in his way, and is very cautious; his trust in human nature is negative. He likes to feel that he is serving his day and generation, and has in his mind some very definite aim. He delights in progressive work and longs for evidences to prove its value. He is adapted for a literary sphere of life, or for statesmanship. He is very tenacious of his position, and promulgates his views whenever opportunity occurs. He is susceptible of strong domestic attachments, and cleaves faithfully to chosen friends. He craves freedom, and casts off every shackle; he adopts no set tenets, but does not allow empty prejudice to warp judgment.

TWO MORE SELECTED TESTS.

On receiving the above delineations I cut off two more fragments of paper, about half an inch long and a quarter of an inch broad—one from a letter written to me by Mr. Rhodes, in December, 1894, as he was leaving London for Paris, the other from one written by Lady Warwick last month. In both cases the piece of paper was selected from a part of the letter that must of necessity have been pressed by the hand of the writer. Neither scrap bore any handwriting, nor was there any clue whatever given as to the identity of the person from whom it proceeded. I posted them to Miss Ross on October 2nd, and asked her to do the delineation, if possible, by return of post. I received them in due course, on the morning of the 4th. She wrote, "I can scarcely hope that the two delineations now enclosed are greatly accurate. I have hastened to do them to-day, as you wish them by return. I shall be grateful for your verdict.

MR. CECIL RHODES.

Her delineation of the character of Mr. Rhodes is as follows:—

Delineation of Character—No. 3. Gentleman.

This gentleman displays a mind complex and original in its workings. He endeavours to satisfy himself by exercising to the full the large capacities of his brain, both by research and analysis. While marking natural phenomena, and seeking to confirm his own impressions of natural laws by natural results, he also dips into recesses of the metaphysical. He is impressed by discovery, encouraging the boldest achievements of modern

explorers, and he seeks to confirm his realistic views experimentally, dismissing supposition, and recognising only incontrovertible proofs. He is willing that results should be waited and watched for, in spite of his impatience to show them clearly; he does not perplex himself lightly; he investigates by reason, and calmly expects issues.

He has an eloquence persuasive and convincing, and might well set up as a guide; he keeps himself fully equipped in all general subjects and public affairs, is a little censorious and satirical, conceding very little to any project he deems unnecessary or unimportant to the constitutional welfare of the country or society it belongs to.

He is likely to find scope for his talents in a public sphere, where intellectual ability and business acumen would be valuable. He is an expert calculator, capable also of enduring close application, and, after slight relaxation, returning with renewed vigour to the same matter. He is equal to emergencies, and deftly makes use of all means within his reach.

He is a lover of power, makes strong friends and strong opponents. His alliance with any party or sect assures him a prominent position in it. He makes his presence felt under all conditions, laughs at opposition, keeping his dignity and claiming his full measure of consideration.

If duties called him to the other side of the world he would go unhesitatingly.

He is spurred on by the incentive of ambition. He likes to hold the ruling authority of a leader, and is well qualified to do so. He enjoys popularity, and is tenacious of his reputation. He has great control of language, and is an able exponent of his own principles and views. He can call forth emotion and mirth, as the mood governs him. He can be pathetic or grotesque, representing human nature in its different aspects.

He has much influence, and is also deeply reflective. Sometimes living more in the spirit than he owns, he senses the hidden activity of thought, and sometimes becomes so absorbed by his internal consciousness as to forget the logical arguments which his reason urges at other times.

He has warm attachments and much tenderness in love. His temper is resolute and unyielding.

Delineation of Character—No. 4. Laly.

The following is the delineation of the character of the Countess of Warwick :—

This lady's mind is singularly open to the influence of others while maintaining a distinct operation in every faculty. Her sensitiveness is equal to her resistance. She possesses the unusual capacity of ruling while she submits. She has much penetration, and that rare visualising faculty which enables her to retain and reproduce mentally what appeals to her understanding or heart; it may develop into a kind of mechanical drawing, or exist only in the senses. She can retain a picture in its every detail, or a scene.

Her temperament is unique, capable alike of intense suffering and intense happiness, while she can also repress ebullitions of either. Her mental and motive forces meet in equal activity. She not only conceives but practises; she could not rest until her projects were fairly started. She may be inclined to diffuse herself too fully. She casts off a great amount of energetic desire which often merges into a command. She attracts magnetically, and yet there are signs which betoken physical languor and depression after the will force has been strenuously applied to some particular interest.

She needs sympathetic unity and without it would flag. She would find it difficult to go on in the face of cold indifference. She could better endure open antagonism than mere indifferent questioning. To satisfy her needs she must have her own little court of willing coadjutors. Yet, although her spirit might falter, she would not give up; her will might bend, but not break, only her soul would suffer from a sense of isolation.

She suffers when her ideals fall, or when disappointments come. She does not own failures often, nor show all she feels. She sets her heart and efforts to carry on what she undertakes, and is earnest in seeking to apply her knowledge usefully, so as to widen the recognition of her own convictions. She reveres truth, but seeks it apart from dogmas and common interpretation. She can give her own colouring to other peoples' ideas, not being so likely to originate, as to apply, and turn to advantage every possible transfer of meaning.

She allows the influence of such things as are deemed delusive by the sternly practical, and is somewhat visionary and imaginative, while she yet refuses at times to allow her senses to convince her reason. So resolute is her endeavour to rest only on absolute facts. She can relinquish herself and be passive when necessary, almost effacing her identity.

She has a brain almost too active, ready for literary work, or teaching. She is wonderfully accurate in description, and a clever mimic. She has love of order by arrangement. A quick perception of the tasteful and harmonious.

Her nature is affectionate and sincere. She enjoys society and change, cherishing also the ties of home and of kindred and clinging to the associations which belong to certain localities.

OBSERVATIONS ON THE FOREGOING.

The first and most obvious criticism that is suggested by these four delineations, is that it would be very desirable to have the opinion of the subjects delineated as to the success or otherwise of this psychometric test. Unfortunately, Mrs. Olive Schreiner and Mr. Cecil Rhodes are in Africa; Lady Warwick is, I believe, in the North of Scotland, in Dunrobin; so that Mr. Massingham was the only person to whom I could submit the delineations so as to receive an answer before going to press. For the others, I must rely upon my own estimate of their characters. I know them all three pretty well, but, of course, I may be even more mistaken in a diagnosis based upon personal acquaintance, than Miss Ross is in the impressions which she receives by her psychometric sense.

MR. MASSINGHAM.

To begin with Mr. Massingham, I sent the character sketch round to him with a note, stating that, although his natural modesty would probably lead him to disclaim the accuracy of the compliments which Miss Ross pays him, I should be obliged if he would glance through the delineation, and tell me what he thought as to its accuracy on points which modesty did not compel him to be silent. Before he received my letter, Mr. Massingham called at Mowbray House. I read the delineation over to him, but I could not induce him to annotate it in detail, all he would say was that there were some good hits, and he did not lay his finger upon any specific miss. So I think we may take it that Miss Ross, at least, was as nearly correct in describing him as he is, as any one of us would be who knew him well, who was told to hit off his salient characteristics in a few lines. Mr. Massingham afterwards wrote to me :—

"I had rather the character sketch were not published, but if you must, you must. I suspect you don't believe it, but I loathe publicity with all the shrinking of a thoroughly nervous man."

Two observations made by Mr. Massingham, when I read the delineation over to him, deserve to be noted. For my own part, the only paragraph in Miss Ross's character sketch that I questioned, was that in which she spoke of his extreme caution. I was, therefore, agreeably surprised to find that when I read that passage to Mr. Massingham, he remarked in an emphatic aside, "That is true, anyhow." The only remark to which he took serious exception, was that in which Miss Ross credited him with the possession of ambition. Mr. Massingham is not ambitious—not in the least! I have every confidence in saying so, because he told me so himself, and surely he ought to know better than anybody

else! At the same time, the rest of mankind who have not the advantages of introspection possessed by Mr. Massingham, will probably come to the conclusion that Miss Ross was not so far out in this particular as Mr. Massingham would have us believe.

A close examination of Mr. Massingham's character sketch reveals many curious and subtle appreciations of his character. The faculty of convincing others that a certain line of conduct is perfectly right, while all the time he is troubled with a haunting doubt as to the soundness of the policy he recommends, is a very subtle touch and very true. Equally precise is the remark as to the occasional brusquerie of his manner, while the observation that he is a keen progressive, and interested in discovering facts which tell in favour of his views, is a masterpiece of exactitude. On the whole, I doubt whether any member of Mr. Massingham's own staff could have written in the same compass as faithful a sketch of their chief as Miss Ross has done, with nothing to guide her but one little scrap of paper on which, for a second or two, Mr. Massingham's hand has lightly rested.

MR. RHODES.

The character sketch of Mr. Rhodes is, of the four, I do not say the least successful, but the least obviously accurate. Mr. Rhodes' character, it must be remembered, is very complex. He certainly does not wear his heart upon his sleeve, and it is possible Miss Ross may have accurately divined the existence of certain faculties and sympathies which have been hidden from the generality of mankind. She may be right, for instance, in the remark that he can call forth emotion and mirth, as the mood governs him; he can be pathetic or grotesque representing human nature in its different aspects. This may be quite correct, but it is not a sufficiently obvious trait in his character to strike those whose acquaintance with him is not more intimate than mine. I also am not in a position to say whether or not Miss Ross is right in crediting him with much tenderness and love, for it is not so much as known whether Mr. Rhodes has ever been a victim to the tender passion. With these exceptions, upon which I can only return an open verdict, the rest of the sketch is not only very good, but has many touches in it which could only be recognised by those who know Mr. Rhodes fairly well. For instance, it is probable that many of his associates in politics and finance would scoff at the allusion to his dipping into metaphysical recesses, but there is no truer remark in the whole series of these four delineations. It is quite extraordinary that Miss Ross should have caught that one element in Mr. Rhodes which differentiates him from most of his type, viz. his curious speculation as to the relations between man and the infinite, and his long reveries over the relation of the law of evolution, and modern scientific theories to the older faiths and customs. These things are distinctly characteristic of Mr. Rhodes, although probably not three persons who hold Charter stock are aware that he ever gives them a thought; but, somehow or other, Miss Ross divined what is a very strong, although a very much concealed, side of his mind. Throughout the whole of her character sketch there looms the picture of a strong, resolute, ambitious man, with a mind open to all manner of speculation, but on its executive side, resolute to act only on uncontrovertible proofs, and never to plant his foot except upon a bed rock of undisputable fact. If I had lain awake all night I could hardly more accurately have expressed that curious combination of patience and impatience which is such a strong characteristic of Mr. Rhodes' career than she did one in that sentence, "He is willing that results should be waited and watched for, in spite of his impatience to show them clearly; he does not perplex himself easily, but investigates by reason and calmly expects issues." The capacity of calmly expecting issues, and being able to sleep imperturbably when next morning may bring him news of utter ruin, is one of Mr. Rhodes' gifts which excite the marvel and envy of his friends. Those who heard the last speech which Mr. Rhodes delivered in London will not deny his possession of a persuasive and convincing eloquence, although his oratory is hardly of the Gladstonian or Ciceronian order. Equally true is it that he is somewhat censorious and satirical—sarcastic might perhaps have been a better word—when he is confronted by persons who embarrass him by projects or prejudices which stand in the way of the realisation of his great idea. The paragraph beginning with the remark that he is likely to find scope for his powers in a public sphere, and ending, "he is equal to emergencies, and makes use of all means within his reach," could not have been more accurately written. Mrs. Schreiner would probably read with a grim smile the allusion to his "deft use of all means within his reach." That "all" covers a great deal. Neither friends nor foes will be likely to deny that Mr. Rhodes is a lover of power, and that he makes his presence felt under all conditions, and, in short, does all those things which Miss Ross describes. Equally true is it that he would be ready to go to the other side of the world without hesitation. All the rest is absolutely exact, the only question on which there may be some doubt is this: "He is deeply reflective, sometimes living more in the spirit than he knows. He senses the hidden activity of thought, and sometimes becomes so absorbed by his internal consciousness as to forget the original arguments which his reason urges at other times." What Miss Ross means by "living in the spirit" I do not exactly know. It is not a phrase which I should have used, but it probably is the most exact expression which she could cull from her vocabulary for the purpose of expressing that habit of brooding in an ideal world—the ideal world, that is which is to be and which his life is pledged to bring into being. So defined, there is no doubt Mr. Rhodes dwells in the spirit as much as any man, much more than any practical statesman whom I have ever met. But this explanation is necessary in order to make her meaning clear.

OLIVE SCHREINER.

The delineation of the character of Mrs. Olive Schreiner Cronwright, is very remarkable. Miss Ross knew that her subject was a "distinguished woman," that was all. But how minute the analysis, how subtle the discrimination, how admirably she describes the finer shades of character of the one woman genius whom South Africa has produced. Miss Ross is not a literary woman. Her phraseology here and there is a trifle involved and turgid; but she has got hold of the truth of things. Her very first note is excellent. The combination of the womanliness of the woman, and the intellect and grasp of a man—that is Olive Schreiner exactly. And so with the second. She is not a "new woman" as Miss Ross understands that term, but she has advanced views, and is rational without running into extremes. But I might go on sentence after sentence, there hardly seems a single flaw in the whole portraiture. It is a marvellous mental picture of Olive Schreiner as she is; and when we remember that it was not written by a lifelong friend, or a consummate literary writer, but by a plain little woman down in the Midlands, who did not know in the least who she was writing about, it is little short of a miracle—a veritable miracle of psychometry.

THE COUNTESS OF WARWICK.

The delineation of Lady Warwick's character also seems to be extremely good. At the same time it is difficult to enter into details or to speak so positively of it as when dealing with a statesman of the position of Mr. Rhodes. On the whole the distinctive idiosyncrasy of Lady Warwick seems to be very accurately hit off, but I should prefer to hear what she said about it herself before committing myself definitely as to the character sketch as a whole. At the same time I think it is quite safe to say, if I were to write the sketch myself from my own knowledge of the subject I do not think it would differ at all in any vital point from the sketch which Miss Ross has made. There would be a difference, no doubt, in the colouring, but in the main the general effect would be the same. Besides, it is possible that my description might not be so accurate as Miss Ross's. One point of detail I know nothing about. Namely, the visualizing faculty which enables her to reproduce mentally anything that impresses her. It may, as Miss Ross says, develop into a kind of mechanical drawing, but if so I do not think Lady Warwick knows anything about it. It might be interesting if she were to develop into an automatic writer.

On the whole, any one of these four sketches taken by itself seems to me to contain far too many hits, and far too many slips, to be accounted for on any theory of mere coincidence or chance. Miss Ross's *modus operandi* is very simple. When she receives any article submitted to her as a test she holds it in her hands, makes her mind passive and then writes down the impression that comes to her. It is as if the character of the person were before her, and she merely writes down what she sees. She does this for everybody at any time. But, of course, as it involves a tax on her strength and time she charges a fee of five shillings. Her address is Miss C. Ross, 41, High Street, Smethwick, Birmingham.

A PSYCHOMETRIST'S VISION OF THE CRUCIFIXION.

The power which the above delineations show is possessed by Miss Ross in relation to the character of unknown and far distant individuals, is also capable of being employed to recall the associations of the past. Mr. W. Denton, in his "Soul of Things," gives numerous illustrations of this, and encourages the hope that psychometrists would enable us to rewrite the history of the world. These high hopes have not been fulfilled, but undoubtedly psychometry does enable the percipient to recall in a more marvellous fashion the vanished scenes and the silenced voices of the distant past. For instance, Miss Rowan-Vincent, in *Light* of October 5, gives the following instances of her own psychometry:—

I first found I had the gift of psychometry when a gentleman put into my hand a ring, and asked me what I could tell him about it. The first impression was that it had formed an ornament other than a ring, and then a scene of bloodshed and great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hands of a soldier, who had it made into a ring and brought it to England. The idea of hunger then came into my mind, and I felt as if I wanted my breakfast, dinner, and tea all at once. The gentleman, I found, knew less about the ring than I told him, but he knew this much, that it had been brought over from India by a soldier, after the Mutiny, and subsequently came into the possession of the soldier's brother, a waiter. Another case. A lady of France brought me a small piece of limestone. First I went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains. The room was thronged with ladies and gentlemen in Court dress or uniform. Going upstairs into a small room, I found myself in the presence of one I knew at once to be Napoleon. My visitor then told me that the piece of stone was from the ruins of St. Cloud.

One of the most extraordinary cases of psychometry that has come under my notice in recent times has been that which Miss Hall reported to me. Miss Hall is a lady who, during her travels in Palestine, picked up some relics, stones from the Dead Sea, Bethlehem, and the Garden of Gethsemane, and the usual carved work that tourists buy in the bazaars. These stones she has submitted from time to time to natural, trance, amateur and professional psychometrists with some very astonishing results.

They have described, with many variations, some of the most sacred scenes in the Scripture narrative. They have, when holding the stones from Golgotha, which were given them without any clue as to their origin, described the Crucifixion. A stone from the Dead Sea brought to the vision of the psychometrist the destruction of the cities of the Plain, while another stone brought up a vision of the Resurrection. One of Miss Hall's most treasured relics is a cup, which, in her belief, was made from the wood of the true cross. Here is what Mr. Lees said, when, under control, the cup was handed to him, with a request that he would tell Miss Hall what he saw. He began:—

"There is a good deal of pain connected with this; agony, brutality, mangled bodies——"

He seemed to be coming to it at once, then he drifted off into Yorkshire. This had come from Yorkshire, he told me, and he described a room with things high up on shelves, and an old woman whom he imitated. I waited impatiently until he got out of this room, then at last he got to foreign countries, talked of Mexico and Spain.

"This has passed through many hands." He seemed to be working his way through the rubbish of centuries, then, after rambling on like this, he stopped and delivered his dictum.

Holding out the cup, he said, "This has been held as a very sacred relic from very early times, many traditions connected with it, it has been taken from a tree used for executions, it has been connected with the death of an eminently bad man, and it has been connected with the death of an eminently good man."

"Find out about the eminently good man if you can—all about him."

Round and round went his finger in the cup again, at last out went his arms wide as if stretching himself. "Crucifixion," came the next word. I sat breathless.

"You will think me romancing," he said, at last.

"No, I shall not," I said. "Tell me everything you see, or think you see—any impressions, however vague."

"It has been connected with the Crucifixion of the Nazarene."

"That is exactly what the other psychometrist said, and she saw it twice."

"I see the whole scene, scourging, flogging; he has fainted, poor fellow (very low), hair all matted with blood—dark, chestnut hair falling on shoulders—but they have tied it up high to fasten on the crown of thorns with."

"Can you see his face?"

"Oh yes."

"What is he like?"

"Deeply bronzed from exposure to all weathers. He has been very brutally treated. They won't even wash the blood off. He was led out at eight o'clock in the morning," I think, he said. He tried to put the cup down several times, but I kept him to it as long as I could. He said, in answer to my questions, he saw the storm and the darkness.

"That is a very sacred relic," he said, when he gave it to me back.

So far Mr. Lees. Some months afterwards the cup, in the presence of one of my staff, was handed to Mrs. Bliss, who was under control. The following is a stenographic report of what passed when the cup—in appearance an ordinary wooden egg-cup—was grasped by the psychometrist :

"I see on this 1413. It is the only thing I see."

"Turn it on the other side ; the other end."

"I get the same thing, 1413, Paul Burnett, and I believe it is the maker's name. I see a little instrument in his fingers."

"Can you go back to more ancient times with that ?"

"With that. I see large table ; many sitting round it ; wine in peculiar glasses ; men very, very ancient, more like biblical type. Table being cut into pieces, and I should say that this came out of the table of the Lord's Supper."

Miss Hall then handed Mrs. Bliss a necklet of shells.

"I go very far back, now," said Mrs. Bliss. "To the time of the Crucifixion of Christ."

"What do you see ? "

"I see a very beautiful building ; men sitting down, dressed in garments, some white, or dirty-looking white ; others kind of blue gown, sitting down on some small tablets, and there is another—see a woman dressed in a very pale blue dress ; the front and upper part of dress blue, white following from sleeves. This belonged to long chain around her neck, and fastened to left wrist. Enters this large building, which is built of stone ; goes straight to one of the people ; takes this off her neck, and gives it to a dark man, who has long hair, long beard, and moustaches. Offers it to the man."

"How do you know this is the Crucifixion ? "

"I saw Christ, and I believe the stone comes from the cross."

"How very nice ! You see beautifully, Mrs. Bliss."

After looking at the cup again, Miss Hall returned to the shells, saying :—

"Will you look at these shells once more ? I should like you to see the Crucifixion."

"Now, my opinion is that this necklet was offered for sale to save, if it were possible, the death of Christ. The necklet was not handed over, and I see now the three crosses, and our Saviour in the centre ; and I see a woman, Mary, at His feet, and she is counting the shells. It appears to me that the necklet was offered for sale to defend Him or to save His life."

"Can you describe Him ? "

"I should describe Him as a man apparently more about forty than the age, as the hair is just at the top a little grey, just at the sides, and I see Him ; His eyes are open, and were what we call a blue grey, of a very beautiful tint ; the face is very pale indeed, and the moustache and beard is inclined to auburn ; rather pointed beard."

"Does He appear to be suffering ? "

"The face is pale, but He does not look suffering. His eyes are open."

"Is He on the cross ? "

"Yes, on the cross. The crowd of the people on the back, and by their expression they are hooting at the back, but there is a cluster round about the three crosses."

"Can you see the letters over the inscription ? "

"No, I do not see the inscription. The cross is quite black, black as that stone (pointing to a stone) ; the centre cross is black, but the other crosses are of a brownish tint."

"What time of day is it ? Noon ? "

"I should say it was early morning ; it looks more like early morning by the atmosphere ; about 7 o'clock in the morning. Of course I cannot guarantee that that would be right."

Again Miss Hall handed her the cup.

Mrs. Bliss asked. "Has this cup been in the hands of a lady, dark, with slim features ? I get her influence first. This cup is very difficult. I am positive it is connected with the crucifixion of Christ, either taken out of the cross, or the Supper Table."

"I have been told that that is part of the true cross," said Miss Hall. "Can you see the Crucifixion with that, Mrs. Bliss ? "

"I tell you what I get. I hear a voice clairaudiently say to me, 'The egg-cup was cut out of the cross that Christ paid the penalty of sin upon.' I can depend upon that."

It would be advisable to make one or two more crucial tests, under conditions which exclude telepathy.

I have a mass of other readings by Mr. Lees, Mrs. Bliss, and Mrs. Graddon, as well as some by friends and children, but for this number the above will suffice.

There is no reason to doubt the good faith of Miss Hall. The usual precautions were taken to prevent the medium knowing anything about the nature of the relic. Sometimes the stone was wrapped up in paper. In all cases it was only designated by a number, yet the above was the result.

The only explanation that can be hazarded is that the mediums received telepathically a suggestion from Miss Hall as to the character of the relic, and that she responded to the suggestion as mediums do. Miss Hall is in revolt against this suggestion. But there is this much to be said in support of it.

I have seen Mrs. Bliss when under control describe as if it were an actual scene passing before her, the details of a wholly imaginary incident which I had written, but had not yet printed, a short time before. I gave her no suggestion consciously. But my mind was full of the scene, and Mrs. Bliss read it as if she were reading a printed page. It was the thought impression which she visualized, and visualized with an ease and an exactitude which was not in the least impaired by the fact that the whole thought picture was purely imaginary. What I did unconsciously in that instance Miss Hall may have done unconsciously in the other case. I do not say that this is so, I only point out that the telepathic hypothesis by our sub-conscious, subliminal self, offers an explanation less incredible than the theory that (1) Miss Hall's cup was actually made out of the original cross and (2) that this wood was thereby impregnated with such power as to make the whole memorable scene live before the eyes of the psychometrist after the lapse of nearly twenty centuries.

I would like to try the experiment with a psychometrist when Miss Hall was not present. Pending such a test, I hold over the results obtained in experiments with the other relics.

PSYCHOMETRY IN MEDICINE.

Dr. J. R. Buchanan, of California, the original discoverer of and chief authority on Psychometry, has an article in the *Arena* for September, which he entitles "Marvels of Electricity," but which, in reality, is an exposition of the possibility of the application of the laws of psychometry to medicine. The potency of the medicine, he declares, can be transmitted without its substance by the aid of electricity, and he illustrates this by referring to the transmission of thought by psychometry without the aid of electricity or wires. Dr. Buchanan says :—

"For many years (over forty-five) I have been familiar with the fact that medical potencies proceed diffusively from medicines, without their being received into the body, or being even in contact with the surface. I have also for many years known that an electric current through the medicine would carry its influence into the constitution, and even into that of another person, through whom the current was made to pass. Thus, in a group of ten or a dozen persons who joined hands, the medicine through which a positive current was passed at one end of the group would be recognised by the whole group

through which the current passed, with different degrees of distinctness, according to their impressibility.

"The medical profession has believed that medical effects could be produced only when the substance of the medicine was carried into the body by the current, and the possibility of this was long denied. The possibility of carrying in the potency of a medicine without any of its substance, by a current which traverses metallic conductors before entering the body, would be universally and perhaps scornfully denied in medical colleges, though I have for some years been demonstrating its practicability in my courses of lectures, and sensitive individuals have often detected the character and given the name of the medicine affecting the current, when it was one with the effect of which they were familiar."

My psychometric experiments with medicines, showing that millions who have a moderate psychometric capacity can feel the influence of any medicine held in the hands, enveloped in paper, or even contained in a hermetically sealed vial, have been verified in France, not according to my simple and easily demonstrated method, to which millions can respond, but by selecting hysterical psychics, and holding the medicine behind their heads, without contact. This was the method of Drs. Bourru and Burot, which was reported to the National Scientific Association of France at Grenoble a few years ago, after having been well verified by the investigations of several medical professors.

When these facts become generally known, they will refute the common objection to homœopathic infinitesimals, that they do not contain enough medicine, as my experiments prove that we may receive the potentiality of a medicine without a particle of its substance.

If the question should arise, Cannot the electric current which transmits medical, physiological, and pathological influences, transmit as easily psychic conditions, thoughts, or emotions? I reply that it certainly can. In 1841 I made a set of experiments with the late David Dale Owen, the well-known geologist, in his laboratory at New Harmony, to determine the conductivity of various substances for the *nerve-aura* of the human constitution. The record was written out by him, but lost soon after in a stage robbery in Ohio. The law of conductivity was closely similar to that of electricity. But for the higher psychic forces the conductivity is much greater, and one effect of it is seen in the strange sympathies that have sometimes occurred between telegraphers at connecting stations, especially when of different sex.

I have not felt much interest in this metallic transmission because the psychic transmission is just as practicable without the aid of wires, as is shown by psychometry. Friends or conjugal partners may know of each other's death (like Lord Brougham), no matter if on the other side of the globe. The late Dr. Gray, of New York, had this power with his patients; so have several hundred practitioners in this country; and I have realised the illness of a friend at the moment, in one instance two hundred miles away. From Louisville I sent a letter to a friend at New Orleans, writing in it three words by touching the pen lightly without ink or mark. In her reply she gave me the words. Any good psychometer can catch the impression that another would give through a wire, and perhaps there will be less disposition to doubt this since it is proved that electricity can be sent in any direction through earth, water, or air, and Mr. Stead has shown that messages can be sent without any apparatus whatever. Wires are not necessary—the atmosphere does not hinder. A few days ago, about 9 A.M., Mrs. S. said to her friend: "Mrs. G. is talking about me, and she knows that I know it. She is thinking of going to the seaside!" The friend wrote this to Mrs. G., who lived about eighty miles away, and Mrs. G. brought me the letter and said it was all true.

The marvellous experiences of Mr. Stead, in which it seemed that a friend at a distance could write through his hand, are not as mysterious as they seem. They simply reproduce the phenomena of psychometry, which I have been publishing for fifty years, and add thereto an automatic action of his hand, accustomed to obey the current of his thought, without any conscious action of the mind with which his psychometric power brings him *en rapport*. But the control of his hand by another is not impossible, for as disembodied spirits do thus control and write through the hands of mediums, I have no doubt that Mr. Stead can thus receive messages from the departed, and even from the living, whenever he shall come in relation with some one of great psychic force. If Mr. Stead should read these lines, I hope he will make the experiments I suggest, and not be sceptical if his messages should come from eminent historical characters, for it is as easy to communicate with Cæsar or Socrates as with John Smith if one lives on their higher plane.

Telepathy is beginning to be understood. It requires no wires. It is practicable now, and will be practised some time, to establish telepathic stations round the world, by which a great amount of intelligence can be instantly sent.

Thus it seems to be coming about that all things are tending to unification. Psychometry merges into telepathy, and both are combined in thought healing, and, in a strange way, electricity seems to serve as the link between conscious thought of man and the central energy manifested in the aggregate of dynamical systems into which science has analysed matter.

VI.—THE LAW OF PSYCHIC HEALING.

A COMPENDIUM FOR CURING THE BODY BY THE SOUL.

MRS. GILLEN'S "THE LAW OF EXPRESSION." *

By Mrs. Abney-Walker.

THE title of this little brochure is a very good one, and gives a compendium of what Spiritual Healing, Christian Science, Mental Harmony (or whatever name best appeals to the reader), would teach.

If, however, this pamphlet is meant for the unlearned (as we gather), its terminology and explanations are not quite so clear as its author imagines, even to those long conversant with this system of teaching. And though technicalities are supposed to be avoided, we have a good deal which reminds us of Sydney Smith's story of the young lady in a Scottish ball-room whom he overheard saying to her partner, apparently in reply to a proposal: "That, my lord, is love in the *Abstract!*"

A PRELIMINARY CAUTION.

We are sure the writer is much in earnest, but in the recent flood of American literature on this fascinating subject--the power of mind over body—we have far too much of wholesale assumptions which presuppose every person to be in the same state of mental evolution. As a modern writer well puts it, with regard to Pantheism, when its votaries say: "All matter is God," they forget that, although all matter is of God, all matter is not in the condition of God; so with the teachers of Christian Science, the most unwarranted assertions are sown broadcast among the widely-differing units of an audience, to the effect that "they can *all* go home to heal themselves and everybody else!"—allowing nothing for the "bushel-cover that is, alas! over too many of our candles," so that the Divine Spark is hardly as yet even visible. They are told that by the repetition of certain formulæ (most true and excellent in themselves), they are certain to heal, and that it is a lack of faith to suppose this depends on anything of relativity in the patient, or of development on their own part, as if they all presumed to think they had attained to the Perfect Humanity of the one sinless Christ. Some of this current teaching appears like an approach to the perilous rocks of Calvinism, as once set forth by a lady who blasphemously said: "I may commit murder, or my little boy may tell any number of lies, and it cannot touch our salvation, because we know that we are among the elect!" There was no thought there about "working out Salvation," or of St. Paul's gentle words: "I count not myself to have attained," and "lest I be a castaway." This is terribly paralleled by the way in which some teachers interpret "There is no evil," and in which some thoroughly well-intentioned people even say, "we must not resist or denounce it, because we thereby give it a positive existence"; not seeing that the denial of its power is mighty to the pulling down of strongholds of iniquity, which *must* take place ere we can help to build the Palace of Goodness and Truth in their place—that we must "deny" the genuineness of the counterfeit coin, if we would put it out of circulation.

STUBBORN LIMITATIONS.

Christian Science is in itself a beautiful and elevating doctrine, and its fundamental doctrines—"All is love"; "There is no dominance in Matter or Evil"; "The good is the alone victorious"; "I am Spirit from the one divine source of all"—are most soul-stirring truths, which no one who had once grasped them in the depths of his being could ever again let go; but *how* can the light shine through a dusty pane, or when still covered by the "bushel measure" of the undominated lower nature? The light is there all the time in every man, thank God! however latent; but it will save us many a heart-break if we do accept the fact that all are not yet "spiritually discerning," and that although many and many a hard layer of mental accretion and false concept will undoubtedly yield to our "Denials and Affirmations" in Spiritual Healing, there *are* people like those of Capernaum of old, in whom we "can do no mighty work," because of their wholly unspiritual condition, so that their "radiant point" is as yet unreachable by human effort.

WHO CAN BE CURED?

It may here very naturally be asked:—"How are we to know when this is the case, or when those we 'treat' will prove responsive?" And unfortunately this can be known to very few but the psychic or the clairvoyant. Intuition, however, will often come to the Healer's aid when he or she has a joyous conviction that a particular case can be much helped, or that another might prove hopelessly obstructive to *them*, though very possibly not to someone else. One blessing, however, in Psychic Healing is that we can certainly do no harm by it, unlike the giving of a drug, which one can perhaps assimilate, and from which another derives only injury. It rarely happens that any earnest effort to make the True Self manifest does not result in *some* form of benefit, for even if no physical aid accrue, the treatment is often found to translate itself on to the higher moral plane, with marked benefit to character, or softening of asperities; while the fact that there may be no *visible* result of the kind aimed at must not too much discourage us, or make us think that there is no use or truth in so Spiritual a mode of Healing.

Those who have given it up in despair and gone empty away, have been often unwisely led to expect universal and equal success with every one, which is contrary to all experience of special rapport and magnetic relativities on the more physical place, Natural Law being so markedly seen to work in the Spiritual world, just as much as does Spiritual Law in the Natural world, their source being one, and their working interpenetrative.

The most helpful settings forth of this system of healing have been found by many to be Evans' various lucid and useful volumes, and Miss Frances Lord's "Christian Science Healing," published both in England and America, procurable through Redway, 9, Hart Street, Bloomsbury, and to be found in "Borderland" Library by those who wish for a very full and interesting presentation of the subject.

MRS. GILLEN'S TEACHINGS.

To return, however, to Mrs. Gillen's pamphlet, a slight *résumé* of which may give a general idea of its scope. She opens with some useful introductory re-

* "The Law of Expression, or Order of Creation." By Alma Gillen.

marks, saying that people are gradually beginning to recognise the potencies within themselves, as evinced by a belief in many branches of occult study, but that they have much need to understand the *rationale* of their inner powers, if they would not bring discredit on the subject; and to grasp the unity of the spiritual and physical nature as both coming from one fountain, understanding what a lever for the difficulties of life is to be found in the Spiritual part of us. All "expression" must be from the inner to the outer, and a practical grasp of this opens the door to endless new meanings and possibilities, through the avenue of what the writer calls the "Mentality" or "Soul," though it is a little confusing to class these together as *the part which thinks;* the word "Soul or Psyche" being so constantly understood in different senses, and, at different times, even by the pre-Homeric and post-Homeric Greeks.

MENTALITY.

Expression being from the inner to the outer is what can be cognised by any of the senses, the examples of Mathematics being the "expression" of its principles, not their cause, but their effect. To make this thought of practical application to the Life-principle we must further see that "every Expression must have at least two causes." To revert to the illustration from Mathemathics, if the Principle be the primary cause of the example, and the latter be the "expression or finished proof" of the Principle, there must always lie between them something else, in unvarying sequence, which is the problem. The problems and examples of the Life-principle are human beings, to whom we seek to apply the "Law of Expression" for their own benefit, reasoning from the Principle or Life as the Cause, to the body as effect, between which lies the "Mentality," or that part of us which *thinks*. It is a common error that we think with the brain, though being itself a merely physical thing, it can only act as an instrument, in response to an invisible cause, as Mental action which *precedes* the physical. Just as our various members have each their special work, so is it with the "Mentality," which consists of Memory, Imagination, Will Power, &c., &c., in a highly complex way.

THE TRINITY IN MAN.

Thought is a far more wonderful thing than the unreflective are aware in its capacity of speed, *e.g.*, Time and Space being no barriers to it, bringing the Spirit into absolute *presence* of the object of Thought, and in its power of multiplying, as set forth by that little realised word *brooding*, till we often come to see "the reason why" for anything we are contemplating. Every "expression" is a "three in one," and so is Man, because, if he consists of body and of Mentality, there must be something *behind and beyond* these, which *does* the Thinking, thus making him to consist of Thinker, Thought, and Body.

But as the Principle in Mathematics never changes, however much the problems and examples vary, so the Life-*Principle* or Spirit in man is unchangeable, whatever be the condition of the mind or body. If anything be wrong with the Expression or physical part, it is traceable to the Mentality, which must first be set right, so as to harmonize its Expression or body. But no bold theories are of value unless we can bring them to a practical application. Thus we see that the "Law of Expression," being "the order of Creation," is therefore universal, and the Wondrous Original Thinker is the Great First Cause, God, the ultimate concept of all.

Man being the microcosm, we judge of some at least of the Great Thinker's attributes by what He has put within us; *e.g.*, "the body displays force, which shows Him to be Power; the brain formulates reasons, which proves Him to be Wisdom; the body expresses affection, which shows Him to be Love." Thus Man, *the thinker*, comprises in himself Love, Wisdom, Power, besides his Mentality, with its complex gifts, and his body.

Thus we do not think of his mere physical part as *himself*, but that he is a Thinker *with* a mental and physical nature, or, as in the striking phrase, "I am Spirit, *having* a Soul and body."

The Thinker only acts on the body through his Mentality, so that it becomes his "*ex*pression," and the question at once arises, How can this express Love, Wisdom, and Power, if the mental action be the direct opposite of these, in hate, ignorance, weakness, or fear? For the natural result of these will be to land it in disharmony and feebleness.

Here we should remember the "multiplying" faculty of Thought, whether from ourselves or others, when it "broods" on inharmonious things, and positively develops them. It is the fatal separation in our minds between God and man that causes all the evils in the world and in ourselves.

Thus Spirit, Mentality, and Body must work in the "harmony" originally intended for them, setting forth Love, Wisdom, and Power; as if they work in contradiction they jar upon each other, and both misery and illness may naturally be expected to ensue.

TRINITY IN UNITY THE SECRET OF HEALTH.

Our writer concludes that the grasping of this triune principle, so as to bring our whole being into Unity, is what is needed for the understanding of all Truth and the healing of all sicknesses. We cordially agree with one of her closing assertions, that a spiritual concept of Man in matters of healing "would enable scientists to find out all they want to know about the life-principle without the aid of vivisection." One thing which has greatly attracted some of us to the study of Psychic healing being its vital divergence from any such blinding and confusing methods of torture, leading the experimenters to false conclusions, violating alike the Love Principle and the Unity of Being, *all* Life and Sentience having its own "rights," and to the exemption from torture of the weaker and lower at the hands of the stronger, "Might" never being truly "Right."

Only by the Law of Love and Harmony can the nations or individuals be healed, as all life is on its upward path of evolution, which we may well seek to aid, and not impede by cruel methods which rebel against Creative Unity.

The pamphlet ends by the reminder that "*now* all things are possible, and that to live for the future does not necessitate the crushing and eliminating out of the present what beauty and happiness rightly belong to it."

There is much in the argument which is valuable and thought-stimulating, though some passages are not so clear in "expression" as might be desired; but it goes much deeper than many superficial American papers we have seen, which sin against all logical presentment by assuming their premises, and then basing a heavy superstructure on a sandy foundation.

THE TRUE ECLECTICISM.

As Christian Science began there with an idea of emancipation from all sectarian beliefs, it is painful to see how it all tends to become a "sect" of its own; the "Eddyites" being somewhat "Mahometan" in the strength of their

denunciations, and their prophetess's dreary book the sole Koran for the "faithful" in *her* sense, so that those who are not of her disciples do not apparently obey the truth! We have happily no such Christian Science papacy in England, but even here we have an inclination to think no other method of healing of any value, if once accepting this system. It is a curious spectacle how all human tendency is to think "orthodoxy is *my* doxy, and heterodoxy everybody else's doxy!" Yet Faith-healing, devout prayer, and concentration at Lourdes; St. Winifred's, or any other shrine of healing, and a restoring gift of Touch or Magnetic current, may *all* be of real help and value if the individuals are in a responsive state; though we are far from agreeing with Zola's most painful and pessimistic view (after so glowingly describing some of the wonderful answers to prayer before the shrine of Lourdes), that, considering the misery of humanity amid all its sicknesses and sorrows, it needs to have set before it "the eternal *lie* of Paradise," and the "moral police" of an ideal! We thank God, on the contrary, that these things are *no* "eternal lie," but eternal *truth* that the "redemption of the body from the bondage of corruption," and the distresses of suffering, is an actual reality, beginning here and now, where the spiritual has sway, and the true self is brought into manifestation.

THE TRIUMPH OF THE SPIRIT.

Christians who rejoice over gloom, and not over that which dissipates it, forget that Healing, whether of soul or body, is just *as* much a "gift of the Spirit" as "Love, or Joy, or Peace"—and that we are therefore right to seek it, and to believe in it. There is a striking expression in one of the collects which shows the recognition of our threefold nature—body, soul, and spirit, where it says, "We offer and present unto Thee *ourselves*, our souls and bodies"—thus clearly setting forth that soul and body are not the *all* of our complex being. Thus we gladly hail all that brings home to us the Spiritual nature of man, or which helps to bring out in glowing colours some half-forgotten truths where the dust has gathered on the original picture of our Being, dimming the lustre of its Spiritual part. A *real* understanding of its "Law of Expression" would help many of us to rise above the bondage of matter into "the glorious liberty of the Children of God," and to include in this possibility the whole of the groaning creation, animals as well as men—those dumb brethren of ours, who too often endure such undeserved sufferings at our hands, very suicidal for those who inflict them, because violating the Law of Unity, and so retarding their own evolution.

If we once grasp the Unity of Substance and the truth of that grand old saying, "The All is the One," we can never be found among the violators of others' rights, human or subhuman, but it will guide us into the Law of Harmony, and how we can, each in our little measure, practically help to apply it, whether in consolation, in uplifting, or in healing—in union with that "Everlasting yea" which rings through the ages—"Behold I make all things new!"

E. E. ABNEY-WALKER.

Folkestone, *September*, 1895.

THE EXPERIENCE OF A DISCIPLE.

MR. G. OSBIND sends me the following account of his experience of Mrs. Gillen's teaching and results:—

Respecting "Divine Science." When you were good enough to send me Mrs. Gillen's address, I arranged with that lady to see a friend of mine who was ill. At that interview we were so much taken up with the ideas propounded that we arranged, as soon as we could make up a class, Mrs. Gillen should come down for a week and instruct us in the primary course. This was done. Some of the students mastered the doctrine; others have not. Those who were the least prejudiced and the least dogmatic or orthodox have had the best results. In my own case, I had to wear spectacles for bad sight, which I have abandoned since the first lesson, and I was suffering from a skin complaint, which is gone without any other treatment. In the case of another student, an elderly man, who had been a sailor and an inveterate smoker, he gave up his life-long pipe with scarcely any effort, and has not returned to it. To say nothing of these physical manifestations of harmony, there is an incomparable peace and joy that follow the acceptance of the Divine Science doctrine. It is the real peace which men seek, but it is only to be had on the payment of all dues, which is "to Love." It seems a very easy matter to say "love," but we do not know what we dislike until we begin to analyse our life, which we then find to be a huge bundle of dislikes and hates. And in the "silent hour" mentioned in the *Arena* article, when we begin to send out our love thoughts to our friends and connections, it is at first a hard matter to send a loving thought to one who seemingly has been unkind to us during the day. We have so long indulged unloveliness, that loveliness has been starved out of existence, and now we have to begin with a skeleton, and it seems almost unable at first to bear handling; however, a little careful systematic effort, and the life begins to show itself more and more, until we find him growing to a fully developed love-man. These dislikes of ours are our greatest enemies, and the sooner we learn to sink our selfishness and to love others as ourselves, the sooner we shall cease worrying about the material, and all good will be realised. It is a solid fact that the very things we are working to obtain are our present rightful possession. The peace men blindly seek to obtain in the accumulation of wealth, is to be found only in the "within." And success (which men fear to lose) is theirs simply because "all is good" and "all is yours."

Now, in order to give you some idea that the incomprehensibility of psychic Healing, of which you speak, is not in reference to Divine Science, permit me to give you a quotation from the official organ in the shape of a "first lesson on the law of Being."

The first step in Divine Science is to come to an understanding and a comprehension of the nature of your being. In other words, to know *who* you are, *where* you are.

Being comprehends and includes existence. In grammar, the first person of the verb "to be" is "I am." So when you make a simple statement of being, you say "I am."

Now, who is this "I am?" Is it the body? No; for I speak and act by means of my body. *My* body. That means that the "I" possesses the body. I possess *my* body. Then who am I? Is it my mentality? No; for I think with *my* mentality, which means that the "I" possesses the mentality also. Then who am I? for *I am*, even when not thinking or speaking.

It is vain to attempt to answer such questions as these, except from a scientific standpoint. Science means to know. Science deals with absolute truth. Science, to be a science, must necessarily have basic or foundation principles which are unchanging, and from which we draw all conclusions related to that science.

The science of mathematics has certain basic principles which are as unyielding and unvarying as God Himself. Follow the principle, and the same answer will be given every time. It matters not of what language the characters are, or what method is used in the calculation.

Divine Science is founded upon a principle as eternal and unchangeable as that of mathematics, and it is through that science we must seek the answer to our questions.

The basic principle of Divine Science is this: "God, and God manifest, is all there is, and there can be but one all."

We say God, for that is the term most commonly used to express the idea of the great invisible Life, Substance, Power, and Intelligence of all that lives. God is Infinite Being, Spirit, Mind, Principle, Immutable, Indivisible, One, Omnipresent, Omniscient, Omnipotent. There can, therefore, BE nothing beside Him; for, if there be anything beside or outside of God, then God is limited to just that extent, and is therefore not infinite; hence it becomes self-evident that God is All. We may also reverse the statement, and say in truth All is God.

Now, ask yourself the question again, Who am I? Your answer will be found by applying the basic principle of Divine Science. God is all. If God is all, then God is I. This is truth. You have found who the "I" is. Now, where did you find it? In God, you reply. Right again; where else could you have found it since God is all? This is the "finding yourself in God," spoken of in the Scriptures. The Ego—the *I am* is in God and is God. If you are in God, and are God, then you possess all His attributes.

You are pure, for God is pure.
You are love, for God is love.
You are truth, for God is truth.
You are wisdom, for God is wisdom.
You are power, for God is power.

And so on through all the attributes and possibilities of God. Whatever you can comprehend God to be, that you can claim in truth to be yourself, for "God is I."

There are three states of Infinite Being, all comprehended in the one God:—

1st. Holy Spirit (Source of Action), *syn.* Infinite Mind.
2nd. Holy Spirit (Creative Action), *syn.* Divine Mentality.
3rd. Manifestation (Result of Action), *syn.* All living form.

These states correspond in man to—

1st. Soul (I am), *syn.* Idea—Eternally in Infinite mind.
2nd. Mentality (I think), *syn.* Ideal—Centre of action, still in Divine mentality.
3rd. Form (I speak), *syn.* that which is Visible—God manifest.

Henceforth hold in your consciousness the truth that the "I am" of you is always in God—is the upper or first state or plane—is God. *Think* from that plane; think of yourself as being perfect soul, potential in God, and of your existence as born of God, as not subject to the visible body, but master of it, having created it; for *in truth* you have created your body (not in error). No one is subject to that which he creates or makes.

Every visible form is potential in the mind of God before it becomes visible, just as the thought is in your mentality before it takes form in words. Words are useful only to give form to thought, to make thought apparent to the senses, to express thought. Thought takes other forms besides words. Every tree, every flower, every song, every painting, every living form is an expressed thought, a thought which was before it was expressed. So the form is not the thought but the expression of it.

The form you call your body is the expression of your real thought. *You* being the thinker, have only to control your thought in order to control the expression.

Now you may ask, If God is all there is, why does evil exist? Evil does *not* exist. Evil has no existence any more than darkness has. Darkness is the absence of light, therefore it is nothing—it is not. An error in mathematics is nothing in itself; it cannot be analysed; it cannot be traced to any source or creative power; it is negative; it is a missing of the mark, a failure to apply the rule or principle governing mathematics. So it is with what is termed evil, in whatever form you seem to find it. God is infinite, therefore there is no room for evil. There can be nothing outside of God, and there can be no evil in God.

Evil appears to exist through erroneous belief, but it is in appearance only. Good is everywhere present, and has only to be recognised to be found. A belief in two powers, one good and the other evil, is what makes all the trouble. There is but one power and that is good. "The powers that be are ordained of God." "God is not divided against himself," hence there *can* be no evil power. "There is one God and Father of all, who is above all, and through all, and in you all."

When you have taken the first step and found yourself as being in the One Great All, then you are ready to make your statements based upon that mighty truth, "God and God manifest is all there is." You must then be included in that all.

I hope this extract or lesson will make it clear to everyone who reads it, that the first thing Divine Science does is to lay a proper foundation for all its work. It is clear and comprehensive, and can be understood by any intelligent person. There is, however, a great deal more than this. What is here recorded is but a tithe of the variety of teaching connected therewith.

I will not comment further upon this, but will leave your readers to judge which they prefer, the *Arena* or Harmony, and should any of your readers desire to be well and thoroughly instructed in the grand science, I have no doubt Mrs. Gillen, of No. 45, Longride Road, Earl's Court Road, Kensington, London, will be pleased to communicate with them (or I shall be pleased to answer any questions relative to it on receiving a stamped envelope with the inquiry). She is an excellent teacher, and reflects the science grandly.

I may say in conclusion that the application of the Divine Science principle is as varied as the application of the law of Mathematics, and is reported to bring good results in all cases, if the principle is firmly adhered to, which hundreds of our fellow-creatures can testify.

I shall be pleased to pursue this matter further if desired.

THE MIRACLES OF LOURDES.

DR. BERDOE contributes a paper to the *Nineteenth Century* for October, entitled, "A Medical View of the Miracles at Lourdes." His tone is appreciative and sympathetic. He says:—

A thoughtful physician in want of a new sensation should pay a visit to Lourdes: it will afford him more food for reflection than a dozen courses of clinical lectures or a series of visits to the wards of all the great hospitals of Paris, London, or Vienna.

Moved by curiosity which impelled me to see who are the patients and what their diseases cured at the world-famous Grotto near the Pyrenean town where Bernadette Soubrions saw the heavenly vision, I found myself at Lourdes in the month of August last year on the eve of the festival of the Assumption. Endeavouring to preserve an attitude of reverent scepticism, and bearing in mind that there never was a period in the history of the healing art when medicine was dissociated from miracles, I mingled with the thousands of pilgrims who sought the virtues of the sacred fountain at the rock of Masabielle. It is difficult to remain strictly philosophical, impossible to be coarsely sceptical in that strange assembly. Hard indeed would be the heart of any medical man which could remain unmoved by the sights which met my eyes that day.

Surely so much misery had at no other place been focussed in so small a space. The beauty of the lanscape, "where every prospect pleases, and only man is"—wretched, seemed to mock at a faith which builds "fanes of fruitless prayer," a prayer which at the highest computation is apparently unanswered in 90 per cent. of the cases.

No one who has not visited Lourdes can have any idea what the sincerest prayer and the highest devotion are. No church

in its most solemn acts of worship can compare with the Grotto of Masabielle for evoking the spirit of worship and invocation, possibly because bodily suffering touches us more closely than anything else. The suppliants at the Grotto kneel for hours with arms outstretched, wrapt in devotion, and often in ecstasy, regardless, or rather unconscious, of the bystanders, who have visited the place from curiosity. But an air of deepest reverence envelopes the multitude. Miracles have happened there; may, and surely will, happen again.

This earnestness on the part of the worshippers, if it do not take heaven by storm, exalts the whole organism and serves of itself to explain much of the thaumaturgy. Is it, after all, so very different from the wonders wrought in the temples of old? Miracles have always supplemented scientific medicine, and doubtless always will do so. To set them aside as silly talk and priestly frauds is to betray the non-scientific mind: so universal thaumaturgy implies a basis of fact which we must not despise. Professor Charcot has lent the great weight of his authority to the statement that the faith-cure is "an ideal method, since it often attains its end when all other means have failed." It is entirely of a scientific order, though its domain is limited: to produce its effects it must be applied to those cases which demand for their cure no intervention beyond the power which the mind has over the body. Purely dynamic diseases are cured by this means, but not organic maladies. Ulcers and tumours may be caused to disappear if such lesions be of the same nature as paralysis and other disorders of motion and sensation which are commonly considered to be the sole field for the influence of the faith-cure.

Dr. Berdoe specially refers to the cure of rheumatic maladies in which it is necessary to produce a sudden expansion or contraction of the limbs. He says:—

What is the exciting cause of these energetic contractions? That which we find in all miracles of this sort—a strong persuasion, a complete confidence.

In reality there is no detraction from the power of prayer and the influence of religion in this scientific view of miracles of healing. God ever works by means of natural laws; we use the word "miracles" for the effect of natural laws which we do not understand; the region of miracle contracts under the extension of the domains of science. If the cure be wrought, what matters it to the happy invalid who, like Marie in M. Zola's novel, jumps from her wheel-chair and, trailing it behind her, joins the procession of thanksgivers—whether the cure is by the touch of a Divine hand or the overpowering influence of a great idea on the nervous system? If our hunger be appeased, it matters little whether it is by manna rained from heaven or a wheaten loaf raised from the harvest field. Miraculous water from the rock does not quench the thirst better than that which bubbles from the village spring.

ST. WINEFRIDE'S WELL: A CORRECTION

To the Editor of BORDERLAND.

DEAR SIR,—In the July BORDERLAND, in an article apparently not intended to be unfriendly to St. Winefride's Well, Dr. T. Green has accidentally fallen into one or two errors which it seems desirable to correct. On page 231 he mentions the case of Miss S. Murphy, who, when suffering from a large internal abdominal tumour, received such relief last August at the Well that at the time it was believed the fibroid had altogether disappeared. He then says, "Dr. Williams, of Holywell, told me that he saw this case subsequently, and then the swelling had returned. The poor woman has since died of her malady, which was not cured at all." This is erroneous. Miss Murphy had never visited Holywell between the time of her cure last autumn and the publication of Dr. Green's article; nor had she at any time been examined or seen by Dr. Williams. Moreover, she is not dead; but, on the contrary, is at present in excellent health and spirits, and came here to visit the Shrine on the 20th August this year, the anniversary of her cure.

The cause of Dr. Green's error seems to have been a confused recollection of some imperfect account of an examination made by Dr. Imlach of Liverpool, last March. The latter doctor decided that the tumour had not altogether disappeared, but that the woman was at the time in excellent health, and apparently unaware of its existence. The whole account of the case was printed in the *Catholic Times*, April 5th. She has not been examined by any doctor, and there has been no return of the external swelling since.

A little later on, in the same article, Dr. Green says that a stiff jacket belonging to Hannah Goddard, a girl cured of spinal disease, was hanging up at the shrine whilst she continued to wear another of the same character. This is also a mistake. No jacket of hers was hung up until her departure after the second visit last April. She had continued wearing it by her doctor's advice after her cure, and apparently had it on when Dr. Green saw her. At his second visit to Holywell Dr. Green probably saw the jacket at the shrine, hence apparently the mistake. I have been led to ask you to correct these inaccuracies by the fact that last year a somewhat similar story got current of a woman who was supposed to have died a few days after having been reported as cured of an internal complaint at Holywell. As far as I could ascertain the case was mythical.

I am, dear Sir,

Yours very sincerely,

CHARLES S. BEAUCLERK.

VII.—THEOSOPHY.

THE RESIGNATION OF MR. HERBERT BURROWS.

THE Theosophical Society has received the public resignation of Mr. Herbert Burrows. For many years past Mr. Herbert Burrows has been one of the most devoted supporters of Mrs. Besant. He was with her when she began those investigations into the psychic phenomena which ultimately led her to the feet of Madame Blavatsky. He accompanied her in her hejira from agnosticism to Theosophy, and for some years he was one of the stoutest defenders of the Society. Mr. Burrows, however, was much shaken in his position by the revelations of the impostures brought to light in the recent scandals. He was one of the first publicly to state in the *Westminster Gazette*, that it would be necessary to have a clear and conclusive answer to the charges brought by Mr. Garrett in the columns of that paper, otherwise it would be impossible for him and others to remain in its ranks. Since then we have had the publication of all the documents. The split in the Society has been consummated, and Mrs. Besant and Mr. Judge stand confronting each other, each at the head of a band of devoted disciples, one in the old world the other in the new, and each claims to be the genuine and original Theosophical Society. All that would matter little. Christianity itself has gone through divisions which even the lapse of many centuries has failed to heal; and what was much more serious, is the suggestion which the attempted hushing up of the Judge scandal left on the public mind, that the society which takes as its proud motto, "There is no religion higher than truth," was not above the temptation before which so many imposing religious organizations have fallen. I am not, therefore, very much surprised that I should receive the following letter from Mr. Herbert Burrows:—

To the Editor of BORDERLAND.

SIR,—During the past few years I have publicly advocated Theosophy in connection with the Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body.

The recent disclosures of fraud which have split the Society led me to further investigations, impossible before, which have thoroughly convinced me that for years deception in the Society has been rampant—deception to which Madame Blavatsky was sometimes a party.

Both Col. Olcott, the President of the Society, and Mr. Sinnett, the Vice-president, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs. Besant against Mr. Judge, the late Vice-president, may be added the accusations . . . against Col. Olcott laid before him by Mrs. Besant and Mr. Judge, and in consequence of which the Colonel resigned his presidency.

To this organization, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society; for, as it now exists, I believe it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion, and fraud.

Faithfully yours,
HERBERT BURROWS.

68, Aberdeen Road, Highbury Park, London, N.
October 2nd.

Mr. Burrows' letter of resignation is a serious indictment of the Theosophical Society as it now exists.

WHY?

Let us examine it carefully, and take seriatim the various charges which Mr. Burrows has flung in the face of his colleagues. Let us examine his letter paragraph by paragraph.

The first point about this letter, and the one that is most surprising, is the date of its publication. There is nothing referred to by Mr. Burrows which did not occur at least twelve months ago. Madame Blavatsky has been dead for years. Colonel Olcott resigned his Presidency at the beginning of 1892, but he resumed his office in 1893. The Judge scandal was fully exploited last year, but these are the only facts to which Mr. Burrows refers. The attitude of the Theosophical Society has been fixed and advertised to the world for months past. Mrs. Besant has been in England since April last, and Colonel Olcott since the beginning of June. During all that time Mr. Burrows has kept silence, but now, within five days of Colonel Olcott's leaving England and within nine days of the date when the steamer sails in which Mrs. Besant has secured her passage, we have this letter in the newspapers.

I am informed just as we go to press that Mrs. Besant has cancelled her passage, forfeiting half her fare to India in order to defend the Theosophical Society from the imputations thrown upon it by Mr. Burrows.

1.—H. P. BLAVATSKY.

I take it that the disclosures of fraud in the utterance of what may be called a fraudulent Mahatmatic currency of pseudo-precipitated letters, are not in themselves sufficient to account for Mr. Burrows' action. He expressly says that they are important to him only inasmuch as they led him to further investigations which had been impossible before. These investigations, the nature of which we know nothing, he tells us have thoroughly convinced him that for years deception has been rampant in the Society, and that sometimes Madame Blavatsky herself was a party to the fraud. What was the nature of these deceptions, or to what extent Madame Blavatsky was a party to the deceit which Mr. Burrows has discovered, is left unstated. But he reminds us of what we knew before, that both Colonel Olcott and Mr. Sinnett, the vice-president, believe Madame Blavatsky to have been partially fraudulent, although it would have been probably more correct to say those gentlemen believe Madame Blavatsky to have occasionally practised, whether as practical jokes, or when under the influence of obsessing spirits, or from sheer love of mischief, deceptions which were merely intended to make fools of her too credulous devotees, than with any serious intention to mislead her followers. Whatever these deceptions were it seems probable they were not practised upon Mr. Burrows himself, at least he makes no such suggestion. Further, the days of Madame Blavatsky's wickedness appears to have been ended before she made the acquaintance of Mr. Burrows. At any rate, Mrs. Besant, who came into her orbit at the same time as Mr. Burrows, has borne the strongest possible testimony to her impression of H. P. Blavatsky's character. She says, "I can only speak of her as I knew her, as I found her while I lived beside her, pure in life, unselfish, laborious, forgiving, generous, most wise, and with all, most free from vanity." H. P. Blavatsky herself was the last woman in the world to have denied her shortcomings, and certainly she never claimed to be half as good as Mrs.

Besant always declared she found her to be in real life. If it had only been poor H. P. Blavatsky and her many frailties and shortcomings, I doubt whether Mr. Burrows would have taken the step which he has now announced to the world.

2.—MR. JUDGE.

He goes on in his letter to refer to the charges of fraud by Mrs. Besant against Mr. Judge, and other accusations of a very different nature laid before Colonel Olcott by Mrs. Besant and Mr. Judge, in consequence of which Colonel Olcott resigned his presidency. We all know something of the evidence about Mr. Judge, but what we do not know is how this can affect Mr. Herbert Burrows' position, for Mr. Judge has been cast out as an unclean thing from the Theosophical Society. The apostle Peter did not clear out of the Christian Church because of the fall of Judas Iscariot, neither can we see exactly why the Theosophical Society of the old world should be exposed to this sudden blow at the very moment when it jeopardised its existence in order to clear its skirts of the stain attaching to Mr. Judge's manufacture of pseudo-precipitated letters.

3.—COLONEL OLCOTT.

The public now hears for the first time of any accusations of any kind having been made against Colonel Olcott. I take it from the wording of Mr. Burrows' letter that the charges, whatever they were, had no relation whatever to the conduct of the Society, and were "laid before" the Colonel by the parties named, who, however, were in no way the responsible authors of the accusation. It appears, also, that the incident referred to took place three or four years ago, and Colonel Olcott's resignation was not accepted. Mr. Burrows must have known all about it at the time. If this compels resignation now, how was it that it was not equally compulsory then?

4.—OTHER QUESTIONABLE THINGS.

But when we come to the last paragraph we find him stating that he "can no longer give his recognition and support to an organization in which these and other questionable things take place, for as the Society now exists he believes it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion, and fraud." That is a surprising statement, the evidence for it may be in Mr. Burrows' possession, but there is no information in his letter which would justify an outsider in coming to the same conclusion. What the "other questionable things" are to which he alludes, I don't know, but the natural inference is that they must be very bad indeed if they would justify such a step as that which he has just announced.

WHY NOW?

What is the position? The Theosophical Society confronted with evidence of grave tampering with honesty and straightforward dealing, after shirking for a moment its plain duty, nevertheless rallied, and in face of grave risks, did cast out those who were adjudged guilty of fraud. The Society having shed its corrupt members has re-constituted itself with great difficulty, and is struggling to live up to its maxim, "There is no religion better than truth," and now, when Mr. Judge and his devotees, instead of acquiescing in the discipline meted out to him, are endeavouring to carry on an active propaganda of their own as if they were the genuine and original Theosophical Society. Mr. Herbert Burrows deems it indispensable that he should come forward and publicly shake off the dust from his feet as a testimony, not against Mr. Judge or against H. P. Blavatsky, but against the Theosophical Society which has buried H. P. Blavatsky, and cast out Mr. Judge.

LIKE JEANIE DEAN'S FATHER.

Mr. Burrows' action seems to savour more of those extreme sectaries who are always seceding from the church to which they belong on the ground that there is an enemy in the camp, or that some of their fellow members have fallen from grace. It may be that this is part of the penalty which follows as a necessary Nemesis upon the manifold defects and shortcomings of H. P. Blavatsky. As I said in the last number of BORDERLAND, she was "no garden enclosed, in which grew, as in an unsullied Eden, the Tree of Life, rather was she as a part of the jungle primæval, and no doubt the Tree of Life was blooming, but in company with the deadly Upas and poisonous Nightshade." The evil which she did in her life did not cease to exist when she drew her last breath; it appears to have worked on insidiously, familiarising the mind of her disciples with the possibility of combining truth with falsehood, honesty with fraud, until the poison bore its natural fruit in the pseudo-precipitated letters and all the scandals there anent.

HIS DEBT TO H. P. BLAVATSKY.

And yet, after all is said and done, granting the worst against H. P. Blavatsky, the fact remains that she was the instrument by which even Mr. Burrows himself, this day, in spite of all his repudiation of the society which he founded, finds the nearest approximation to truth as to this world and the invisible world that surrounds it, than he has been able to discover in any other system of religion or philosophy whatsoever. "I do not in any way," he tells us, "give up the essential ideas of Theosophy." Those ideas have been to him as a precious draught of the water of life, and, considering that he has quenched his thirst, he might be a little more merciful to the bucket which held the water.

WHAT WILL HE DO NOW?

There is another point which Mr. Burrows hardly seems to have considered. If the Theosophical ideas are true—and he does not in any way give them up—it is of importance that they should be taught to the world, that, in short, there should be a society constituted for their propaganda. Mr. Judge's society is properly out of court. Mr. Burrows tells us now, that even the purified society under Mrs. Besant's leadership is a standing danger to honesty and truth. Clearly then, if both the existing societies are corrupt, should not Herbert Burrows follow the example of the seceding sectaries, who, the moment they discharged themselves of all complicity in the fallen and apostate churches from which they escaped, like Lot from Sodom, did immediately set to work to found a church of their own? If the Theosophical ideas are true, it ought not to be impossible to find some true and honest men and women who will band themselves together to carry on the apostolic work which H. P. Blavatsky all unworthily began, and which Mrs. Besant, with less reproach, is endeavouring to carry on.

VIII.—THE PSYCHICAL RESEARCH SOCIETY AND ITS WORK.

ITS NEGATIVE RECORD. BY MR. MYERS.

THE Charity Organisation Society has much organisation and no charity. It is on principle, and by profession, the most uncharitable association under heaven. It may be all right to have a Devil's advocate even in the Chancery of the Vatican; and it may be a good thing, and a useful one, to have an association which believes that all men seeking relief are rogues and impostors, and that the best way to dispense charity is to dispense with it altogether. No doubt Mr. Loch, the soul of the Charity Organisation Society, is an excellent citizen, the most intelligent pessimist who ever said "Don't" to every proposal which his fellow citizens ever made, but somehow or other, under his negative policy of incredulity and donothingism, the very name of Charity Organisation has become hateful to the charitable. His good is evil spoken of, it may be; and no one denies he is well-meaning and public-spirited, but somehow or other he has come to be regarded as the very last man in London, and his Society the last association in the world, from whom any helpful guidance can be expected of a positive kind. They will supply you with more excellent reasons for refusing to help anybody, or for opposing every effort put forward to do anything than any other set of people in the land. But that is all.

Now here we have Mr. Myers claiming for the Psychical Research Society, in the last number of its proceedings, that it is to the psychic world what the Charity Organisation Society is to charity. He could hardly have paid his Society a worse compliment, although there are those who will add—or one which was better deserved. Fortunately, this is not the case. The Psychical Research Society is not a mere negation of Research. Its members have, at least, succeeded in establishing the truth of telepathy, and the reality of the Double. And some of them, Mr. Myers himself among the number, have succeeded in converting themselves to a more rational faith in the reality of the spiritual world, than the superstitious incredulity which they originally brought to these investigations. But, notwithstanding these solid gains, Mr. Myers is quite right in comparing his Society to the Charity Organisation Society. They resemble each other notably in this, that they have utterly failed to command the sympathy and secure the support of those—the psychical and the charitable—who ought to be their best friends.

There is about the Psychical Research Society a fatal air of sniffiness, as if they were too superior persons to live on the same planet with ordinary folk—some of whom, unlike the Psychical Researchers, sometimes happen to have some psychical gifts of their own. It is more in form than in substance, no doubt. A kind of infection caught from the malady of the Don, that familiar, but irritating, superciliousness so common in Universities. Notwithstanding its uppishness and sniffiness, the Society has done good work, and will do more; and it is, therefore, to be regretted, in the interests of Psychical Research, that Mr. Myers, in his paper on "Resolute Credulity," should have laid so much stress upon that which is, after all, far the least important side of the Society's record. It is, however, a useful paper, which I gladly transfer to our pages, merely prefacing it by these few preliminary observations, which may, perhaps, disarm some very obvious criticisms, as, for instance, those suggested by Mr. Myers' complacent confession of ignorance as to the existence of any evidence in favour of the world-wide belief in the influence of the stars on human destiny, or the possibility of reading character from the lines of the hand. The evidence may not be conclusive, I am far from asserting that it is; but for any one to assert that he knows no evidence, no evidence of any value, is surely the very superlative of the effrontery supercilious of know-nothingism.

RESOLUTE CREDULITY.

By Mr. F. W. H. Myers.

THE following are the more important passages in Mr. Myers' paper on Resolute Credulity which appears in the July Proceedings of the Psychical Research Society:—

The work of the Society for Psychical Research in its own sphere resembles in some important points that of the Charity Organisation Society in the sphere of almsgiving. The C.O.S. has had to deal with the widespread and worthy although often an ill-directed and even ruinous impulse—the impulse to relieve the physical wants of other men. In its endeavours to guide that impulse into the best channels the C.O.S. encounters two contrasted, or rather *complementary*, forms of evil. On the one side there is the credulity, the indolence, the vanity of the reckless giver; on the other side there is the helplessness, the fraud, the vice and cruelty which the ill-judged boons encourage or engender. We too, on our part, deal with a widespread and noble impulse—although an impulse whose misdirection has made the saddest side of human history. Our motive power is furnished by man's innate longing to penetrate the Realm Unseen—that world-old desire which is now taking on itself a new definiteness and intensity as science is accustoming men's minds to a standard of more assured and verifiable certainty than contented the aspirations of earlier men.

And we meet in this inquiry also those two complementary causes of error which make earthly charity so hard to dispense aright. On the one side we too often find credulity, indolence, vanity; on the other side the fraud and falsehood which that credulity generates and that indolence allows. For us also, as for the C.O.S., it is needful from time to time to utter a word of warning; to define anew the spirit in which we hold that high truth should be sought; to point out some blind pathways which as yet have led only to deceit and disillusion.

Once more, then, I must repeat (since men on the side both of belief and of negation seem slow to understand it), that our very *raison d'être* as a Society is that we endeavour to be scientific and not partisan; that the persons of widely different views and experiences who compose our group unite only in the strong desire to be careful, thorough, dispassionate; since we know well that in that temper only shall we arrive at truth.

THE OBJECTS OF THE S.P.R.

"We exist,"—to quote a letter written by Edmund Gurney and myself to the S.P.R. *Journal* for January, 1887—"we exist in order to carry, if we can, the methods of recognised science into a region where no recognised science as yet has forced its way. And we appeal with equal sincerity to each of the groups which stand aloof from us on either side, to help us in the task which we have undertaken. To those who deem us *credulous* we say, 'Criticise our methods, and we will do our best to improve them. Attack our evidence, and we will strengthen or abandon it.' And to those who think us *over-sceptical* we say similarly, 'Offer us more and better evidence, and you will find that there is nothing to which we oppose a mere *a priori* denial—no case which we will not set forth with candour and criticise with care.'"

Our history during the eight years since these words were written has not, I hope, been inconsistent with their tenor. We have set forth much fresh evidence; and among it much evidence to phenomena for which, when we began our labours, there was little testimony which seemed to stand examination. My own writings, especially, are likely to be oftener attacked as exhibiting an excessive, than an insufficient, tendency to belief. It may therefore be useful if I here enumerate certain theses for which we have *not*, in my view, received evidence enough to give them even a *primâ facie* claim to be regarded as true.

WHAT IT HAS NOT PROVED.

These unproved theses, however, are not all on the same footing. Some of them might conceivably be established to-morrow. To believe in others of them indicates, I think, that resolute, predetermined credulity against which it is the purpose of this paper to protest. But of all alike I may say that the man who alludes to any one of these theses as true, is bound, in my view, at the same time to state or refer to the definite and provable facts which justify his conclusion. In all cases alike, however, he will probably prefer simply to say that the existing evidence is too voluminous to be printed on that particular occasion.

Thesis 1.—There is such a thing as "Occult Science," or Magic; and supernormal powers, especially in the East, are transmitted by tradition, or acquired by ascetic practices, so that the possessors of such powers can understand and control them.

I was once disposed to believe in the truth of some parts at least of this thesis, but the study of various books and periodicals written to defend it has destroyed that tendency to belief.* Dr. Hodgson's paper on "Indian Magic" (S.P.R. *Proceedings*, Vol IX., p. 354) was not calculated to reassure me.

Thesis 2.—Mahatmas exist in Thibet; Mme. Blavatsky's occult performances and those of her friends were genuine—and (this last clause is now optional) have been continued since her death by Mr. Judge.

I do not propose to say anything more on all this. History tells us that Moseilana after the death of Mahomet introduced an egg into a bottle, and by the marvel of that sight shook the prestige of the prophet and balanced for some months the destinies of Islam.

An egg in a bottle! One might exhibit an apple in a dumpling to Mr. Judge's admirers, and ask them triumphantly what they had to say to *that*.

Thesis 3.—The heavenly bodies indicate or influence in an occult way the destinies of man.

I do not know on what evidence this belief is based.

Thesis 4.—The lines in a man's hand indicate his history character, and destiny.

I have seen no evidence of any value for this proposition.

Thesis 5.—By the act of bathing in or drinking the water of the spring at Lourdes, or of other sacred springs; or by invocations of a special kind; or by the practice of a "Christian Science," which can be learnt from books and lectures, therapeutic results are attained which differ in kind from those which ordinary suggestion or self-suggestion, without any of these adjuncts, occasionally produces.

On this point I may refer to a paper by my late brother and myself in *Proceedings*, Vol. IX., p. 160, and to a discussion of the Holywell cures by the Rev. A. T. Fryer in the S.P.R. *Journal* for May, 1895. Since the article in *Proceedings* M. Zola's work on Lourdes has appeared, and has been recognised on both sides as a serious study of the problem. His descriptions from personal observation of the *constatation* or proof of the cures—descriptions whose accuracy has not, so far as I know, been seriously questioned—are absolutely confirmatory of the conclusions drawn, from mere study of the literature favourable to Lourdes, by my brother and myself.

I will add that I am personally very anxious that some part of the above thesis should be proved true;—that is to say, that some method should be found by which the processes of therapeutic self-suggestion, at present so rarely effective, should be made more certain and more profoundly efficacious. I cannot but think that there must be some such method; but I see little evidence that it has yet been found.

Thesis 6.—Some public showmen now use in their exhibitions some form of supernormal power.

I should be very willing to believe this thesis, which would show more regularity in the operation of telepathy or clairvoyance than we have ever seen attained in experiments. But I see no proof that it is true of any public performer at the present time.

Thesis 7.—Some public mediums now giving séances are producing genuine phenomena of movements at a distance or of materialisation.

I do not feel by any means certain that this thesis is wholly false. Believing as I do that genuine phenomena occur both through Eusapia and Paladino, and through various private persons known to me; and believing also that genuine phenomena have at one time or other occurred through more than one public medium, it would not surprise me to receive proof that something genuine was thus occurring now. But when I consider the great difference between the care and skill which have been devoted to the investigation of Eusapia (I am, of course, not thinking of my own minute share in that long inquiry), and the kind of observation on which other contemporary claims are mainly based, I feel bound to draw the line as I have done.

FRAUDULENT MEDIUMS.

It is in the continued patronage accorded to many of these Vampires and Jezebels—in their rapid transits through the sliding-panel and the divorce-court—that I find the strongest instance of that resolute, that immutable, that immoral credulity which almost makes one wish to see some of the dupes in the dock alongside of their deceivers. I have felt a similar wish when I have seen a man who had dined toss half-a-crown to a maudlin woman in the rainy street, while she pinched the hired baby that she was slowly murdering for the sake of those very half-

* I do not, of course, mean to assert that there may not be tricks depending on suggestion, or even on telepathy, which may be handed down in country places and may enter into "folk-lore,"—a very different matter from the claim discussed above.

crowns. I am afraid that Mr. A. R. Wallace may protest against this passage; and I desire respectfully here to anticipate an attack from him to which I shall not wish otherwise to reply. I regard Mr. Wallace's testimony with regard to the character of public mediums as precisely on a par with the testimony of Marcus Aurelius Antoninus with regard to the character of Faustina. There are natures—and, as in the case of Marcus, such natures may belong to the wisest of men—which stand so far removed from the meaner temptations of humanity, that those thus gifted at birth can no more enter into the true mind of a cheat than I can enter into the true mind of a chimpanzee. Only may such spirits judge us also at the end! However far they may be above us, we shall have nought to fear:—

> Because the unstained, the clear, the crystalline
> Have ever in them something of benign.

The rest of Mr. Myer's paper is devoted first, to Professor Lodge's account of the performances of the "Georgia Magnet," which is supplemented by a paper by the Rev. Solan Laner; and, secondly, to Mr. S. A. Smith's report of his investigation of the alleged clairvoyance of Professor and Mrs. Baldwin. Mr. Smith says that the whole business was most cleverly and successfully carried out, but careful observers agree that there was no good proof of occult or psychic power, whilst, on the other hand, proofs of conjuring and trickery were abundant. It is worth while, however, to remember that Mr. Baldwin has always openly asserted that a great deal of what he did was conjuring, and the only thing to prove was whether or not Mr. Baldwin and his wife, by clairvoyant gifts, supplemented the ordinary legerdemain of a public performer. As to that question, I do not regard Mr. Smith's report as conclusive. The third feature is a report of a sitting which Mr. Myers recently held with Mr. Husk. This is also confirmed by an account by Mr. Davey.

EXPERIMENTAL PSYCHOLOGY.

Mr. Myers concludes his paper as follows:—

One final word,—addressed both to those who look askance on our labours, and to those who fain would assist them. The case of our psychological work, as compared with psychological work recognised as orthodox, stands, if I mistake not, somewhat thus. Psychology is at last becoming an experimental science;—is even aspiring to become the chief of sciences. At present, however, two groups work, with little connection, at the two ends of Experimental Psychology. First come the many new Professors and Lecturers in Germany, France, America, and elsewhere who are making accurate experiments on everything in man which they can manage to get at;—the nervous system in general, vision, audition, orientation, tactile sensibility, reaction-times, fatigue, attention, memory, mental imagery,—with a host of cognate inquiries. Much of this is delicate quantitative work, and is performed with instruments of precision. The drawback is that such methods and such apparatus are better adapted to give accuracy to facts already roughly known than to carry the inquirer much farther into the depths of our being. It is work preparatory to discovery, rather than discovery itself.

WHAT PSYCHICAL STUDENTS HAVE TO DO.

At the other end of the range a group still small, although it spreads yearly somewhat wider in each civilised land, is attacking psychological problems of the highest importance, but which admit as yet of only approximate and tentative methods of inquiry. This is work of discovery indeed; but it is rough pioneer's work—preparatory also in its own way to the ultimate science to which we all aspire. And for a new and complex task like this you must needs prepare in both these ways. If men want to make a map of India they may begin by accurate measurements of a small tract of populous plain;—but at the same time by attempting a first and half-conjectural survey of the unscaled Himalayas. If you choose the former task as your own you can progress without mistakes; if the second, you need must make many mistakes, since no man who dares not be often baffled can reach the secret of the snows.

It is our duty then to remember that we are no isolated hunters, but the scouts and avant-couriers of the scientific host. Our work, to be of permanent value, must lie in the preparation of data for organised science. However bizarre our facts may be, we must treat them with as distinct a sense of responsibility to the ultimate judgment of the learned world as though they were merely fresh facts of an old type; as though, for instance, we were computing from scanty observations the path of a new comet.

OUR FRIENDS AND OUR FOES.

I disclaim altogether that spirit of exclusiveness which has sometimes—almost grotesquely as it seems to me—been alleged against the group with which I work. I believe that in no way has our standard been held too high; and though we may thus have missed many adherents, I believe that we have not lost one collaborator whose work would have been of serious value. We need, of course, informants and helpers in every country and in every position in life. We welcome and respect every informant, be he Spiritualist or Agnostic, or an unlettered rustic or a child of ten, who comes to us in that straightforward temper which is as natural to child as to *savant*, because it is the temper not of Science only, but of Conscience herself. On the other hand, the hinderers of our cause—the "back-friends," as the old English term would exactly name them—are merely such men as sciences of older status than ours have long been able to rule out of court. Our foes are the crank and the charlatan; the intellectual parasite who exists at second-hand; the fanatic who ignores damning evidence and takes fraud for marvel; the self-seeker who would reserve from the common fund of truth a *peculium* or perquisite of his own.

THANKS!

But I would not speak as though men like these were growing in number. On the contrary, it says much that we should even have begun to dream of expelling them from a region so long the chosen sanctuary of outlaws from the scientific camp. And the dominant feeling, I venture to say, of all those who have taken an active part in this movement is one of surprise and gratitude at the amount of generous and competent help which we have received from men and women previously unknown to us;—at the rapid extension of those habits of thought and action which our research requires. For my own part, such share as I have taken in the work would have been manifestly impossible without the help literally of hundreds of careful, intelligent, disinterested correspondents. Such contributions, indeed, have formed so integral a part of all that I have published that I have rarely been able to speak of the contributors as I would, lest I should seem to bespeak favour for myself also. Personal matters, however, are of little moment in a quest like ours. *Res enim humani generis agitur, non nostra*; and it is not for the sake of one group, or of one age, that we may desire that the helpers of our work shall be many, and the hinderers few.

IX.—SPIRITUALISM: SOME RECORDS OF SÉANCES.

THERE are many people who attend séances. There are very few who keep any record of what happens there. Occasionally a careful record is made by a sitter of the result of his experience—but it is an exception. How interesting it would be to have the notes of the séances which bridged for Mrs. Besant the gulf that separated materialism from theosophy. Sometimes a careful observer keeps a record of what he hears and sees. One such, at the capital of the United States, has sent me his narrative, which I gladly publish for the encouragement of those who are beginning, and as an example of the way in which séance chronicles can be written.

A SERIES OF SÉANCES AT WASHINGTON.

WASHINGTON, D.C.,
August 22nd, 1895.

To the Editor of BORDERLAND.

IN the interest of the advancement of spiritual knowledge, I send you the following psychical experiences, hoping they may prove of interest to the readers of your very instructive magazine, and at the same time point the way to the thousands who are awakening from their dream of sense to a realisation that they possess something of infinitely greater value than a body.

In December, 1892, it was my good fortune to form the acquaintance of a leading professional gentleman of this city; and finding him to be one of those broad-gauged individuals who are always open to conviction along any line of investigation, I quite naturally broached the subject of psychical research, in which I had then been deeply interested for nearly five years.

A short time previous to my meeting with this gentleman, I also became acquainted with a pharmacist doing business in this city, and had succeeded in interesting him in the same subject, and, as he was a friend of the professor's, we formed ourselves into a committee of investigation, determined to prove all things and hold fast to whatever truth might be vouchsafed us.

OUR MEDIUM, THE PROFESSOR.

Our first experiences with the various *media* which our city afforded were much the same as those which fall to the lot of the average investigator in this particular field; in other words, they were far from satisfactory, and it was not until we came in contact with Mr. Pierre O. L. A. Keeler, the celebrated medium for independent slate-writing and physical manifestations, that we found anything worthy of our time and attention, but through him we received such demonstrations of an unseen intelligence at work that the eyes of my friends were opened to the truth, and I am happy to say have remained in that condition ever since; and here it was that we also received the first intimation that our friend the professor was the possessor of the psychical gifts which were afterwards developed in our private sittings.

Acting upon the suggestion of Mr. Keeler, we at once commenced a series of sittings in the rooms occupied by the pharmacist, which were over his store, usually beginning at 11 P.M. and sitting until midnight.

From the first we received proofs satisfactory to us, at least, that we were on the right track, and later developments in the form of table-tippings, rappings, clairvoyance, and finally automatic-writing, proved the correctness of our first impressions.

THE CONTROL, JARVIS JAMES.

The principal actor upon the unseen stage gave the name of "Jarvis James," but to all our inquiries as to his earthly history he was non-committal, invariably replying that it was sufficient for us to know that *he was* and *could communicate* with us in the manner he did.

An incident in connection with the revelation as to the identity of the master, for such he evidently was, is worthy of record. One night, just after the professor had retired, there flashed before him, in the darkness, the picture of a very fine-looking, elderly gentleman, in an oval frame, and on the lower part of the frame, as though formed of tiny electric lights, appeared the name, "Jarvis James." This occurred, I think, after the first or second sitting.

After we had been sitting at the table for a week or more, Jarvis suggested that we sit at a curtain, similar to that used by Mr. Keeler at what he calls his "Light Séances," claiming that he (Jarvis) could duplicate all the phenomena which are produced through Mr. Keeler, under the supposed direction of that erstwhile American minstrel, George Christie, who has long since joined the great majority.

THE CURTAIN SÉANCES.

A description of the paraphernalia used in our curtain sittings is here in order, and is as follows:—

The curtain, or rather curtains, which we used were of black muslin, and arranged as follows. There was a plain black curtain, which was stretched across the corner of the room, falling to the floor. Its height when in position being about four and a half feet. The cord which held the curtain was 1, 2, and the flaps, which are represented as standing above it (a, b, c, d), fell down over a^1, b^1, c^1, and d^1, and could be made to cover the shoulders of one sitting with his back against the curtain. In front of this curtain were placed three chairs, represented by "e" in the diagram, and the sitters were seated with the medium, the professor, at the right, between c^1 and d^1. A second curtain was added after the sitters had taken their seats, which was pinned at each end of the first curtain, and also between each of the sitters, thus entirely covering the persons sitting in front of the stretched curtain up to their necks; and when the flaps were pulled down over their shoulders, nothing could be seen but the head of each. Before this last curtain was fastened over them, the professor placed both hands upon the left forearm of the gentleman sitting between b^1 and c^1, one hand at the wrist and the other just below the elbow, while the second gentleman grasped the left hand of the third gentleman with his right, the right hand of the last-named passing through an aperture in the second curtain, and being exposed to the view of all, thus forming what is known in spiritualistic parlance as a battery, and, at the same time, establishing a test condition, for all the hands between the curtains were joined, and it was the duty of each to see that they so remained. This last point was not so essential to us, for the sitters in the battery were gentlemen of integrity, and we had not assembled for the purpose of hoodwinking each other, but to get at the truth in these matters. Still, all through our sittings, strictly test conditions were adhered to, and often, while

the phenomena were taking place, the professor would inquire of the gentleman in the centre if he could feel his hands on his arms, and if he were quite sure they were still there ; at the same time working his fingers as a test. In the space behind the curtains there was placed a small table, and on this a tambourine, a bell, a pad of writing-paper, and several *black*-lead pencils.

THE JEALOUSY OF CONTROLS.

The professor, the pharmacist, and myself had been sitting at the curtain for some little time without any decided results, although we had felt and heard movements behind the curtain, but they were very feeble, and it was quite evident that the elements in the battery were not of the proper kind to produce the desired results. So it was that one night after closing the curtain sitting, we decided to sit at the table and endeavour to ascertain through automatic writing the cause of our failure. Almost immediately after we had taken our places at the table, the professor's hand was controlled, and there was written the following message : "Hello Folks, G. C." This we at once recognised as coming from Mr. Keeler's familiar spirit, George Christie, and was his usual opening salutation at the "Light Séances ;" and what was more startlingly convincing, the handwriting was the same as that which came through Mr. Keeler ; I having retained many of the slips received at Keeler's, and thus being familiar with George's writing ; and subsequent comparisons proved the correctness of my judgment. After we were well under weigh, I interrogated "George" as to the cause of our failure? To which he replied : "Keeler has a patent on that. Ask your smart Aleck Jarvis." Upon my expressing some surprise that he should show such a hostile spirit, he remarked : "Jarvis said he could duplicate our tricks. Now let us see him do it. G. C." To which I rejoined that I felt quite sure he misjudged Jarvis, and believed Jarvis would be very glad of any assistance Christie might be able to lend us. To which came the following : "No. But he thought he could do it by himself without my help. When he asks my assistance I will help you out. G. C." I then remarked that I hoped they would shake hands and work together to give us something great. To which came the following : "We will be here Monday night together. We shake hands. G. C. and J. J." This incident was very instructive, as well as amusing, pointing as it does to the fact that what we are pleased to term human nature survives the shock of so-called death.

A USEFUL REINFORCEMENT.

At this juncture there appeared upon the scene an elderly gentleman doing business near the centre of the city, a chance acquaintance of my friend, the pharmacist, and the manner of his coming being somewhat extraordinary, and apparently indicating direction, I shall relate the circumstances in full. One evening, after closing his place of business, about 10 P.M., this elderly gentleman walked out to the pharmacist's store, which is nearly, if not quite, a mile distant, and astounded the latter by asking him if he knew anything about Spiritualism. It is to be remarked in passing that our sittings were, and always had been, in secret, for, even here, in what is known as free and enlightened America, bigotry and intolerance is very much in evidence, and if it be known that a professional or business man believes in what is usually considered uncanny things, he is very apt to suffer in business and reputation. After the pharmacist had somewhat recovered from his surprise, he inquired as to the reasons for asking him such a question, to which the elderly gentleman replied that he had been thinking upon that subject all day, and judging from what he had seen of the pharmacist that he was a well-read man, he decided to come out and put the question. So it was that the elderly gentleman was invited to join forces with us and be present at our next sitting ; and from the moment that he took his seat in the centre of the battery on that occasion, the phenomena produced were of the most startling and suggestive order.

SOME STARTLING PHENOMENA.

Hands were exposed to our view over the curtains; the instruments on the table were manipulated, keeping perfect time in accompaniment with a gentleman present who played upon a harmonica ; messages were written in response to suggestions or questions asked and thrown over the curtains, often being written in different colours, although there was but *one* kind of a pencil on the table behind the curtain, and that *black* in colour ; the writing and the tearing of the sheets from the pad being distinctly heard by all present.

Another party now appeared upon the scene, a friend of mine, who is a phonographer doing business in this city. This gentleman is well up in all that pertains to legerdemain, and in my many conversations with him concerning the phenomena produced through Mr. Keeler, he had always claimed that they simply fell under the head of clever tricks. Thus it was that after we were fairly under weigh I sent my phonographic friend an invitation to investigate what I had to offer. Upon the receipt of my invitation he at once called on me at my office, bringing with him a review of Mr. Hudson's work, which had just been issued, "The Law of Psychical Phenomena," which, from his standpoint, said the last word in regard to all the phenomena known as Spiritualistic. Of course, I, with my experiences, was not disposed to grant this much for that very valuable work, and to prove my position, urged him to accept my invitation to be present at our next sitting, and he finally promised to be present on that occasion. In the meantime he sent me Mr. Hudson's book, which I perused with great interest, after which I passed it on to my friends, the Professor and the Pharmacist.

"THE LAW OF PSYCHICAL PHENOMENA."

At our next sitting my phonographic friend, accompanied by a friend of his, who is a physician, was present. During the interval of delay in starting, which was due to the absence of the Professor, he having been detained by his professional duties, we discussed Mr. Hudson pro and con. After the séance had begun, the very first message which came over the curtain was to this effect : "I use the Professor's subjective brain as well as his subjective arm and hand. Jarvis James." This was so very much to the point that I suggested to Jarvis that he write us a book, to which he replied : "Wait for the book" ; and then, almost instantly, there was thrown over the curtain a sheet of paper numbered "1," on which was written seventy-six words, and before I could finish reading this to those assembled, five others, numbered from 2 to 6 inclusive, came over the curtain together. This message which is given below, contains 648 words and, as I have stated above, was written in the time required to read the first sheet, which contained 76 words ; the reading, however, was somewhat delayed owing to the dimness of the light and the rather ragged writing on the first sheet. The subsequent sheets were more clearly written, indicating that, as the writing proceeded, the power became stronger, and so continued until the last sheet, when the writing again became shaky and uneven. I shall, therefore, not

attempt to state the time consumed in writing this message, even approximately, but leave it for my readers to judge for themselves.

THE SPIRIT'S REPLY TO MR. HUDSON.

It is given *verbatim et literatim*, and is as follows :—

"I heard my Professor express the opinion in regard to Mr. Hudson's work, that it is a laboured effort to cover up and explain away the manifestations of Spiritualism ; but for myself I want to say to you all that there are in that book some welcome suggestions of truth. It is true that the book is a production from one who, like many others, would decry Spiritualism and strive hard to disprove its claims, but we must accept a truth from whatever source it comes, even from the enemies of our cause. They rack their brains and reach out in every conceivable manner and in all directions for some explanation for these phenomena. They follow every slightest clue to an almost ridiculous extent. They grope in darkness, and follow every delusive light that their imaginations can construct, and chase their 'Will-o'-the-wisps' until they tire, finally to arrive at the conclusion that Spiritualism is true, or become disheartened and discouraged, not because they *can* not, but because they *will* not see and understand it as it really is. Spiritualism is the only religion that demonstrates immortality of the human soul. Others teach it, but it is beyond their power to demonstrate. Upon this solid foundation Spiritualism is built, and its possibilities are wonderful to contemplate. It awakens in one the aspiration to meet on as high a plane as possible the change into another sphere of existence, when it comes. He understands as none other can how he must begin and progress there, and it is a nobler and higher incentive to a noble life than the fear of punishment, or the hope of reward that actuates the many who through church doctrines are constrained to moral living. In every scientific effort to explain its phenomena, there is an honest purpose, and that interest and attention it awakens and attracts are sure to help the cause onward in its progress, until much that is now only surmised shall become absolute knowledge ; and it is my wish that the Professor shall know more of the theories of those who would explain away the truth, for, although it may for a time cause him to doubt, and may lead him to wander away into the mists of uncertainty, yet the beacon is set, and its light will be burning brightly when needed to lead him safely back to the road that leads to the summit of the Mountain of Truth, and each time he reaches it he will find himself on a higher level. He shall, like a pilgrim, traverse the realms of thought and speculative philosophy to find some other explanation for the mysterious evidences of that something beyond the grave, which he is unable now to understand, because of the fraud and deception he finds so often in his attempts to get at the truth, and fathom the mystery of spirit existence, but, like a fixed star that outlasts and outshines the 'Will-o'-the-wisp,' Spiritualism shall be his safe, unchangeable and certain guide to truth. But, friends, remember *this:* Truth is not all in Spiritualism, nor is so-called Spiritualism all true. So much I can say, but much further I cannot go, for I am only a student in these matters like yourselves, and must learn by slow and laborious processes every step in advance toward the ultimate solution of this great problem of life. I would, however, from my experiences while in the body and since I left it, suggest that in a harmonious blending of some of the truths of Spiritualism and others in Theosophy, together with another and as yet undiscovered science that shall be revealed to mankind before the end of the nineteenth century, we may be able to see clearly then what now we *hope* for but scarcely dare to believe. I am exhausted and can write no more to-night. Good-bye. J. J."

The original message is still in my possession, and it was received on the evening of May 29th, 1893.

THE BRINGING OF FLOWERS.

At this sitting Jarvis agreed to try and manifest at my residence, when next we assembled ; and my wife, who was present, inquired of him if he were fond of flowers, to which he replied in the affirmative, whereupon she promised him a bouquet of roses when he came to our home.

On the evening in question, June 2nd, 1893, the party met at my house, and in arranging the articles on the table behind the curtain, I placed among them a rose of the kind known as the "American Beauty." Immediately after we had gotten in working order, Jarvis remarked that he feared somebody had forgotten the promise made to him at our previous sitting. This remark recalled to my wife's mind the promise of a bouquet, whereupon she took the bunch of *white* roses, which she had gathered before the opening of the séance, and passed them to the hand extended over the top of the curtain, and they disappeared. Then it was that Jarvis inquired if we would like some of his favourite flowers ? and upon receiving a reply in the affirmative, he said : "Wait until I go to Rochester, N.Y., for them." There followed a silence not to exceed two or three minutes, and then, with three ringing raps, there were thrown over the curtain three pinks, one dark red, another light red, while the third was variegated, followed at once by a message, which read thus : "One for each of the three ladies present," which statement was correct, there being three of the opposite sex in the circle. I then asked Jarvis if he could not get another for a niece of mine, to which he replied that he had not the power necessary to make a second trip, but that he would try and transform one of the roses into a pink. No sooner said than done, and with three ringing raps there came over a fourth pink, this time a pure white. The flowers in question were perfect of their kind ; were preserved for many days, and the last one passed safely through the mail to my niece, covering a distance of 250 miles, and when last heard from was still in her possession, she having pressed it and kept it as a memento of a most remarkable experience. After the séance was concluded, and the curtain had been pulled aside, it was found that the "American Beauty" had disappeared, but in its place there lay on the table a beautiful rose-bud of a variety but recently introduced, the name of which I do not at this time recall ; while the bunch of white roses were literally torn into snips, and lay scattered all over the floor in the rear of the curtain. This experience rather convinced my phonographic friend, who was present on this occasion, that Mr. Hudson had not said the last word in regard to these wonderful phenomena, which are becoming so common, even in private circles, of late years.

A DISCORD.

At this point in our sittings there came in a disturbing element. People living in the immediate neighbourhood of our place of meeting began to gossip, and through the unguarded remarks of some in our party, which by this time had been increased to quite a goodly number, it became known that we were communing with the spirits ; and so it was that Jarvis decided to call a halt and postpone further sittings until fall, hoping by that time that the gossipers would have subsided, and that we would then be able to resume business at the old stand under even

more favourable conditions than those which had attended our past efforts, stating that they on that side did not wish to injure anybody's business on this, and that both the Professor and the pharmacist might be affected by the talk then going on in the vicinity, if we continued our meetings, and so on July 17th, 1893, he bade us, "Good-night, but not good-bye," promising to notify us when he was ready to make a fresh start.

In the latter part of August, 1893, there occurred an incident which had a marked effect on our future, and which, I believe, was responsible for the break which occurred in the plans and purposes which Jarvis had in mind, introducing as it did an unknown quantity, and what proved itself to be a discordant element. At the time stated we began to grow impatient over our failure to receive any word from Jarvis as to his future intentions, and at my suggestion the Professor and the pharmacist joined me at my home in a family circle, hoping that we might receive some instructions as to our future proceedings. On this occasion we heard nothing from Jarvis; but we did have an experience, which I consider worthy of record.

A POEM FROM EMERSON!

We had been sitting but a short time when the Professor was entranced, and in response to a word uttered or a thought flashed, recited ten verses, which for beauty of expression and depth of pathos I have never heard equalled. After the spell had been broken an inquiry was made as to the identity of the controlling intelligence, to which came the reply that it was none other than the poet and philosopher, Emerson. Much regret being expressed that the poem had not been recorded, a promise was given that they would try and give it to us at another sitting.

At our next meeting we were informed that we would not find the verses in print, and that they were produced for and by the occasion, and that we would have to wait for the coming of some one on that side who chanced to remember them.

THE PRANK OF A SOT'S SPOOK.

Presently an intelligence took possession of the Professor's hand, and after stating that he could not give the exact words or the manner of expression, but that most of the ideas would be preserved and the words as near as they could be reproduced, requesting that we turn up the light and read each page as soon as written in order that he might gather strength while resting, wrote out the following verses beginning:—

"Why do your hearts so ever yearn
More of the future life to learn,
And cling to the memories of yore,
As if your *lost* you'd find once more?"

Along about the middle of September we made a trial with the curtain, and Jarvis was on hand to receive us; but it was quite evident from the first that something was wrong, as he did not seem able to hold the forces, and the manifestations were decidedly weak. The first message received was as follows: "Here we R again. We come with Septembe—R and the oyste—R." After mutual congratulations over, being once more able to establish communication with the denizens of the unseen world, Jarvis proceeded to write us a lecture on permitting other influences to come in, claiming that they weakened his power, and stating that if we expected him to come we must leave others alone, and intimated that our curtain sittings were drawing to a close. He also warned us against sitting in strange houses, unless directed so to do by him. Referring to our supposed experiences with the poet Emerson, he claimed that we had been imposed upon; that we had attracted bad company, and that the poem was recited by one Andrew Jones, a Cincinnati sot, who repeated poetry and composed some fair verses for drink, and furthermore stated that he had been present at all our sittings but would not manifest, as he had told us to wait until autumn. Here one of the members of the party pled as an excuse our lack of knowledge. To which Jarvis replied: "The more we find out, the more we don't know." Whereupon some one inquired if ignorance was not bliss, and the reply came: "The more you learn, the more you realise your ignorance; hence more blissful is that greater ignorance."

WHO IS JARVIS JAMES?

And when some one expressed a doubt as to our ability to get at the truth of Spiritualism, he replied: "I am never sure of anything that I cannot verify by my own investigation." Here Jarvis was questioned as to his identity, and his replies follow: "I am not sure as to just what and who I am myself. I do not know whether I ever had an independent physical or bodily existence. I am the latent energy, a reserve vital and intellectual force. The Professor can exist without me, but I cannot without him. I am the principal satellite of the Professor's; and that is all that I can say. Good-night, and happy dreams. J. J."

Our curtain sittings continued until September 25th, 1893, on which occasion Jarvis bid us adieu in the most abrupt manner. At this last sitting his first message was as follows:—"It seems good to be able to communicate with you again." Followed by another to the effect that "Our communion has been and must be short and sweet." And then after stating that the forces seemed to be disintegrating; that adverse influences were at work to frustrate his plans, and that his power in this line was waning, finally threw everything over the curtain, accompanied by the following message: "This, I am sorry to say, is our last successful meeting. We must drop the curtain. Good-bye, Jarvis."

THE OFFENDED CONTROL DEPARTS.

On the evening of the 27th of September, 1893, we again assembled for a table sitting, hoping to hear from Jarvis through automatic writing, and learn something as to his plans for the future. Since our last sitting there has been quite a discussion among the members of our circle as to the cause of the recent break, and there were those among us who did not hesitate to attribute it to a desire on the part of Jarvis to work up a trust on that side; to monopolise the good thing, and work it in his own individual interest; and this seems to be borne out by the fact that during all our sittings we had never been able to hear from any one but Jarvis, with the single exception of the one evening when we had George Christie with us. At this table sitting, the first message, which came automatically, was as follows: "It is not on account of my selfishness, or any desire on my part to monopolize the business that others do not come. I would be pleased to have them and many have tried several times to manifest, but so far no one has had the power to control the medium, even with my assistance. J. J." Then followed a message in response to a question as to the Professor's mediumistic powers: "The Prof. is not a medium except as he in combination with others furnish the required qualities. He may sometime become one without assistance from others. A medium is not *one* person but a combination of forces.

You each go to make up the requisite conditions, and in this manner you participate in the mediumship, and are thus mediums, J. J."; and closed the sitting with the following: "It would be well for you to scatter, no two together, and through other associates get new and better results. Your sitting together weakens the very powers you are trying to cultivate. You have misjudged my motives. It was only to protect you from imposition on this side and from gossip on that that I thought best to discontinue our sittings. If you would follow my suggestion and form new circles with new associates you would get better results. This is the same old battery and the same ingredients, and they seem to be wearing out. Get new material, or in other words, renew the battery. J. J." And from that night to the present writing we have never again heard from Jarvis.

My tale is told, imperfectly it is true, but withal honestly. I fully realise that personal experiences, as a rule, have but little value, particularly in these matters, but I would impress upon the readers of this narrative these important facts: they are devoid of the "Dollar Mark," the professional medium not figuring at all, so far as our private sittings are concerned, and that the gentlemen to whom I have referred therein are above reproach in all that goes toward forming an honest and upright man. I have submitted the names and addresses of the principal actors in this drama to Mr. Stead, and they may be had by any one who may desire to investigate the truthfulness of my statements, provided always that the parties desiring the same are honest; no mere triflers need apply.

CHAS. O. PIERSON
(*War Department*).

EXPERIENCES IN MATERIALIZATION.

A CORRESPONDENT who uses the extraordinary *nom de plume* of "Chedor Laomer" sends us the following account of his experience in materializing séances.

"I have personally witnessed some materializations under strict *test* conditions, and am fully satisfied that no deception or fraud could be practised upon us. Moreover, the forms appeared, were gradually built up, and then disappeared slowly before our eyes, until they passed into nothingness.

WHAT I SAW (1) IN THE SEANCE ROOM.

"A few friends assembled in a small room sixteen feet square. A curtain was placed across one of the recesses at the side of the fireplace, to form a sort of cabinet, in which the medium sat in unconscious trance. The gas was turned low, but the room was sufficiently light to enable us to clearly see each other. We opened the meeting by singing and prayer, and sang at intervals as the spirit moved us; shortly we saw, close to the screen (near the floor), behind which the medium sat, a kind of phosphorescent light, like a dull star, which gradually increased in size, and then spread upward and downward, gradually elongating, until it became a long perpendicular streak of light, about four feet six inches high. It then seemed to gather around it a cloud of vapour, and perceptibly broaden and take human shape. The growing figure became unmistakably and clearly defined as that of a female form with long flowing robes of remarkably fine woolly texture. The corner of an apparently beautifully worked shawl trailed upon the floor as the form moved to and fro from one position to another across the room. The form was perfect in shape, but the features of the face were not discernible. There was a rim of light showing the form of the head, giving the appearance of the figure of a lady without head. The arms, which were bare to the shoulders when the drapery was thrown aside, appeared quite natural and well developed. In this condition the materialised figure walked towards me, raising the arms above my head as if in the act of blessing. Then passed across the floor to the mantelpiece, raising the right hand, touched the lustres, and made them jingle as though touched by a hand of flesh. She walked back to the front of the curtain, behind which the medium still sat breathing heavily; turning towards us, she threw her hands towards me three times as if throwing a kiss; then stood motionless in full view of all the sitters (sixteen in number), and dematerialized before our eyes, and gradually passed away as a cloud of mist. The curtain was never opened during the process, proving clearly that it was not the medium's form which we had seen, who we knew was all the while unconscious behind the screen.

"The *control* of the medium informed us that the cause of the head and face not being fully developed was owing to the feeble state in which the medium was; in consequence of having a severe cold, she was not able to give off sufficient *ora*, or *psychoplasm*, to enable the spiritual body to fully develop in materialization.

"It is said that the head and face are always the most difficult portion to materialise. The form was that of a fine, tall, slender lady; while the medium was a stout, fleshy, and elderly person, with a rambling gait.

"As the face was not formed so as to be recognised we were informed that the face would eventually be seen by the person to whom the spirit intended to reveal herself, and further, that I was the favoured person, and that I should yet see the head and face of the lady spirit who desired to manifest, which I certainly did, some months afterwards, in a most unexpected manner.

(2) IN MY BEDROOM.

"One night in my bedroom I lay sleepless. Suddenly opening my eyes by an influence, as though some one had touched me, I beheld at the bedside a cloud of light forming into a human head on the seat of the chair. It gradually assumed the shape of a female face, the features were most perfect and beautiful. The glorious light and radiance of the countenance I shall never forget; its luminosity filled the room with refulgent glory indescribable. If spirits in the spheres are as bright and luminous as that radiant face, they are indeed beautifully glorious.

"Here was the fulfilment of the promise that 'I should yet see the head and face' of the form that had previously tried to fully reveal itself to me, now most successfully, with a smile of recognition.

"The face gradually faded as I was gazing upon it, and as quickly died away as it had appeared, and when it had vanished the chamber was left in entire darkness.

"The room door was closed and locked, and no one could get in to produce an illusion. I was as wide awake as I am now, and saw the head gradually develop out of the bright cloud on which my eyes had first rested, and then distinctly die away on the spot.

"No amount of argument or sophistry can reason me out of what I clearly saw with my mortal eyes. It was so unexpected, clear and satisfactory; and one of the greatest joys of my life to see the face of my lost loved one once more.

"On another occasion in my bedroom I lay awake; suddenly turning my eyes towards the bed foot, where I perceived a light, I beheld the bust of a most beautiful

young lady. The head and face, and one of the arms, were clearly defined, and illuminated with a radiance indescribable. When I had taken a good look thereof it faded away into the darkness. It was that of my long-lost daughter.

"A gentleman of considerable intelligence, who lost his wife a few years ago, declares that once a week the spirit of his wife appears to him when he is alone in his own room; she materialises and appears in as perfect a form as when in the flesh, so complete and tangible that he can shake her by the hand, and she can speak audibly to him, and this without the intervention of a medium. Her coming has been regular, at a fixed time, for some two years, and he knows much of the life she is living in the spheres, what she does, and where she goes as a ministering spirit to assist others. After the conversation of about half an hour, she fades away before his eyes, and passes off in a kind of misty cloud. This gentleman knows nothing of Spiritualism, and would not enter a spiritualistic meeting, he being a staunch Methodist. Yet he now believes that there is something more in spirit-phenomena than people generally fancy."

MRS. MELLON'S MATERIALIZATIONS.

Mr. A. G. O. Stordeur, M.A., Ph.D., of Sidney, New South Wales, contributes to *Light* of July 7th and 13th, an account of the success which has attended Mrs. Mellon's latest phase of mediumship, viz., that of materialisation without a cabinet under the full gaze of the sitters. Mr. Stordeur says:—

The new phase of Mrs. Mellon's power is the manifestation of materialised forms without any screens or curtains. She sits facing the circle, in full view of all the sitters, whilst a good light shines upon her and thus the least movement on her part is distinctly visible to everyone present. When it began I put her seat a little aside so that we could form a small circle in front of, and not further than from three to four feet away from, her. No cabinet, screen, or curtain of any kind was used either on this or any subsequent occasion; Mrs. Mellon was, in fact, from the first to the last facing us and in full view of us all.

After describing what took place then, Cissie materialised before their eyes. Mr. Stordeur proceeds to narrate the events at the next séance on March 14th as follows:—

The light having been reduced, leaving us, however, able to perceive distinctly everything that might take place, and everyone in the room, Mrs. Mellon seated herself, as on the former occasion, with her face directed towards us and in full view of all—no curtain nor anything else in the nature of a screen being used. We then sang in a subdued voice a cheerful but appropriate song, and while thus engaged we all noticed on the left side of the medium a dim, hazy light collecting itself into a luminous cloud, out of which gradually arose an intensely white vaporous form, which, however, soon disappeared, to our great disappointment. But our hopes were revived on observing the luminous cloud rising from the ground and developing into the form of a human body, which stood for about three minutes in full view of all. Again it dematerialised, but this time only for a more beautiful re-materialisation, for in less than five minutes there appeared before us a slender female form about five feet high. This elegant and graceful white-clad form threw her arms around Mrs. Mellon and caressed her in a most affectionate manner, and then moved nimbly about, displaying the stars which glittered as so many brilliants on her wavy tresses of a deep dark colour, and answered our questions by signals made by the graceful movement of her head or hands. Our spirit friend then bade us good-bye, and de-materialised gradually to what I should call a small spark of phosphorescent light about the size of an apple.

I could enumerate several other séances, held under the same conditions and with still more satisfactory results, but am obliged, for want of time and space, to pass on to the last one, given on April 26th. This séance was indeed the best which Mrs. Mellon has held under these, her self-imposed, restrictions. Eight sitters were present.

Geordie materialised in full view of all and then dematerialised. Mr. Stordeur says:—

I maintain, however, that the only possible inference which an unbiassed investigator can draw from experiences such as I have narrated, is that Mrs. Mellon has been unjustly assailed, that she is a woman of honour and integrity; and that materialisation is a fact and not a myth.

A correspondent of *Light*, signing himself "Vir," sends to that journal on July 13th the following report of his experience on materialisations. He says:—

I have examined these in a scientific way and spirit in all cases. Avoiding all devoteeship, I found in *all cases* that the forms had a gauze covering, which concealed, underneath, the medium's dual image and clothing. All the mediums I studied were honest and quite straightforward, and free from even a hint of suspicion. Yet when on one occasion I saw a lady non-Spiritualist weeping over the appearance of the form of her dead sister, I reached forward my right hand which then grasped the medium's *left*, and lifted the gauze from the *left* arm of the form, disclosing the black coat of the medium, his white shirt and his sleeve links. Nevertheless the face was that of a refined woman. I have done the same thing more than a dozen times with different mediums and *always* with the same result. The arm I examined was not the medium's but it was a duplicate of it. The face was the medium's transfigured; not the actual face but that of a thought-form emanating from him. Repeated experiments proved also that all the matter in the form came from the medium, whose weight diminished as the form grew, and when the form was complete it weighed say 25 lb., and the medium's had diminished to the *same* extent.

WANTED A COLLEGE FOR MEDIUMS.

Mrs. Hardinge Britten has been appealing to the Spiritualists, through the columns of their weekly organ, for support to found a College for Mediums. She says:—

The first pre-requisite for this proposed Training College is a commodious house, with, if possible, some ground attached, and, here let me say, it can scarcely be doubted that there are some rich property owners, spiritually inclined enough to devote a house and lands to the *experiment, at least*, of the noble purpose under consideration. The house required should be large enough to accommodate from twelve to twenty young persons (we will say in the first instance of the female sex), together with a good motherly matron or housekeeper, a well-informed governess competent to teach the scholars various branches of literature and art (especially music), and a highly mediumistic person who, by aid of experience and study, should be able to organize the circles and devote herself, in a manner somewhat analogous to the ordinary spiritual Lyceum exercises, especially to the moral as well as spiritual culture of the scholars. Besides these permanent officials there should be a council of interested managers, who should meet at stated periods and aid in drawing up rules and superintending their practical application. At least three circles should be held each week for the purpose of unfolding and practising the mediumistic powers of the inmates, and regular services should be given every Sunday, attended by such members of the council and their friends as could be present. The scholars qualified for admission should be persons endowed with some mediumistic gift, and recommended by, or known to, members of the council, who could vouch alike for their capacity and worth. Whilst it is essential and right that the matron, governess, and mediumistic controller should be

paid employés, the scholars admitted for set terms of time and periods should be received and entertained free of all cost.

When good speakers or mediums were found to be fitted for public work they should be allowed to go to societies or families applying to the college officials, and though that service should in all justice and honour be paid for, as long as the parties employed remained attached to the college, their fees should be devoted solely to the maintenance of the institution. This provision would not only aid the support of the gratuitous home supplied to the mediums, but it would also avoid the terrible temptations to which some paid mediums have unhappily yielded, viz., to resort to fraud, when the spirit power, which they could not always command, failed them.

In this initial sketch I do not attempt to enter into those varied and important details of internal management which can only be devised in careful council and regulated by expediency; but I should urge that the most sublime and exalted exercises of music should be practised, and the scholars taught how to cultivate the ground—if there be any attached to the house—with a view of raising fruit, herbs, and vegetables, for medicinal as well as edible purposes, no less than as contributing to the maintenance of the house.

A house, land, and some endowment, and gifts or subscriptions enough to pay officials and maintain the grand experiment, for at least one year, should surely be forthcoming from those whose wealth could meet the demand, and whose knowledge must assure them that their stewardship of that very wealth will determine their happiness or misery when they themselves become spirits.

The Editor of *Light*, commenting on this proposal, says:—

We should be very glad if Mrs. Hardinge Britten's proposal for a kind of training school for mediums could be carried out. It is only a question of funds. In the meantime, we could quite easily try a few "rest homes" of a simple and private kind. Are there six wise and kindly families that would give a welcome, for a few weeks or more, to young mediums whose friends are vexed at their "gift," and who themselves do not understand it or are half frightened at it? We are persuaded that in this direction, of private sympathy and guidance, much, very much, good might be done. In time, this might give us the steady supply of disciplined mediums, so urgently needed.

THE PRACTICE OF AUTOMATIC WRITING.

I AM constantly receiving inquiries from correspondents far and near as to the best way of developing automatic writing. I am, therefore, very glad to be able to quote from a small Australian pamphlet entitled, "Light from the Spirit World," which gives an appendix and the following rules on the subject which are quoted from Mr. Hammond's pamphlet. The Editor of the Australian pamphlet prefaces them with the following sensible observations:—

We would advise no one to experiment according to these unless from a sincere and earnest desire to learn the *truth*. In the case of all communications received, let the inquirer employ his reason and common sense, and believe nothing which is not in accordance therewith. At the same time, let him not reject any communication because it is contrary to his most cherished convictions.

RULES.

We would recommend the following rules to persons desirous of becoming mediums:—

I. Sit one hour each day where no noise will attract attention.

II. When sitting, concentrate the mind on the Spirit from whom a communication is desired, until the hand be moved.

III. When the hand is moved, neither aid nor resist its movement.

IV. When the Spirit desires to communicate, it will write without aid, to do which it is sometimes found necessary to impress on the mind of the medium the word to be written.

V. When the impression is made the hand will be moved to write the word as it is impressed on the mind.

VI. When the word is written as impressed on the mind, the medium should not doubt, because doubt is what makes resistance.

VII. When mediums resist nothing reliable can be written.

VIII. Some will be moved to write without impressions, and they will write slower than others, until they can be impressed.

IX. Hold no controversy on the subject of writing with anyone, and avoid all disputes.

X. When the medium is moved to write, one hour only in each day should be spent, until directed by the Spirits.

XI. When directions are given the medium must be wise and obey.

XII. The wisdom of the wise should control the folly of the unwise. Therefore, the medium would do well to concentrate the mind on Spirits of that circle capable of instructing in the knowledge of God and the wisdom of heaven.

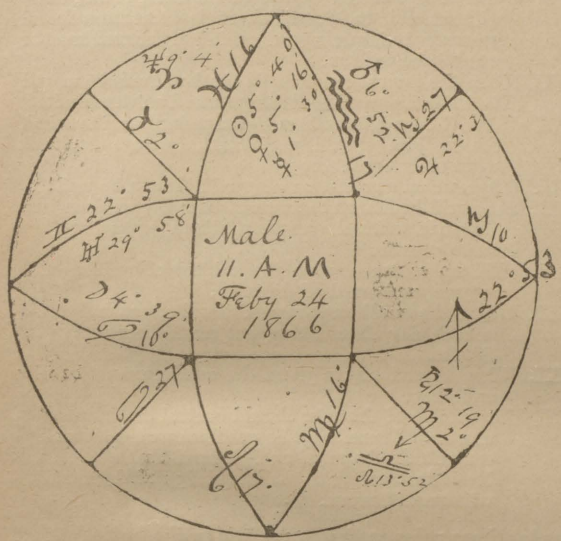
I print these rules as they are given in the book, but if I were writing rules on the subject I should say, never try to sit so long as an hour at a time, at any rate at first. Secondly, when holding the pencil with which you hope to get the writing, let it rest lightly on the paper, and do not let the wrist or hand touch the paper. This rule need not be insisted upon when you get into working order, but at first it facilitates the movement of the pencil. Of Rule vii, "when mediums resist, nothing reliable can be obtained," I should say that it is hardly less true that when mediums are very anxious about anything, the anxiety of their minds, will, in all probability, vitiate the accuracy of the communications which they receive. There is also one general governing rule, viz., never devote to automatic handwriting, time which ought to be spent in discharging mundane duties. Also if you get into communication with any disembodied intelligence, always endeavour, as far as possible, to persuade that intelligence to furnish you with information that will enable you to identify it and also to test the accuracy of its memory with the extent of its knowledge of things which should be known to it if it were what it professes to be.

When you have got into communication with such an invisible intelligence whom you can rely upon, and of whose identity you have no doubt, never let any other communications come to you from the other side excepting by permission of the Intelligence in whom you have confidence.

The London Spiritualist Alliance is arranging for an International Congress next June. The Alliance will give an invitation to all who are interested in the question of continued life after death, and the possibility of communication between the living and the so-called "dead."

X.—ASTROLOGY.

A TEST NATIVITY.—MR. PEARSON, OF "PEARSON'S WEEKLY." BY MR. GEORGE WILDE.



DECLINATION.

☉	9° S 26	♅	21° S 41
☽	18° N 12	♂	19° S 31
♃	23° N 43	☿	10° S 53
♄	13° S 8	♀	12° S 48

SOME years ago, before BORDERLAND was started, the claims of astrologers led me to propose a test of the science, which, unfortunately, was never carried out. I suggested that half-a-dozen astrologers should be invited to cast the horoscopes of some half-a-dozen persons, of whom they were to know nothing except their sex and the place and moment of their birth. The proposal fell through for two reasons. First, there were not half-a-dozen astrologers to be found who were willing to undertake the test. Secondly, I could not get the birth dates of half-a-dozen persons notable enough to be interesting, but not notable enough to be identified by the place and date of their birth. Ultimately the test dwindled down to one horoscope cast by one astrologer. His success, however, was so remarkable as to arrest attention. The subject whose birth-moment was selected for the test was Mr. Pearson, of *Pearson's Weekly*—a name familiar everywhere—although no reference library or biographical dictionary enables the astrologer to use his birth date as a key to his identity. The astrologer who cast the horoscope was Mr. George Wilde, of Railway Terrace, Brighouse, Yorkshire. I print the horoscope as it was written, with Mr. Pearson's notes and comments.

HOROSCOPE OF MALE BORN FEBRUARY 24, 1866, 11 a.m.

Computed for Wookey, near Wells.

I.—MENTAL QUALITIES AND DISPOSITION.

1.—A quick, active, generous person, studious, contemplative, highly ingenious, and inventive; possessing finesse, originality of thought, rapid sequence of ideas, penetrating, opinionative, independent, candid, truthful, proud, slightly eccentric, sociable, pleasing, courteous, judicious, kind-hearted, in fact, excessively good-natured; much appreciated and respected by others, versatile in mind, lacking tenacity of purpose.

2.—He is constant in attachment, delighting in close friendship, possessing warmth of affection and sensuousness almost reaching the amorous spirit.

3.—The honour, candour, and rectitude of the man are exceptional, and his word is as good as his bond; fond of company, agreeable, delighting in oratory, languages, music, and art, for he has musical, literary, and artistic ability or talent, a keen appreciation of the beautiful in art, form, and nature.

4.—He has special aptitude for acquiring languages, is comprehensive, eloquent, highly impressionable, an observer, critical and quick to detect inconsistencies in others, (5) self-willed and almost headstrong, obstinate and almost jealous, and would be severe with evil-doers. (6)

His obstinacy and severity are, however, obscured ingredients, certainly not to the fore. This combination begets force of character, executive and propelling power, an

MR. PEARSON'S NOTES AND COMMENTS.

1.—I cannot pretend to be a judge of all this. Those who know me well say it is pretty true.

2.—I think this right.

3.—Not that I know of. I am very good on tunes, but detest music. I like a landscape by Leader, but I can see nothing to admire in an old master.

4.—This I doubt, but I have never tried beyond acquiring enough French to make myself understood.

5.—Yes.

6.—No, I always try not to be rough on people.

iron hand hidden beneath the velvet glove. The temper is even, and certainly not captious, even under provocation, and the disposition is genial, merry, witty, fond of sport (7), and society (8), singing, dancing (9), and the stage. (10) The nativity bears the impress of a genius, indicating imagination and inspiration with tremendous impulse.

11.—He is rather mutable in mind, chiefly through rapid sequence of ideas, and has a subtle fancy, sagacity, and incisive wit.

12.—The horoscope indicates that he is on the best of terms with himself, though reverses would tend to make him at times disconsolate and reserved. He has an eye to his own interests, and possesses tact and diplomacy.

The temperament inclines rather to the feminine principles than to the masculine, and there is much tenderness, much fine metal in the composition; he is fine-grained, gentle, obliging, neat in dress, precise, frugal and has few extremes, well conducted, and orderly. He has a horror of anything low, coarse, or vulgar, has tender susceptibilities, is ambitious of honour, his *amour propre* is easily wounded, censure or praise exercises an undoubted influence over him. (13) He has considerable will-power and self-assertion; the combination of these ingredients generate an impulsive, headstrong spirit, but he is well-meaning in spirit and well-intentioned. He has special aptitude for acquiring a large amount of intellectual culture, and is fond of change and travel (14).

He dislikes the rowdy element in others (15), and down in the utmost recesses of his being a spice of timidity (16) and caution is to be found, which restrains him a good deal. There is no aggressiveness, waspishness, or irritability in the composition; the amiable qualities are to the fore.

17.—He is rapid and accurate in his perceptions and mental operations, and is, perhaps, sensitively highly strung, and his vivacity is tempered with a spice of sadness.

He is by no means positive or dogmatic, though he has well-defined principles and is conscientious, and his motives are pure and sincere.

He would do with more propelling power, and whatever his mission, he is not inspired, enthusiastic, or terribly in earnest.

18.—He is not easily elated or depressed.

19.—I do not think spirituality has a marked place in his composition, or that he would worship his Divine Maker through fear of the unknown. Doubtless his religious convictions clash with those of sectarians and creedists, and he has considerable moral courage; but I do not think his faith is great, as there are indications of some scepticism in the composition.

He may pray, but I am not sure that he believes—at least, not implicitly.

20.—His sympathy is with the multitude and with the young and helpless.

He is philanthropic but not prodigal; he is ardent, but lacks vehemence, and is discreet and circumspect. The reasoning powers are not specially marked, but deductive judgment is here marked. He is emotional and has great depth of feeling, which impresses and influences him much. The mind is analytical, and he has larger perspicuity, and is, perhaps, more a wind-bag than a thinker (21), and his speech is more pathetic than forcible. He has genuine wit, and can, perhaps, be facetious or humorous. He is not particularly a demonstrative man (22), and would do with more determination and a stronger personality. He has many of those noble qualities which command the respect and esteem of others. He is a man who will

7.—Very.
8.—Loathe society in the ordinary acceptation of the term. I thoroughly enjoy being with a few friends, and my real friends are very few.
9.—Very.
10.—Moderately.
11.—Good.
12.—Good.

13.—Yes.

14.—Good.
15.—Yes.
16.—I'm shy at the bottom.

17.—Doctors always tell me my nerves are exceptionally high-strung.

18.—Not true.
19.—Good.

20.—*Vide* Fresh Air Fund.

21.—I fancy this is so.

22.—Right.

meet with a great deal of good fortune (23), with tremendous ambition, and is fond of curiosities, and occult subjects have some attraction for him (24).

23.—Right so far.

24.—Right.

HEALTH.

A strong constitution, a disease-resisting temperament, and fairly good health is portrayed; slight organic weakness of the active system and heart—probable bladder troubles; gravel or stone, throat troubles and an indifferent state of the liver and blood. These things are only to be expected later on in life. He is liable to accidents, serious hurts, and should be careful during journeys and on the water: he is liable to hurts to the legs and ankles (25).

25.—Very true.

PECUNIARY PROSPECTS.

Considerable financial success and lucrative positions are indicated; prosperity, the accumulation of money, and the acquisition of estate and riches.

EMPLOYMENT OR PROFESSION.

The horoscope portrays literary employment, or employment in connection with poetry, music, the stage, wines, and as a stationer, printer, bookseller, schoolmaster, publisher, and journalist (26). The natus is suggestive of employment at some time in life in connection with liquids, chemistry, or occult science, and has special aptitude for astrology, though he may not know it. The horoscope portrays promotion, preferment, help from persons in power (27), and he is certain to be highly esteemed by his superiors. Positions of trust are in store for him, honours, &c. He has special aptitude for business, and will succeed as a merchant.

26.—Curiously accurate if, as I suppose, the first indicated is the most probable.

27.—Never very bad.

MARRIAGE.

A happy marriage and domestic felicity; the wife will be of high social status, independent, high-minded, accomplished, refined, constant in attachment, generous, noble-hearted, straightforward. Trouble, however, from females indicated, if he is not circumspect (28).

28.—Good to last paragraph, which has not come to pass yet.

CHILDREN.

Offspring are portrayed, though this question can only be accurately deduced from the horoscopes of husband and wife (29).

29.—Three girls.

TRAVELLING.

Many journeys are portrayed (30), and Mars' position threatens dangers, and changes of a sudden nature are indicated, which do not all conduce to good fortune.

30.—Good.

FRIENDS.

Many powerful friends are portrayed, and trouble or annoyance from servants or inferiors (31).

31.—Have so far had exceptionally little trouble of this kind.

HONOUR.

A more than local fame and distinction are indicated, and he is destined to be much in evidence, much before the public at some period of life.

II.—LIFE'S HISTORY.

Directions or stars in their courses:—The third year of life was a critical year for health; throat troubles (32) and feverish complaints were indicated, some liability to hurts, drowning, accidents, and falls (33).

32.—Right.

A chill would emanate from a journey. The liability to accidents would continue up to his 7th year, when Mars would complete his quartile aspect with Saturn.

33.—Most children of three fall about a good deal.

At five he would display special and marked aptitude for learning, and would acquire knowledge very quickly. The

7th year portrayed changes, indisposition, and probably a chill. He would make rapid progress in his studies, particularly in music (34), art, and literature, and would gain by friends, as Mercury and Venus were in company during the early years of life.

At school in the race of learning he would leave most of his compeers behind, and should acquire honours, distinction, and scholarships with little effort (35).

The 10th year was an unfortunate one for health, and again chills, throat troubles and accidents were to be feared, and the credit would fluctuate. He may have experienced bereavement in the family (36), probably an aunt or uncle would know him no more, and unfavourable journeys would result; still he would most probably gain by wills and from the dead and from friends (37).

The 12th, 13th, and 14th, and possibly 15th years indicated legacies, help from a powerful friend, exceptional success in his studies and credit, help from kindred. His genius and imagination would begin to assert itself.

The 13th and 14th years portray slight indisposition (38), bereavement, changes of an undesirable nature, and probable trouble and annoyance from the other sex. The 15th and 16th years portray beneficial journeys, gain by science, friends, literature, theology, and preferment; he would most probably commence business, or go to college, or enter some profession (39).

These years were successful ones, and would bring credit and honours. The 17th (1883) prefigured indisposition, and probably trouble with the throat, and again falls and hurts (40) were indicated; annoyance through creedists, the other sex, new literary friends, and assistance therefrom (41).

The 18th year indicated friction, annoyance, slight indisposition, hurts in sports (42), and a tendency to act precipitantly; loss of relatives (43), disputes with those in power, and sudden changes were imminent.

The 19th and 20th years were indicative of honours, advancement (44), assistance from friends, new enterprises, success in literature, art, or music, new friends, success at social functions, and the stars would strongly incline him to the company of the other sex, and to marriage (45). The probability is he would be much in evidence and much before the public at this time, and he would achieve distinction in music, art, or literature; some literary and powerful friend would assist him.

He would gain by long journeys, religion, or science. A female friend may cause him annoyance, probably through some indiscretion (46).

In the 21st and 22nd years friends of both sexes would do a great deal for his good and ill; one friend would assist him much, whilst another would prove adverse. Some lady would be much in evidence in this part of his life, and would undoubtedly influence and assist him much (47).

The 21st year portrayed changes, journeys, help from powerful friends, preferment; gain by literature, music, or science.

The 22nd and 23rd years portray marriage or great inclination for the society of the other sex; pleasure, music, literature, and art.

He would acquire preferment and distinction at this time, new enterprises and beneficial changes are indicated (48).

He would be much in evidence, much in harness, and very much to the fore in things in which he was connected, and much before the public; gain in business and financial success accompanied by a high expenditure. The latter part of the 23rd year, however, indicated some indisposition, loss and trouble from servants, possibly

34.—Never even learned my notes.

35.—I got a good many prizes at school; never tried for a scholarship.

36.—Uncle died when I was twelve.

37.—Never was left a penny.

38.—Had a very severe attack of scarlet fever.

39.—Decided not to take Holy Orders—an idea with which I had been brought up.

40.—Had two very bad falls off bicycles, one of which injured me badly.

41.—Very serious attack of calf love.

42.—Was badly hit on the head playing hockey.

43.—Lost an uncle.

44.—Got on very well and rapidly in business.

45.—Got engaged.

46.—Wrong.

47.—Got married.

48.—Started *Pearson's Weekly* at 24, and was immediately very successful.

bereavement, a chill, and throat or bladder troubles (49).

The 24th year would bring disasters, sudden loss, discredit and imposition by or through friends; anxiety, accusations, indisposition, loss and annoyance by or through servants, workmen, and inferiors; loss by or through journeys, quarrels, or disputes, probably with publishers and friends (50).

Things were done secretly and unknown to him, and which were detrimental to his interests, as he afterwards found out to his cost; credit and discredit would result, and there was some liability to accidents; cross influences were at work throughout the year, but the bad fortune met with was decidedly in excess of the good.

The early months of the 25th year would bring annoyance, unfavourable influences and possibly slight loss. The summer and closing months would bring increase of business, pecuniary success and better fortune; activity, journeys, gain by wills and from friends of both sexes, and if not already married the influences would tempt him to marry this year. He would still feel very much the evil effects of the previous year's bad influences, and the probability is he will feel the effects for a year or two, as a direction of this kind has been known to cripple a man for several years.

He would gain a great deal from a powerful friend of the other sex this year, and be brought prominently before the public.

The 26th year portrayed mental activity, literary undertakings or new enterprises, and he would be very much in harness and would gain from literary friends (51).

27th year, 1893; changes or a desire for changes and journeys, slight loss or annoyance, some anxiety and worry, much mental and physical activity, gain by science, and during the middle or latter part of the year he might be brought very prominently before the public.

GEO. WILDE.

49.—Wrong.

50.—Left George Newnes. Rest all wrong, as this was my first year in business for myself, the foundation of whatever prosperity I have had.

51.—"Missing Word."

C. A. PEARSON.

MRS. BESANT'S HOROSCOPE.

ACCORDING TO CHALDEAN ASTROLOGY.

HAD the astrologer who computed this horoscope read or studied Ptolemy's "Tetrabiblas or Natal Astrology," * he would not have left Mrs. Besant in the dark as to what the horoscope portrayed. With the Editor's permission, I will give a delineation according to Chaldean rules. Aries is the ascendant and Herschel is posited therein; Mars is rising in the house of life. The Sun, Venus, and Mercury are on the western angle, in opposition to Herschel. Every astrologer knows that opposing stars are a sure indication of opposition and contention in life. Those who are assured of an easy passage through life have no opposing stars at birth—they are in friendly aspects; in sextile or trine and Mars is succeeded by a kindly Venus. When the planets oppose each other from the eastern and western angles, as in the horoscope of Mrs. Besant, and the evil is enhanced in this horoscope by an aggressive Mars in the house of life—domestic infelicity is inevitable. Mars dominating, is the predominant star, in the rule of Mrs. Besant and such natures are invariably impulsive, rebellious of control, aggressive, with the spirit which is adverse to the meek humility of the Venus person. Mrs. Besant is a martialist in spirit and would champion the cause of a weaker sister, and her motive power is ambition. Our Mars-men and women are all knight templars, eager to do battle with the pen or sword, and they are sometimes indiscreet, restless, bold spirited, resolute, constantly resenting an impertinence, real or implied, eager for strife, masterful in spirit, assertive, often without just cause or reason, and their force of character and will power are great facts. Even the most reticent Mars-man has a great desire for renown and would become actively hostile should any one attempt to put him down.

Longfellow has limned for us in inimitable language the disposition of the martial star—

> Is it the tender star of love,
> The star of love and dreams?
> Oh, no! from that blue tent above
> A hero's armour gleams.

Character makes destiny, and Mrs. Besant's mental qualities might be summed up in a few words, thus:—Ambition, self-confidence, an earnest soul, ever greatly daring, with the spirit of contention, subtlety, and finesse; the faculty of intuition, oratory, and of language, with a magnanimous spirit above everything. Mutable and loquacious, and these mutations of mind will continue through life, the martial nature usually gains more by experience than by reason, and her life will be one of active restlessness. The mind is penetrating, but without that continuity necessary to great achievements which are only attained after patient thought. Mrs. Besant has many fine qualities, and much tenderness, constancy of attachment, and a keen appreciation of the beautiful. The mind is critical, and I do not think diplomacy would interfere with conscientiousness; wayward she certainly is,

* The Occult Book Co., Halifax.

and eccentric, romantic, and imaginative, and, above all, impressionable and fitful. Such a person might too easily be misled, and made unhappy in mind. She has seen, and does see, things pessimistically. Her love of approbation would make her suffer acutely should discredit overtake her; such a woman would shrink from wrong-doing. Her finesse and diplomacy must not be confounded with a sagacious mind and even moderate shrewdness, for these desirable traits are absent. The horoscope is in many respects strikingly similar to that of Mr. Gladstone, both have the martial star in evidence, hence both have the martial spirit allied to an extremely subtle spirit and finesse, coupled to the gift of oratory, without great depth of reason and the disposition to vacillate; and, finally, both have the earnestness, ready comprehension, fascination for polemics and the aspects which signify a more than ordinary blend of character. Mrs. Besant's horoscope is an unfavourable one in so far as the cross aspects obtain, but a propitious Jupiter prefigures a prosperous and comfortable eventide of life. Perplexity, however, in creeds will never leave her, and she can never be wholly happy, and her 54th year will bring more trouble with creedists, and the 59th year prefigures serious indisposition and the malice of fortune. GEO. WILDE.

CAN ASTROLOGERS PREDICT THE FUTURE?

THE question whether the astrologers can predict the future with any degree of accuracy is one to which attention has been turned of late by the positive predictions, made last quarter by "Sepharial," as to the danger of death threatening Her Majesty this autumn. I asked three or four astrologers to give me their predictions as to the probable course of events in the last three months of this year, with special reference to this contingency. I print the responses to my appeal. It must be admitted that if astrology be an exact science there is the most astonishing inexactitude in the way in which its professors read the story of the stars.

A PROPHECY OF DOOM.

By "SEPHARIAL."

AMONG the present forecasts sent me none equal, for gloom, the prophecy of "Sepharial." Here it is in all its lurid tints:—

The eclipse of August 20th last fell in the end of the sign Leo, and brings into activity the prognostics derived from the eclipse of August 19th, 1887. It particularly affects royalty, for Leo is the royal sign of the Zodiac. The crowned heads of Europe may therefore expect troubles in full score during the last three months of the year 1895.

The ruling planet of the year is the Moon, and she denotes notable "changes" in the affairs of State and mutations of many kinds. The affections of the Moon will point out in what manner these changes will occur. The lunations, and also the full Moons when eclipsed, must be noted for this purpose. The lunation of 20th August being ecliptic extends its influence till near the end of December; and falling in the last decanate of Leo it denotes "captivities, besieging and ransacking of towns, and the destruction and profaning of sacred places, churches and the like" (*Prochus*). This has special reference to places ruled by Leo, such as France, Italy, Sicily, &c., and as the eclipse falls in the 9th house in the horoscope for London, the death of a great church dignitary will take place this autumn, and church affairs will be troublesome.

This eclipse, falling on the place of Sun, Moon and Saturn at the birth of the Emperor of Austria, will afflict his country with internal dissensions and riots in October and November. It will also endanger his life, but with care he will live till the year 1903.

Denmark is under unfavourable influences during this year, and the king's health and fortunes will suffer.

Germany's monarch will be adversely affected by the transit of Jupiter over the Sun's opposition place, and that of Saturn over the square of the Sun's place, which occurs in October. He has an unfortunate horoscope, and will have to heed the public voice more than he is inclined to do. He has a short lease.

The horoscope that strikes me as most worthy of attention is that of our Queen, which has already received considerable comment in astrological circles and in these pages.

The eclipse of 4th September falls in the 2nd decanate of Pisces, which signifies "death of some great and illustrious person." It has long been held that this refers to the Queen. Suffice it to say that since 1887 I have looked upon the end of 1895 as a most critical time for Her Majesty, and I can see nothing beyond, for the portents converge to form one dark and forbidding barrier to all further prognostics from the royal horoscope.

For various reasons the 9th and 10th November have been cited by me as the most inimical dates. At the time of that prognostic I did not observe that the longitude of Neptune was in the 25th degree of Sagittarius at the Queen's birth. The Moon attains the square of this longitude by direction in December, 1895, and the New Moon of 16th December falls exactly on that degree in the 8th house of the horoscope. At this time Mars is exactly opposing the Sun, Moon, and Ascendant of the horoscope, and consequently I affirm with full honesty of intention that if Her Majesty passes safely through the 9th and 10th November, the 16th December will be fraught with fatal influences for her. Let those who are responsible for Her Majesty's safety and health be on their guard. It is with considerable risk that this warning is given. But what is left obscure now will shortly be apparent to all.

The Prince of Wales has evil influences at work in his horoscope. The Sun is coming up to the place of Mars at birth, and the Moon at the fall of the year is afflicted by Uranus, Mars, and Jupiter. During the last three months of the year Uranus and Saturn are moving about the place of the Sun at his birth, and Mars joins them in November. These confirm the afflictions of the royal horoscope, and warn him to prepare for changes, but to expect no honours. Abdul Hamid, the Sultan of Turkey, has the Sun at birth afflicted by Uranus, and on the 53rd day after birth the Sun holds the 21st degree of Scorpio, which is attained by Uranus and Mars at the end of November. The Moon will then be in opposition to the Sun and conjoined to Uranus. These influences, taken in conjunction with the lunar eclipse of September 4th in the Nadir of his horoscope, and the solar eclipse of September 18th close to the Sun at birth, threaten his life and power at the close of

the year, especially during the end of November. From his 53rd birthday he will be in constant anxiety of mind. A double eclipse falling in the ruling sign of Turkey will bring terrible troubles upon the Sultan. Events will succeed one another rapidly, and with fatal effect, until the time when the Sultan himself shall fall, suddenly, the ascendency of "the dusky woman" being established.

The effects upon other parts of the world of the eclipses of 1895, may be read in the pages of the *Astrologer's Magazine*.

Between the 24th October and the end of the year there will be many earthquake shocks and explosions of mines, especially on or about 2nd, 10th, 16th, 23rd, and 30th of November.

Violent atmospheric phenomena will be experienced during the month of November, beginning on the 2nd, and recurring about the 11th, 15th, 20th, 24th, 26th, and 29th of the month.

The conjunction of Sun, Moon, and Mars on the 3rd of October will cause some great fires to break out; and military action will follow in China before the new Moon of November.

Neptune transmitted the ruling degree of London on 25th August, and was in square to Mars. The fire predicted for London on that date broke out at Blackfriars. On October 16th the planet Neptune again transits the Ascendant of London, and is in square to Venus, so that a scandal of some sort will then come out, and an important divorce case is to be expected.

Fires of importance may be expected on the 3rd, 18th, 29th, and 31st of October; the 1st, 8th, and 20th November; 5th, 8th, 16th, and 29th December, the planets being then in "five" degrees of the Zodiac.

Strikes will be very frequent during the winter quarter, and trade will be at its worst in October and November. France, Turkey, and Spain will have a full peck of troubles to contend with. India, Austria, and China will be involved in warlike measures during the transit of Mars through Libra from 14th September to 29th October, and as Mars transits the opposition of the March eclipse of Sun on 22nd September, that day is most likely to stir up England to warlike actions.

There will be open strifes and some deeds of blood in our land during the month of November. Popular excitement will run very high. Deaths by violence will be numerous, and will range from the highest to the lowest in the land. There will be, in the same month, popular strifes, insurrections, terrible shipwrecks, inundations, and wonderful storms and devastating earthquakes. On the 16th of November the sign of death, Scorpio, holds no less than 5 out of the 9 significations, and I judge therefrom that the month of November will be an epoch in social, political, and natural history, without precedent in the annals of our own and other countries. The Government will have its hands full in November, and it is probable war will be declared soon after 16th October.

An epidemic of an inflammatory nature, probably smallpox, will arise in the middle of November, and deaths will be terribly numerous. Anarchists will be at their untimely work in this country and in Russia during November and December. In Morocco, Armenia, and the Grecian Archipelago there will be fighting and bloodshed at the end of November, and I judge that our fleet will be much occupied in the Mediterranean.

On or about the 15th of November there will be earthquakes and floods in China, and the devastation of whole cities will follow. The country will be entirely overthrown by its enemies.

Riots will probably occur in Liverpool in the middle of November. Destruction of property will occur in that city.

Shipwrecks will be numerous and very fatal.

The lunation of the 18th October will be followed by some stirring scenes and fierce debates in the House of Commons.

The lunation of the 16th November will effect some changes in the ruling Government, but it will remain in power. The difficulties it will have to contend with, however, will be enormous. The navy will be a subject of much debate. There will be a widespread epidemic in November and December. Death will reap a large harvest in this country. There will be many deaths among notable people, and the army and navy will be fully represented.

It would have come easier to have had occasion to write a happier forecast of the last three months of the year; but the affections of the celestial bodies do not warrant an optimistic mood, and if what is here written appears dark and forbidding, and even improbable, my duty is nevertheless to interpret the language of the stars, and in that I trust I have erred rather on the side of emphatic utterance.

A SCATHING CRITICISM.

By "MERCURY."

"SEPHARIAL" is taken roundly to task for his predictions about the Queen, by one of the astrologers who signs himself "Mercury."

This is what "Mercury" thinks of "Sepharial" and his horoscopes:—

Allow me, in the interests of true astrology, to protest against the nonsensical predictions regarding the death of the Queen which are now current. There is no foundation for them.

In BORDERLAND for April, 1894, you quote remarks on Her Majesty's horoscope, by Mr. W. R. Old, better known as "Sepharial." He there says, "The months of September, October, and November, 1895, are charged with evil and personal danger to Her Majesty. . . . The moon now meets by secondary direction the evil aspect of Uranus, on the cusp of the 8th House. Uranus has a radial signification of the nature of the *terminus vitæ*, being on the cusp of the 8th House, and in *sesquisquare* to Mercury, the ruler of the horoscope, who is situated in the 12th House. . . . The death will be sudden and attended with singular events. Consequently we may expect this aspect of Uranus to have full force about October, 1895. Her Majesty will do well to avoid the public streets, and to safeguard herself from *accidents*. We might say more," &c.

Then in *Modern Astrology* for August, 1895 (a publication with which "Sepharial" is intimately connected), we find a figure of the Queen's nativity (drawn for 24th May, 1819, 4.4 A.M.), followed by the statement that, in judging of the future of her *life*, Mercury's movements must be chiefly noted. The writer goes on to refer to "a sad misfortune which threatens her, and will overwhelm us in the fall of the present year," and that "November of the present year finds this planet (Mercury) much afflicted." He further says that Mercury is not well placed in the 12th house, and this indicates that she will be the producer of her own troubles and sorrows." (!)

The writer of the above remarks deserves to be pillorried, for he is ignorant of some of the main principles of natal astrology.

1. The ruling planet (*i.e.*, ruler of Ascendant) *has nothing to do with the life of the native, under any circumstances*, unless said ruler happens to be a luminary. In certain positions, the ruling planet influences the disposition and fortunes of a person; but the question of *life* depends on the sun and moon, their position, and the aspects they receive; also, to some extent, on the Ascendant. At the birth of the Empress Frederick of Germany, her ruler, Jupiter, was combust of the Sun, on 8th cusp. From this position, the then "Raphael," in his almanac for 1841, predicted her speedy death! He did not understand that the above was a favourable position, indicating good fortune through marriage and gain by deaths.

These *half-baked* astrologers constantly mix up the rules of "horary," or symbolical astrology (a very subsidiary branch of the science), with those which apply to nativities.

2. No one will die a singular or violent death, either by accident or otherwise, unless such is shown by the planetary positions at birth. Now, our Queen's horoscope shows nothing of the kind. Uranus on 8th cusp implies the trouble she would sustain by the sudden deaths *of other people, e.g.*, her husband, whose illness was unexpected and brief, and her son, Prince Leopold, who suddenly sustained an injury to his head, and died in a few hours. She lost her husband and her daughter, Princess Alice, on the same day of the month, viz., *14th December*, when the sun was on Uranus' place at birth. It is thus that the influence of Uranus comes in The Sun and Moon rising in Gemini in her nativity, free from *serious* affliction, show an excellent constitution; and she has no influence during the coming months, which point to death. Her Moon's place, by secondary motion, is, at 24th September, Pisces 21° 20'. The Moon has already passed the square of Uranus; and, on 1st September, Mercury and Mars were conjoined in 21° Virgo, in opposition to Moon's progressive place. Yet nothing has followed, because the direction of Uranus is not a very important one.

Saturn opposes Mercury's place on 24th October. This may give a little passing bother and anxiety. In November the Moon comes to the square of Uranus *in Radix*, and semi-square of Mercury in Radix. These are unfavourable for travelling or making changes, and tend to give the Queen some trouble by news, writings, or the death of some one, &c.; but they have not the least reference to her own death. She gets some crosses and excitement about 14th to 17th December, when Mars opposes her luminaries.

3. *Mercury was really rising at Her Majesty's birth.*—The official bulletin gave the time of her birth as 4.15 A.M. This was rectified by Zadkiel, in his almanac for 1838, to 4.4 A.M., which is the time adopted by the writer in *Modern Astrology*, and which I will assume to be correct. At this hour there were 57° of ecliptic longitude comprised between cusps of 12th and 1st houses. Mercury, at first sight, seems to be well up in the 12th; but he had 3° 35 of *south* latitude, which depressed him so much in the figure that he was *only* 8° 30' *above Ascendant* (semi-arc 104° 16', less meridian distance 95° 46' = 8° 30'), and 26° 15' from 12th cusp, measured by his semi-arc. A planet so near Ascendant is to be considered as *rising*, and not in the 12th house. Further, the Moon had 3° 34' *north* latitude, and was elevated above the Ascendant, her body being 5° 29' above the cusps of 1st Mercury was therefore in mundane conjunction with the Moon (or rather, as it should be termed, mundane-parallel)—a fine position for mental ability, as Mercury and Moon are in mutual reception.

4. As to the absurd remark that the Queen will be "the producer of her own troubles and sorrows," I may safely characterise it as a most fallacious assertion. Her Majesty has, during a long life and reign, been specially noted for *prudence*. A more exemplary sovereign never sat on our throne. Her sorrows have chiefly arisen from the loss of those near and dear to her.

5. Let me point out to "Sepharial" that his sensational predictions about the Queen, for June, 1894, were entirely falsified by events. He predicted illness, accident, excitement, danger of war, death among Her Majesty's Ministers of State, &c., that month. Not one of these things happened to the Queen. Indeed her loyal subjects may take comfort from the fact that it would be difficult to point out an important prediction by "Sepharial" which has ever come true. (Witness the "World's Warning," based on the solar eclipse of August, 1887. The effects of that eclipse are now over, and all his leading prophecies about it have been complete failures. For his own credit, he should withdraw the pamphlet from sale.) This is what comes of a young and inexperienced man rushing into print, in his anxiety to pose as a "Seer."

6. The editor of "Raphael's Almanac" (who only the other year said that the Queen was likely to live a long time yet) seems to have been seized with the scare, and writes in his issue for 1896: "The Queen has many very unfavourable influences to contend with during the fall of 1895, but I hope she will survive them. . . . During 1896 the Moon passes Saturn, but meets several good aspects of the lights and Venus, so that *the year will be a good one generally*, although the Sun, so near the opposition of Jupiter, ruler of the 8th house, *threatens a catastrophe at almost any moment*."* As a friend of mine remarked, that is on a par with saying: "It will be fine weather unless it rains." Such a style of prediction—calculated to suit either event, life or death—is discreditable to one who boasts that he is "the astrologer of the nineteenth century."

Lastly, *Modern Astrology* offers a prize for the best delineation of the Queen's horoscope as published in August number. Now they neither give the planets' latitudes nor declinations. What kind of delineations do they expect from such incomplete *data*?

I am, sir,
Your obedient servant,
MERCURY.

23rd September, 1895.

MR. MINCHEN'S FORECAST.

On the other hand, Mr. Minchen, who prefaces his remarks by a quotation from the "Odyssey," which tells how "the sun has perished out of heaven, and an evil mist has overspread the world," confirms "Sepharial." He says:—

Eclipses in certain portions of the Zodiac, 11 to 15 and 24 to 28 degrees of Gemini, Virgo, Sagittarius, and Pisces, are known to be exceedingly fatal to the human race. Three such occur in 1895:—

1. A *total* eclipse of the moon on the 11th March, ☉ 20 sec. ☽ 20 min.

2. A *total* eclipse of the moon on the 4th September, ☉ 12 min. ☽ 12 sec.

3. A partial eclipse of the sun, on the 18th September, in the 25th degree.

These will fall with great violence on all persons, peoples, and places ruled by those signs—Turkey, Paris, Switzerland, &c., and on all whose horoscopes are radically, or by direction,

* Yet "Raphael" has taught for years that the life of a female depends entirely on the moon.

sensitive in those degrees of the zodiac, which practically includes the greater portion of the human race. In fact, I foresee, as it were, the outpouring of another Apocalyptic vial. On the 23rd of October the sun, the great centre and life of our system, and symbol of royalty, enters Scorpio, "the accursed sign," symbol of the serpent and of death. He turns pale, for, like Macbeth on the blasted heath, before him are the dreadful three, who have not foregathered there for nearly a century. And one by one they hail him. First Saturn, who saps by age and slow disease, then Mars the shedder of blood, and lastly Uranus, who fells as with the lightning stroke. And shuddering he passes on, being immortal, but not alas *unscathed!*

HOW "NEPTUNE" SEES THINGS.

In reply to my suggestion that he should give me a forecast of events with special reference to the royal family, "Neptune" writes me as follows:—

The new moon of the 18th September indicates a quiet pleasing active time, with fine weather all through the month.

H.R.H. the Prince of Wales is liable to meet with some unpleasant news, or an accident to foot or ankle.

The sun's entrance into Libra on the 23rd points to a prosperous quarter. The general public have full confidence in our rulers, although there appears some great excitement and danger of war. Accidents and feverish complaints abound.

October the 11th is a very peculiar birthday return, although in the main very unfortunate, yet with military men more success. The new moon of the 18th indicates remarkably fine weather for the time of year. The mind of the public still appears excited, the influences being heated, treacherous, and accidental. H.R.H. the Duke of Edinburgh needs to pay due attention to his health this month, and next month to be very cautious in his journeyings or some unexpected accident or other trouble may befall him.

November appears specially evil, it commences with stormy, cold, dry, frosty weather, and a clear atmosphere. The 2nd, 3rd, 11th, 12th, 15th, and 29th are worst, and as birthday returns are especially evil and unfortunate. The conjunction of Saturn and Mars on the 15th is of the most threatening nature, occurring as it does in the house of open foes and enemies, indicates war, strife, and discord. Our rulers need to be on the alert, ready at any moment. The new moon of the 16th is very unfavourable for health, great mortality, many sudden deaths, and suicides numerous. Our fleets active and arsenals. I hope no grief in our royal circle. The weather more dull and less cheering. The conjunction of Mars with Uranus on the 29th is especially accidental and unfortunate as a birthday return, and refers to some cruelty to children, or epidemic in schools, cases of suicide, poisoning, and accidents by explosive liquids.

December begins more mild and warm, and possibly a storm about the 8th. The new moon of the 16th is more inspiring. Although exciting, it gives more confidence at home and success in our foreign relations. The sun's entrance into Capricorn on the 22nd shows money matters to be very depressed, and some noted records of death by cruelty, neglect, by murder, and from want.

1896 promises to be a very unfavourable one for H.R.H. the Prince of Wales and the Duke of Edinburgh.

The conjunction of Saturn and Mars in the far East also in America will produce great calamities of an extraordinary nature.

"Neptune" also sends me some manuscript as to the Mikado of Japan, and as to the Duke of Edinburgh. He does not like the figure of the Duke of York, and speaking concerning royalty generally, he says:—

There are strange influences at work all round, so much so that if the Prince of Wales comes how long will he be there? It seems to me but very short, and if it went to the most fortunate native, to whom would it fall? Are we to inherit the hereditary evils, as a nation, of our royal family? It is sure and certain that we are entering a period fraught with great dangers and anxieties.

In conclusion, it is no doubt good that the present Government went in when it did, under rather favourable influences, and not in September, October, or November, when the troubles begin. As it is they may help to stave off much that otherwise would have been inevitable.

NOTES FROM H. A. B.

H. A. B., who also sends me a weather forecast, excuses himself from giving any political forecasts. He says:—

I shall note the result with great interest. I regard *mundane* astrology as the most *obscure* branch of the science. I cannot find *data* on which to base predictions with regard to *places*. For instance, London is said to be under Gemini 18°, and Neptune has lately been stationary on that degree. Nothing of a very momentous nature has occurred this month. It is 164 years since Neptune was in that degree, but 1731 was not a critical year in English history. With regard to the present autumn, there are certainly some *remarkably bad aspects* in the first fortnight of November. The Sun with Saturn on the 2nd, and with Uranus on the 12th, and Mars and Saturn on the 15th in Scorpio, all near the Prince of Wales's birthday. I fear we must look for some great public calamities about that time, also storms and shipwrecks as the conjunctions on a watery sign; but I should not venture to speak more definitely, knowing very little about mundane astrology. I have long thought that the motions of the heavenly bodies may afford a key to the government of the world—for after all the mental is also physical.

WEATHER FOR THE AUTUMN QUARTER.

The following forecast of the weather from the middle of October to the end of the year, which I have formulated in accordance with the principles of astro-meteorology, revised by modern observations, and in conjunction with the Sun's solar theory, may be found useful as a test of the accuracy of this branch of the science. Only the chief aspects are appended.

October 16th to 18th, very unsettled (Moon on the equator, and at perigee, *i.e.* nearest the earth). Very high tides follow the New Moon on the 18th; about the 19th to 24th, fair and mild generally; on and about the 25th, windy, unsettled (Mercury with the Sun, Moon at her first quarter); about the 28th, fair and mild, becoming showery (Mercury with Mars); the end fair, but windy (Jupiter in square to the Sun). Stormy periods near the 16th and 25th.

November.—The early part cold and unsettled, probably snow (Saturn with the Sun at the Full Moon on the 2nd); near the 6th milder, becoming very unsettled (Venus on the equator, the Moon at the N. tropics, 135° from the Sun); about the 9th to 11th fair and mild, local fogs (Venus 45° from the Sun); 12th to 14th cold and very unsettled (Uranus with the Sun, the Moon on the equator, and at perigee); on and about the 15th milder, stormy, heavy rains (Mars with Saturn); 18th to 23rd fair and mild generally; 24th and 25th mild, becoming showery (Mercury with Mars, Jupiter stationary); 29th cold, unsettled, high winds (Mars with Uranus, Moon, 35° from the Sun); the end fair generally. Cold and stormy near the 2nd, 12th, and 29th, and disastrous storms and floods near the 15th.

December.—The beginning fair and mild generally (Jupiter in trine to the Sun), but the 3rd variable; the 6th and 7th foggy; on and about the 8th cold and stormy, probably snow (Neptune in opposition to the Sun, the Moon on the equator and at perigee); near the middle of the month a spell of fine and mild weather; the 20th windy, unsettled (Mercury with the Sun); the 22nd colder, variable (the Sun enters Capricorn, 45° from Saturn); about the 24th mild, becoming foggy (Venus 45° from the Sun,

Mars and Jupiter in trine aspect); 29th to the end cold and stormy (Venus with Uranus 45° from the Sun, the Moon at the N. tropics). A variable, but not a cold month on the whole, except near the 8th, 20th to 22nd, and 29th.

H. A. B.

Mr. GEORGE WILDE'S RESPONSE.

Railway Terrace, Brighouse.
September 30th, 1895.

Dear Mr. Stead.—You ask for a forecast for the next three months. This is deduced from Mundane astrology which is imperfectly understood by western astrologers, who invariably blunder because they try to reconcile the map with the political and trade outlook. These imposing and inaccurate predictions do more to invalidate the science than the rash horary astrologer, or his brother the flapdoodle kabbalistic professor.

I have a perfect horror of the astrologer who studies the political and trade aspects, and who pretends to have made the deduction from our science, which then becomes the jest of newspaper scribes.

I intend to deal with Mundane astrology, and the fortunes of nations according to the rules of the Chaldeans, shortly.

Sincerely yours,
George Wilde.

[Nevertheless Mr. Wilde has complied, to a certain extent, with my request, as will be seen by the following forecast.]

A PROPHECY OF EARTHQUAKES.

The Queen held a council at four o'clock, June 29th, 1895, for the reception of the incoming ministers. But if we compute the horoscope for 4 P.M. we may be all out, for the seals of office may not have been handed over until 4.15, or from that to 4.30 P.M.; and everybody knows that a horoscope for 4 P.M. would have quite a different signification to the one computed for 4.15 P.M. Lord Salisbury informs me that he is ignorant of his time of birth, so that it is wholly impossible to forecast the life of the new Government. He is a rash astrologer who attempts divination with doubtful data; the Chaldean necromancer and the erudite Hecate did, at least, work with authentic data. The mediæval astrologer was careful not to bring the science into disrepute; not so the modern astrologer, who prognosticates at random, in the hope of hitting the bull's-eye one shot out of ten.

A reprehensible instance is that of Professor Falb's seismological predictions. He knows enough of astrology to be assured that earthquakes and atmospheric disturbances invariably coincide when the strain on the earth's crust is the greatest, and that strain coincides with the New Moon at 45°, 60°, 90°, 120°, 135°, and 180° distant, and the disturbing power is enhanced should the Sun be in aspect conjunction, semi-square, sextile, quantile, trine, and opposition to one or more of the superior planets—Mars, Saturn, Jupiter, Herschel, or Neptune. Of course, it will be replied that earthquakes do not always occur when the Moon is in conjunction (new), quartile (first quarter), and opposition (Full Moon), but the connection cannot be one of pure chance, for the aspects invariably coincide. If, indeed, the matter was one of pure coincidence, these phenomena would occur when the Moon was at 12°, 18°, 25°, 35°, &c., distance from the Sun; emphatically this is not so. The stringency to which the earth is subjected is brought about by the angular distances of the cosmic factors. The orbs of these angular distances of these terrestrial disturbers have to be considered, for earthquakes often happen twelve and twenty-four hours in advance of the day of the completion of the aspect. All the great earthquakes of the past coincide with these angular distances; including the great Lisbon calamity.

We are told that violent shocks of earthquake were felt about September 4th, 1895: Moon opposition Sun (full Moon) occurred on that date. Mail advices from Yutopan announce that a terrible earthquake occurred in that section of the country, and three hundred persons perished. The shocks commenced on the 8th instant. The Moon on the 8th was in sesquiquadrate, or 135° distant, and on the 9th 129°, or trine aspect. The shocks ceased on the 10th, we are told, just as the Moon receded from the angular aspect, and the people, having their confidence restored, returned to their homes. Now the Moon was applying to the square, or quartile, aspect of 90°, and coming within orb, the aspect at midnight on the 10th, and heavy, rumbling noises were heard shortly afterwards, followed by flames in the mountains; and a church fell, killing nine persons. Just before daylight of the 11th, when the Moon is near her last quarter (the quartile of 90°), and the Sun separating from the semi-quartile of Jupiter, the sextile of Herschel; completing his quartile aspect with Neptune and his semi-quartile with Saturn, the crisis was reached, and the entire town was rocked as though it were a cradle.

WHEN EARTHQUAKES MAY BE EXPECTED.

Shocks and disturbances of secondary importance may be expected September 18th, 22nd, 23rd, 25th, 28th, and 29th, 1895.

October 3rd, 11th, 14th, 18th, 21st, 25th, and 30th, 1895.

November 16th, 24th, and 29th, 1895.

December 16th, 24th, 28th, and 31st, 1895.

Greater seismic disturbances may be expected October 8th and 9th, 1895.

November 2nd, 6th, and 9th, 1895.

December 2nd, 5th, and 8th, 1895.

1896.

Lesser importance: January 4th, 7th, 14th, 18th, 23rd, 26th, and 30th.

February 2nd (of greater importance about the 6th), 13th, 21st, 25th and 28th.

March 3rd, 6th, 10th, 14th, 22nd, and 29th.

April 1st, 5th, 13th, 20th, 24th, 27th, and 30th. May greater about the 4th, and 13th. Lesser 20th, 23rd, 26th, and 30th.

June 3rd, greater 11th and 18th. Lesser 21st, 25th, and 29th.

July 3rd, 10th, 17th, 21st, 24th and 27th.

August 1st, 4th, 9th, 15th, 23rd and 27th; 31st of greater importance. September 4th, 7th (14th of greater importance), 17th, 21st, 30th.

October 6th, 10th, 13th, 21st, 25th and 29th.

November 5th, 8th, 12th, 16th, 20th, 24th and 28th.

December 4th (greater importance 11th and 12th), 16th, 20th, 23rd, 27th and 30th.

On all these dates the Moon is in the angular distances from the Sun; and on the dates when greater terrestrial disturbances may be expected, the Sun also receives some aspect from the superior planets, Mars, Jupiter, Saturn, Herschel or Neptune.

Geo. Wilde.

ZADKIEL'S VOICES OF THE STARS.

To make this article complete, I extract the voices of the stars from *Zadkiel's Almanac* for the last three months of the year.

October, 1895.

Venus becoming *stationary* in the equator on the 10th instant, will greatly disturb the atmosphere, and very likely cause a sharp shock of earthquake in the Grecian Archipelago. Jupiter's progress through the first decanate of Leo benefits France and Italy, at the first part of the month; after the 18th instant some awkward questions in Europe cause anxiety and extreme tension. Murderous outrages, turbulence, and fires will be prevalent in our own country in the latter part of the month, for Mars rises with the luminaries at the moment of new moon. Epidemic sickness will also be prevalent. News from America will tell of public troubles (especially in the Southern States and New Orleans), adverse weather and floods. The King of Denmark will feel the sting of evil planetary influence, and will suffer accordingly. There will be some notable deaths in England, as well as Austria; and suffering in high places. Persons whose birthday anniversaries fall about the 11th or 18th instants will feel the effects of Mars being in conjunction with the Sun, and are warned to safeguard their health and avoid disputes and quarrels. The 4th, 19th, and 25th are also unfortunate birthdays, bringing losses and accidents. The only favourable birthdays, this month, are the 28th and 31st instants. Jupiter favours those persons who were born about the end of July, or when the Moon held the 5th to 8th degrees of Leo. All who were born on the 1st or 11th of November will find their financial or family affairs going wrong; and many will fall into ill-health; they are advised to avoid sea-voyages and chemical experiments.

November, 1895.

The chief phenomenon of this month is the conjunction of Mars with Saturn in Scorpio 11° 34′ in the afternoon of the 15th. As this conjunction takes place in the sign particularly associated with earthquakes, a great convulsion of nature is to be apprehended very shortly. In China and Japan the worst effects will be felt. The East will be full of violence if not war, for Mercury and the Moon are close to the conjoined planets, and Uranus is also in Scorpio. The men of Liverpool are advised to safeguard their city and the docks. Certain royal personages will find danger lurking in their path. Saturn afflicts persons who were born on or about the 1st of May or 4th of November. The ruler of Germany will meet with trouble and sadness, and would do wisely to avoid travelling and danger of all kinds. The Czar will again be plagued by Anarchists; and his projects will be defeated. In fact, this period will be one of great trial to the monarchs in the East and the West, and more than one is likely to lose either his crown or his life; those who are averse to war will suffer as well as others. Epidemics will sweep away thousands at home and abroad, for at the new moon of the 16th instant no fewer than six of the heavenly bodies are in the sixth house, or division of the heavens. The 2nd, 12th, and 15th are evil birthday anniversaries. The 17th, 25th, and 27th are favourable—except for those persons who had the Moon in Scropio 9° to 21° at their birth. The conjunction of Mercury with Mars and Saturn is ominous of a financial catastrophe in the city.

December, 1895.

The effects of the presence of the three great planets, Saturn, Mars, and Uranus in the sign Scorpio will still be felt in Europe and Asia, and calamities will again appal the world. In all probability a great comet will add to the lustre of the heavens at night. Venus enters Scorpio on the 8th instant, and contributes to disturb the atmosphere and to cause physical upheaval also. About Christmas-tide there will be numerous cases of cruelty to women and children brought before the magistrates; and a great poisoning case is likely to cause much sensation. Spain will suffer from the entry of Mars into Sagittarius; and Hungary and Sclavonia are likely to participate in strife and trouble (as ♐ is also their ruling sign). In the latter half of this month criminals or Anarchists will again cause trouble and anxiety, for at the new moon the twelfth house is afflicted by the presence of evil planets. Probably some scandal will arise in connection with poor-houses and prisons. Colonial affairs will be beset with difficulties; and a blow is likely to be directed against the power of Great Britain. Uranus again troubles persons who were born either about the 12th of May, the 6th of August, or the 9th to 14th of November; and they are advised to live quietly, avoid changes, and safeguard their health. Those who were born at the end of July are favoured by Jupiter. The 1st instant is a favourable birthday-anniversary for all classes of persons. The 9th brings a crisis to all whom it may concern. The 23rd will bring a troublous time to those whose birthday falls thereon, especially to women.

We sincerely wish A Merry Christmas to all our readers.

It will be seen that a good many of the predictions made by Zadkiel are general. It is a safe prediction, for instance, that cases of cruelty to women and children will be brought into court at about Christmas time. These are always being brought before the magistrates. But there seems to be a general agreement as to the pestilence with which we are to be afflicted towards the close of the year. In fact, the forecast is so gloomy that it seems almost cruel irony to conclude by wishing us a "Merry Christmas."

XI.—DREAMS AND DREAMING.

ON DREAMING OF THE DEAD.

MR. HAVELOCK ELLIS contributes to the *Psychological Review* for September, a paper on dreaming of the dead. Mr. Ellis says that for some years he has given attention to the psychology of dreaming, and has collected the observations of his friends on the subject. In his paper in the review he draws attention to a certain type of dreaming, for the purpose of pointing out its significance as a factor in the widespread belief that death is only a transitory and apparent phenomenon. He makes use of two series of dreams occurring to two friends of his own. These dreams were carefully recorded at the time, and it is possible to exclude all possibility of suggestion, as each dreamer of dreams was unknown to the other dreamer. The following are the dreams which Mr. Ellis records :—

Observation 1.—Mr. C., age about 28, a man of scientific training and aptitude. Shortly after his mother's death he repeatedly dreamed that she had come to life again. She had been buried, but it was somehow found out that she was not really dead. Mr. C. describes the painful intellectual struggles that went on in these dreams, the arguments in favour of death from the impossibility of prolonged life in the grave, and how these doubts were finally swallowed up in a sense of wonder and joy because his mother was actually there, alive, in his dream.

These dreams became less frequent as time went on, but some years later occurred an isolated dream which clearly shows a further stage in the same process. Mr. C. dreamt that his father had just returned home, and that he (the dreamer) was puzzled to make out where his mother was. After puzzling a long time he asked his sister, but at the very moment he asked it flashed upon him—more, he thinks, with a feeling of relief at the solution of a painful difficulty than with grief—that his mother was dead.

Observation 2.—Mrs. F., age about 30, highly intelligent but of somewhat emotional temperament. A week after the death of a life-long friend to whom she was greatly attached, Mrs. F. dreamed for the first time of her friend, finding that she was alive, and then in the course of the dream discovering that she had been buried alive.

A second dream occurred on the following night. Mrs. F. imagined that she went to see her friend, whom she found in bed, and to whom she told the strange things that she had heard (*i.e.*, that the friend was dead). Her friend then gave Mrs. F. a few things as souvenirs. But on leaving the room Mrs. F. was told that her friend was really dead, and had spoken to her after death.

In a third dream, at a subsequent date, Mrs. F. imagined that her friend came to her, saying that she had returned to earth for a few minutes to give her messages and to assure her that she was happy in another world and in the enjoyment of the fullest life.

A fourth dream occurred more than a year later. Some one brought to Mrs. F., in her dream, the news that her friend was still alive; she was taken to her and found her as in life. The friend said she had been away, but did not explain where or why she had been supposed dead. Mrs. F. asked no questions and felt no curiosity, being absorbed in the joy of finding her friend still alive, and they proceeded to talk over the things that had happened since they last met. It was a very vivid, natural, and detailed dream, and on awaking Mrs. F. felt somewhat exhausted. Although not superstitious, the dream gave her a feeling of consolation.

I have made inquiries as to the frequency of this type of dreams. It does not appear to occur to every one.

In Japan stories of the returning of the dead are very common. Hearn gives one as told by a Japanese which closely resembles the type of dream I am discussing: "A lover resolves to commit suicide on the grave of his sweetheart. He found her tomb and knelt before it and prayed and wept, and whispered to her that which he was about to do. And suddenly he heard her voice cry to him 'Anata!' and felt her hand upon his hand; and he turned and saw her kneeling beside him, smiling and beautiful as he remembered her, only a little pale. Then his heart leaped so that he could not speak for the wonder and the doubt and the joy of that moment. But she said: "Do not doubt; it is really I. I am not dead. It was all a mistake. I was buried because my parents thought me dead—buried too soon. Yet you see I am not dead, not a ghost. It is I; do not doubt it!"

Having thus recorded his facts, Mr. Ellis proceeds to account for them. He says :—

It does not seem difficult to account for this dream-process and for its frequency. The death of a friend sets up a barrier which cuts into two the stream of impressions concerning that friend. Thus two streams of images flow into sleeping consciousness, one representing the friend as alive, the other as dead. The first stream comes from older and richer sources; the second is more poignant, but also more recent and more easily exhausted. The two streams clash in dream-consciousness, both, from the inevitable conditions of dream-life, being accepted as true, and they eventually mix to form an absurd harmony, in which the older and stronger images (in accordance with that recognised tendency for old psychic impressions generally to be most stable) predominate over those that are more recent. Thus my friend in "Observation 1" seems to have begun his dream by imagining that his mother was alive as of old; then his more recent experiences interfered with the assertion of her death. This resulted in a struggle between the old-established images representing her as alive, and the later ones representing her as dead. The idea that she had come to life again was evidently a theory that had arisen in his brain to harmonize these two opposing currents. The theory was not accepted easily; all sorts of scientific objections arose to oppose it, but there could be no doubt, for his mother was there. The dreamer is in the same position as a paranoiac who constantly seems to hear threatening voices; henceforth he is absorbed in inventing a theory (electricity, hypnotism, or whatever it may be), to account for his hallucinations, and his whole view of life is modified accordingly. The dreamer, in the cases I am here concerned with, sees an image of the dead person as alive, and is therefore compelled to invent a theory to account for this image; the theories that most easily suggest themselves are either that the dead person has never really died, or else that he has come back from the dead.

That is all very well; but is it not much more natural and probable to believe that we actually do see our deceased friends in dream life, and that they are, in truth, not dead, but on a plane which renders it difficult or impossible to manifest themselves to our waking consciousness. In that case, the sight of our friend alive, whom we believed to be dead, would naturally produce the confusion to which Mr. Ellis alludes. Of course if he rules out as impossible the continued life after death, he is compelled to rake up some sort of explanation, but the possibility that the individual in the future existence can and does manifest itself after the change which we call death, supplies a much more simple and probable explanation for the phenomena which he records.

SAVED FROM SUICIDE BY A DREAM.

The *Idler* of September, in "The World, the Flesh, and the Devil," discusses dreams. The writer says—

Here is a dream or a vision conveying a "warning." It is communicated to me by a lady, who tells it so graphically that I reproduce the words of her letter, observing only, by way of preface, that she had been suffering great family trouble (this being, presumably, the inciting cause of her dream), and that, for obvious reasons, she does not wish her identity disclosed:—

"When things had come to the worst, I—who seldom dream (never having indigestion, the common cause of such)—used to have a dream, a dream of horror, a dream of lost souls, not in hell, in its common acceptation of the word, but a hell which would appeal peculiarly to me. I was always in this place, seeking rest and finding none; surrounded by other souls, whose whole hideous life seemed written in their doomed faces. Nobody spoke, and every time I asked, 'What is this place?' a look would come on the face of the being I asked, such as a dog would have whose master, well loved, has died—a hopeless, unexplained lost look. No sound ever; and as for the place itself, my words would never convey its awfulness.

"Now for the tragedy of my dream—my hand shakes as I tell it.

"My life grew too hideous to bear, and—having my own views as to the legality, or otherwise, of closing 'one's own book'—I determined to bid good-bye to this old world. For days I walked about with a bottle of Hunter's Solution of Chloral; and one night, Sunday—my evil day always—I walked my room in the darkness, and, as I passed my dressing table, I caught, in the glass, a glimpse of a white, despairing face, and two big, sad eyes. It was the face of one of *my lost souls!* The beings I saw in my dream!

And then, only, I realised that a warning had been given me—God only knows from where (this is what all your science will never make clear)—and the method of the warning was initiated long before the guilty purpose itself entered my mind. Do you see this? I knew now that if I did this thing, the peace and rest, even annihilation, I craved, would not be mine—but another life—death, rather, in the abode of my dream.

"This is all. I laid the glass down, and walked out into the cool night, miles and miles, and at last lay down with my head on mother earth and listened to the big silence—just the chirp of a bird now and then—and tried to draw together the threads of my so tangled life. I could look for earthly comfort nowhere; and although I felt convinced this warning had come from God, I had been at war so long with the idea of a God, who could bear to see one of his creatures so desperate and unhappy that I could *not* draw comfort from that source. And though I walked home in the lovely bright sunlight saved, I had still the old trouble to face.

"And my dream never came again! To me this is the surest proof that it came not 'unsought, unsent,' a question of nerves and daylight impressions."

So far from being a hard nut for psychology to crack, this vivid "experience" fits in very accurately with prevailing theory; which assumes a large amount of mental work to be done outside the sphere of consciousness.

If we think of the mind as a capacious stage, shrouded in darkness, consciousness may be compared to a small circle of white light thrown in the centre of it. All the mental operations that come within this focus we are conscious of. The others escape us. Yet they go on all the same.

At the same time I am not prepared to admit that consciousness has anything to do with the question of the soul, or the "higher self" with which the theologians are concerned. It is clearly the function of some part of the material brain, because in sleep, or as the result of a blow on the head, it ceases to act, just as any other faculty ceases; and I do not envy those who are committed to the task of proving its detachability from the body. Yet the vision above related seems to show that while consciousness may be something in our moral life, it is not everything. That, indeed, in a scientific sense, is the most important feature of my correspondent's "experience." I do not remember in all the literature on the subject, anything which so unmistakably points to the possible detachment from consciousness of the sense of right and wrong. Usually in dreams, trances, or visions there is a curious suspension of all sense of morality; but here a moral impulse, operating in the sub-conscious strata of the mind, is strong enough to revive a visual effect—that of the white face, seen in the mirror and accepted by the mind, by some sort of pre-arrangement with itself, as a warning.

As to the genesis of the white face, or rather faces, of the dream, it is clearly due to some automatic action of the brain, stimulated in the first instance by my correspondent's unhappy domestic circumstances. Such spontaneous activity of the nerve-cells of the grey matter we are bound to accept as a fact. It is the one conceivable source of the hallucinations of the insane (who see, hear, touch, taste, and smell things that are not); of the more coherent mental images of the man of genius; and, in a general way, of all the creative mental acts of our daily life. I have no doubt that my correspondent, in her unhappiness, was brooding over ideas of perdition, and that she unconsciously turned to the dreary, desolate hell of northern mythology rather than to the fire and brimstone pit of the peoples of the South, whose ideas have come to be incorporated with Christianity.

SOME AMERICAN DREAM STORIES.

It has always been a mystery to me why the newspapers so religiously avoid that immense mine of good copy that is supplied by the occult experiences of mankind. *The New York World* is now beginning gingerly to feel its way about in this tempting region, and is publishing, Sunday after Sunday, a series of dreams. The head-lines of the last copy to hand run as follows:—

Another lot of Queer Dreams, told by the *Sunday World* readers: Saw the Ghost of a Suicide. A Little Boy's Gruesome Sight. A Remarkable Dream Prophetic of Death Fulfilled.

Then follows about a column of closely-printed matter, full of stories of visions seen in dreams. They are, however, not authenticated by names or addresses, dates are vague, and, from the evidential point of view, their value is of the slightest. The stories are, however, good of their kind. The first, which is very vivid, tells how a niece saw a rehearsal ghost, in the shape of a spectre of her uncle, who came to her room at an early hour in the morning, and cut his throat with a razor. Blood seemed to gush from the horrible wound, and splash everything near him. The girl awoke with a scream, and was then told, for the first time, that she had been sleeping in a room which had witnessed her uncle's suicide many years before. This was, however, only a vivid instance of a rehearsal ghost seen in a dream.

It is a great pity that the readers of BORDERLAND seem to shrink so much from sending any records of their dreams. Before any theory of dreams can be elaborated that is worth anything we must have sufficient supply of materials. There are some dreamers who dream every night, or almost every night, in consecutive fashion. That is to say, their dream-life is taken up from the point at which it was broken off when they awoke, just as our waking life is taken up at the point where it was broken off by sleeping. Others have prophetic premonitions in dreams which lose all their value if not recorded at the time. There lies around us a whole world of life that is as real as our waking life, which is virtually unexplored, and usually ignored, and yet in that dream life how many keys might be found to unlock the closed doors that bar our entrance into the House of Knowledge!

In response to our suggestion that our Readers should study their sensations under anæsthetics, we have received the following communications.

Mr. Schultz writes from the Orange Free State :—

I have taken nitrous oxide gas twice, and whilst under its influence had teeth extracted. I have also undergone two surgical operations, and was chloroformed in both cases. On the first occasion I was "asleep" three hours, and on the second an hour and a-half. In each instance I had neither knowledge nor recollection of what happened during the time of "sleep," nor did I hear that my behaviour was at all remarkable, but I have also been present at four or five operations performed upon a young friend of mine. Chloroform was the anæsthetic employed, and the consequences were similar each time.

When the surgeons made a commencement with the lancet, the patient winced and screamed, and during the whole course of the operation he made such exclamations as, "Doctor, don't! you are hurting me," &c. He occasionally attempted to rise, and opened his eyes for some moments, but I noted distinctly that their expression was devoid of intelligence, just as in cases of delirium. The injection of morphia into his arm, at other times, had similar effects, but more modified in force.

His cries and pleadings would have led one to imagine that he was fully conscious of his sufferings, but he always assured me afterwards that he knew nothing of what had passed.

[This seems to support the view that anæsthetics serve to deaden the memory rather than the consciousness of suffering.]

Mr. C. Chambers writes :—

The effect of gas for the first time in the torture-chamber of the dentist is thus described by my daughter, whom I had asked beforehand to note her experiences. She had in the morning read in the *Alliance News* a paragraph stating the order in which our sense-powers seem to vanish when we are going to sleep, and although she tried to think, as the dentist mentioned in BORDERLAND suggested, of going to a concert, it was the newspaper which, as we shall see, influenced her mind. "Hearing" and "feeling" (touch) were stated to be, I understand, the last senses to go and the first to come back.

She closed her eyes when the tube was ready, and began to breathe harder and harder, till her breath seemed a long-drawn hiss. Her brain felt numbed, yet she was thinking. While disliking the smell of the gas and india-rubber tubing, she found she could not open her eyes. She was conscious that taste and smell went next, and then gave a convulsive clasp at her fingers. Witnesses observed her doing this, and one said, "She is not gone yet." She felt her hands, and then they slipped from her, even while the hiss before mentioned was sounding. Now there was a deep silence, a dark room (she is sure she believed it a room), and she became "not quite happy," and thought herself in a nightmare, out of which she was aroused, after what appeared a long time, by the voice of the dentist.

The following deals with the *associations* of pain :—

I suppose that the recollection of the inhaling of gas is pretty common. I know that in my own case I used to experience a faintness at the sight of a horse-collar or a bag, or the opening of a purse, for a long time after having had a tooth extracted with gas, just as the top of a keyless watch always reminds me more forcibly than I could wish of the nasty little American drill, the very mention of which can cause a shudder amongst the most strong-minded. These associations and suggestions are very curious, and I have no doubt that a large collection of such ideas could be made. So many people have a fear of *things* which "remind" them of events or persons. In this connection it is interesting to compare the long time that passed before the early Christians made a definite representation of the Christ on the Cross, contenting themselves for so long with a lamb or a vine as a symbol. Is it the same dread of reminiscence? Nowadays, crucifixes are so common that it is hard to picture what a shock such a representation would have caused St. Mary or St. John if they saw a statue of a crucified person in the likeness of Christ.

The following case is of special interest from the psychical point of view. Probably many persons of sensitive organization know something of the sensations here described. It is, of course, a pathological, morbid condition, a symptom of brain exhaustion, and unless *induced*, as in the following instance, should undoubtedly be treated as such. The horror of helplessness is perhaps the predominant sensation, the feeling of a separation so absolute, that the loudest cry will not pierce the silence, the most utter agony must be endured alone. No mere physical pain is in any degree comparable to suffering such as this. Happily, so far as my own experience is concerned, it is—*for the spectator*—literally for a moment only.

Washford Pyne Rectory, Morchard Bishop, Devon.

I see you ask for experiences of persons under the influence of anæsthetics.

I venture, therefore, to send a somewhat remarkable Borderland experience of my own. It took place about nine years ago, *anno* 1884, and although I made no note of it at the time, the horrible dread which then overwhelmed me has stamped the circumstances indelibly on my memory.

I was in the hands of Mr. P., dentist, of Plymouth. Methyline was the anæsthetic used, and the doctor who was superintending the administration of it was a personal friend of mine. I was under no apprehension as to the effects of the drug, having undergone a similar operation most successfully not many weeks before.

Just as I had closed my eyes, and the methyline was beginning to take effect, I felt somehow as if something had gone wrong. I tried to open my eyes, then to move my legs, then to raise my hands from the arm of the chair, but in vain. A gag was in my mouth, so that I knew my speech would be inarticulate, probably unitelligible. Yet I could distinctly hear either the dentist or the doctor moving about. I heard one of them feeling for something, which I took to be forceps, among some bottles or glass that rattled. I heard them interchange some remarks. The doctor's voice was quite recognisable to me. All this time I was getting more and more alarmed, feeling the helplessness, and soon, the hopelessness of my situation; for a peculiar sensation began to creep up my limbs, beginning at the extremities. My hands and feet appeared to be turning into stone. They were as heavy and lifeless as lead. My will was powerless to move a muscle of either arm or leg. Soon the leaden feeling spread over my shoulders, and my heart felt like a bird fluttering in a close-bound framework of iron. Then the feeling of deadness seemed to advance to the region of the heart itself, which was held fast as in a vice, and now tried to flutter in vain. Oh, how I longed to be able to open my eyes! If I could only see the blessed sunlight once more, just once for a little moment, even if I never saw it again! And it was so bright just outside the window too, as I well knew. I could hear the doctor say, "H'm, h'm," and mutter to himself. I tried to shout, but doubted whether my voice was audible—doubted, in fact, whether it was not all a horrible dream. Then I was suddenly aware that the supreme moment had come. I was actually *on the Borderland*. I must make a supreme effort. At last my voice was clear. I shouted, yelled frantically, "Let me go! For God's sake, let me go!" I recognised the doctor's voice saying in low tones, "I don't like the look of this. He's changing colour." Had he ceased administering the methyline? Had he heard my cry? Another effort must be made to make him know what he was doing. But it was too late. My soul was leaving the body, forced against her will, thrust forth into the dark to fight a giant. A piercing cry rang in my ears. "Oh, let me go! Oh, *do* let me go! Oh, for God's sake do—*do*—DO let me go!" I knew it was my own soul calling for help in vain. Then the cries grew fainter, thinner, almost unearthly, but still plaintive, pressing, clear. "Oh, for God's sake—for *God's* sake—for—God's—sake!" Oh the bitterness, the agony, the despair in those dying echoes! They seemed to come from a being half strange to me, whom I yet somehow knew to be myself. By some wonderful bond of sympathy the soul across the border was still linked to the

remnants of consciousness lingering faintly on in this life, and I was filled with an infinite sense of pity, and helplessness, and yearning, to do something for "my darling" so far from help. While all this was taking place, I heard the doctor say to the dentist, "Take out a tooth at once. It will help to bring him round." Very soon two or three fearful tugs and wrenches at a tough tooth so far recovered me as to send shoots of pain darting along every nerve in my body to the very extremities of my fingers and toes. Then I found myself lying on the floor in a dazed state, with the doctor and dentist standing over me, the doctor saying, "Better now, eh?" They said I had been there over half an hour. The doctor would not tell me whether I had been using very bad language, as I feared was the case. My first feeling was a dread of having disgraced the cloth, as I am a parson.

This terrible experience of nine years ago has quite changed my feelings as to death. Before 1884 one or two narrow shaves had taught me that I could look death in the face calmly without flinching. But since then I never think of the valley of the shadow without a shudder, and constantly pray the Great Shepherd that His rod and staff may be my support when the dread time comes. Well, indeed, may Catholics pray, "Ave Maria, Mater Dei, ora pro nobis, nunc, *et in hora mortis nostra*."—Yours faithfully,

(Signed) W. H. Mitchell, Rector.

In reply to your letter received to-day I send a line to clear up one point in my previous communication which has led to misunderstanding. In attempting to be brief, I have evidently failed in clearness in one particular.

The cry of the soul, "For God's sake, let me go!" was addressed to the doctor and dentist. She was protesting against being thrust forth against her will into an unknown horror of great darkness. It was not a cry for freedom addressed to the body.

You will observe that it was the same cry as had been used before while the sense of personality still remained undivided. On both occasions I suppose my tormentors would have merely heard repeated efforts on my part to make them desist from administering the drug.

Before any separation of soul and body-consciousness I quite understood that I was attempting (in spite of the gag in my mouth, though it may have been removed, as I seemed to be myself able to shout clearly) to warn the operators.

After the separation commenced I was aware, through the remnants of my body-consciousness lingering here, that the soul across the border was uttering vain remonstrances to the operators. The bitterness of the situation was, that I, who could plainly hear those cries, was absolutely helpless to communicate them to the doctor, to whom they were inaudible, as he was in another sphere.

The peculiarity of my experience is that I was able to know what was going on in two distinct spheres of existence.

What I went through then certainly does not justify a dread of meeting death in the *normal* way. Nevertheless, to use an analogy, a man who has had his trap smashed to atoms, or both his legs broken in a carriage accident, will always be able to sympathise with those who are nervous about driving behind a skittish horse, nor will he be himself entirely free from qualms on the subject.—Yours very truly,

(Signed) W. H. Mitchell.

PREACHING IN TRANCE.

An instance of a very singular psychical abnormality is an old peasant living not very far from here, writes a correspondent from Akweyri, in Iceland, who generally is called the Preacher, because for upwards of thirty years he has been preaching in sleep. A well-informed gentleman has not long ago published in one of our papers a minute account of this man and his trance or sleep preaching.

The Preacher is a simple, uneducated man, rather little talking, shy and modest, with no extraordinary gifts, very honest, of the usual common-sense, and quite normal when in a wakeful state. He declares himself that his sleep-preaching began thirty years ago, a man visiting him in sleep just when he was recovering after an illness. This man ordered him to preach, he says, besides intimating to him certain other things, which he is forbidden to divulge.

The frequency of his preaching is variable. When he is living quietly at home he will preach only once a fortnight or less often. But when from home or somewhat excited, he preaches every now and then and very irregularly, although seldom two nights (or days) in succession. Sometimes he may preach by daytime, but always in sound sleep, and after having slept half an hour or so. He often tells beforehand if he is going to preach. His voice is so loud and articulate as to let every person present in the room hear the whole of his sermon, but his delivery is so quick that it is very difficult to take down his sermons except by shorthand. His sermons are said to be full of sense, pith, and emotion, so much so as to awaken wonder and astonishment wherever his trance-preaching is heard. Often he will recite hymns or parts of hymns or poems no man seems to have ever heard before. These, as also his prayers, are frequently rather indistinct in articulation, owing to the Preacher's excitement or emotion. He often uses metaphors and figures in his sermons, and generally with good taste and discretion. As an instance, some phrases are given, as: "Let us embrace Him by the strong arms of our loving faiths." "Life is short, only a span, but a span of eternity, even its first span." "The eternal throne marked out and fixed by the golden columns of the heavenly firmament." When preaching, he generally conducts an entire service according to our Lutheran ritual, singing, chanting, preaching, officiating at the altar (as it seems), and administering the sacraments, and so on—all the time laying supine in his bed with folded hands, lifting them only when giving the benediction. His prayer before sermon or after it generally lasts eight minutes; the sermon twenty-four minutes. He never preaches the same sermon more than once, and no man ever heard him deliver again when awake any sermon or portion of a sermon, prayer or hymn, he has delivered in sleep. When asked *where* he preaches he always gives the same answer, that he preaches in his *own* chapel, a wonderful place of worship, thoroughly without windows, he says, and no candles either to be seen, nor lamps nor lighting implements whatever; and still his church is beaming with a most glorious brightness. He has his own congregation, and generally knows most of their faces, although some of them may vary and give place to new ones. When asked what people they are, his answer is: "They are *my* people, but I never saw any of them except in sleep." When asked how he feels in sleep, he answers: "I feel exceedingly happy." Last time I heard him preach, says the reporter, he recited at the end of his sermon twelve hymn verses which neither myself nor any present had ever heard before, and when asked what hymn it was, the Preacher answered: "I don't know; I never remember my hymns."

XII.—"IS MAN IMMORTAL?"

A DISCOURSE BY THE "SPECTATOR."

THE symposium which we summarized in the last number of BORDERLAND on the subject of immortality, has attracted a good deal of attention. It suggested, among others, the following thoughtful article in the *Spectator* of August 24th:—

A discussion has been going on in the United States, of which Mr. Stead gives a *résumé* in the current number of his quarterly BORDERLAND, on the question of the intrinsic immortality of man. It is curious that, as a rule, Englishmen should confound the question whether or not man is immortal, with the question whether or not the human personality survives, or does not survive, death—a very different question, and not one which has always been confounded with it.

THE CHINESE THEORY.

The Chinese generally believe, it is said, that the personality of every man survives the death of his body for some generations, but not permanently, and regard their ancestors' spirits as more or less active for several consecutive periods of the same length as a bodily life, but as exhausting even their mental and moral vitality in the end, as they had exhausted their bodily vitality in the space of their visible life here. We have read somewhere that when a Chinese was asked why then he believed in the continued existence of Confucius two thousand years and some odd centuries after his earthly life, he replied, "Ah, but only think of the extraordinary *stamina* of that man's mind," as if intrinsic power to resist mental decay varied from mind to mind, and as if even Confucius might be slowly exhaling now that exceptional *stamina* which had endured through so many ages. Of course, that view is a sort of magnified reflection of the common human experience, that while some aged men seem to exhaust their mental and moral, no less than their physical, powers in this short existence, others seem to grow in grasp and lucidity and force of will up to the end.

SURVIVAL NOT IMMORTALITY.

It is clear that while, in some men, mental strength long survives bodily strength, in others bodily vitality survives mental, and the mind goes before the body; naturally, then, it is presumed that even if the soul and body are separable, there is no more reason why the survivor of the two should be intrinsically immortal than there was why that which went first should have been so, though we can now see for ourselves that it was not. The separability of the soul and body only shows that they are not identical either in durability or in anything else. But to show that one survives the other no more proves that the survivor is immortal, than the survival of a mother or a son shows that that mother or son is immortal. We do not argue that because the body sometimes appears to survive the mind, the body will never die, and we must not therefore argue that because the mind survives the body, the mind will never die. Professor Max Müller appears to believe that the "self" never begins to exist, and never ceases to exist; but that the "ego" both begins to exist and ceases to exist, being the product of circumstances; but, like many of Professor Max Müller's beliefs, this is a view which requires a good deal more explanation than he condescends to give us. To most of us the "self" and the "ego" are as indistinguishable as the "self" is from "myself." I don't really know any self except *my*self. Mr. Gladstone's view is, as usual, much more intelligible. He *suggests*, without giving it precisely as his own conviction, that man is not so much intrinsically immortal as *immortalisable*, that but for sin he would have attained to immortality, and that so far as he can avail himself of the redemption offered to him, he may become so, but that he is not necessarily and intrinsically immortal either for evil or for good.

THE PANTHEIST'S DOCTRINE OF ABSORPTION.

After all, what seems to be sufficiently clear is that both the moral evil and the moral good of our human personality survive the death of the body, and that whether man is intrinsically immortal or not, he continues to exert many of his powers after his bodily dissolution—to suffer for the evil he has done, as well as to enter into the joy which his power of discerning and loving the eternal source of being, confers upon him; and that we cannot limit confidently either the one power or the other. It certainly cannot be shown that either progressive purification or progressive degradation necessarily comes to an end. The view of the pantheist that progressive purification ends in a kind of absorption and the extinction of the "ego," seems to be as absolutely forbidden by Christianity as any doctrine can be. Where our Lord says that, because God calls himself the God of Abraham and of Isaac and of Jacob, "all live unto Him," he directly forbids the pantheistic and Buddhist view of progress as dissolving away the personal identity of human beings. If Christianity be true, pantheism even for the good is certainly false. And still more, it is false for the evil, for whether suffering be eternal or not, it certainly is spiritual, and lasts as long as the spirit survives; nor have we the smallest vestige of evidence that the downward progress of the will is a terminable process and comes to any natural end. It may do so, if immortality depends only on the union with God. But there is certainly a sort of antagonism to God which appears to be progressive as well as the union with him, and antagonism means conscious existence no less than love means conscious existence.

IMMORTALISABLE FOR GOOD AND EVIL.

All we can say is that if man be what Mr. Gladstone terms *immortalisable*, there is no final reason (unless it be God's mercy) why he should not be immortalisable in the one direction as well as in the other; and that while a good deal of our moral and spiritual experience tends to show the durability of remorse and the persistence of the growing incapacity to turn back after a certain point in the downward stage is reached, we have only the vaguest hope to rely on for our anticipation that all suffering must finally end. We have no *experience* to verify the death of the soul, such as we have to verify the death of the body. There is a good deal that suggests that even the death of the mind may be an illusion. Certainly the memory, which is of course of the very essence of personal life, revives in the most wonderful way, when it seems to be wholly gone, and its failure appears to depend as much on the flaws in the bodily organization as the effectiveness of a phonograph depends on the marks left in the paper on which the vibrations of the voice are registered. The sudden recovery of the memory and of mental vitality which not unfrequently takes place at the moment of death, does not look much like its absolute dependence on the brain, or it would flicker out as the brain dies. Indeed, if the intelligence ever survives death, that seems to show that while the dying of the body may obstruct the action of the mind, its actual death does not interfere with mental life, and may therefore even quicken it. We clearly have no means of saying whether the mind is intrinsically immortal or not. But if, as the story of revelation implies, it is at least *immortalisable*, to use Mr. Gladstone's phrase, it may endure both for evil and for good, and certainly does endure both for evil and for good beyond the limit at which the death of the body takes place. Professor Max Müller's view that there is some sort of self which persists through an indefinite number of lives not connected together by any chain of continuous memory, appears to us the sort of philosophic conjecture for which there neither is nor can be any proper evidence at all. It may be true that we are being

punished or rewarded now for what we did in a state of which we have absolutely no record or memory. But if so, we are certainly not intended to *recognise* the justice either of God's punishments or of his rewards.

EVIDENCE FROM THE OTHER SIDE.

It is very difficult to understand the confidence with which Mr. Stead seems to rely on direct evidence, received, as he holds, from the other world. While it must be for him, and for those who have had such experience as he tells us that he has had, very impressive, so far as it conveys information as to what formerly happened in this world—information entirely new to the recipient—which the recipient had other means of adequately verifying, it is the reverse of impressive when it deals with allegations as to the spirit's experience after death. We can hardly imagine that experience could be so vague and so unlike what we mean by *fact*, as the sort of story usually received by so-called spiritualists from the other side of the veil, though it professes to be autobiographical. The present writer has read sheets on sheets of such so-called autobiography, and the only effect it has made upon his mind, is that those who send such communications must have entered a world of mist, in which there is neither definite time nor definite space nor definite form nor definite colour nor definite judgment, but in which "naught is everything and everything is naught." Take the communication entitled, "I Awoke," with which Mr. Stead concludes the article on "Is Man Immortal?" and which he speaks of as "curiously suggestive and very original." First the departed spirit professes to have felt a very vivid sense of renewed life and strength; then he explains that he was "unaware of his surroundings and unconscious of himself." "I mean," he says, "that I did not ask myself where and what am I, but accepted all without question, as one does generally in daily life or in a dream."

MISTY AND UNREAL.

Well, we could not find a worse way of saying that life was vivid and renewed than to say one did not ask one's self where one was or what one was, but that one felt just as one does in a dream. In daily life, especially when it is vivid life, one does not feel like that at all. Then the spiritual autobiographer goes on to explain that he kept alternating between consciousness and loss of consciousness, the consciousness being the consciousness of evil forms, who stimulated him or her to vindictiveness, and the loss of consciousness being like a fainting-fit. Then gradually thoughts of forgiveness towards one who had betrayed him, and of self-reproach for having been full of selfishness in relation to this traitorous friend, steal in, and after a good deal of dull see-saw, very mistily described, he manages to forgive his treacherous friend, and to do something towards persuading other misty figures to give up their favourite resentments too; and so the chapter of spiritual autobiography ends. It is a chapter in the autobiography of a person whose vivacity had all evaporated at the moment of death, and whose subsequent thoughts and emotions are wreaths of mist. If this is real life in the future world, we fear all that makes existence vivid and graphic must end with this. In fact, the so-called accounts given of the other world are the accounts of a life which has ceased altogether to be definite, and begun to copy the billowy shapes of cumulus clouds. The older ghosts are altogether more impressive than the modern ghosts who telegraph their experience by automatic writing, and succeed only in dissolving thought and dissipating language.

The comments of the *Spectator* upon the vagueness of many communications from BORDERLAND are not without some justification. Unfortunately the lack of definition in the photographs of life which are vouchsafed us from the other side is by no means confined to spiritualistic revelations. The *Spectator*, if it had not been imbued with traditional reverence for Holy Writ, could bring just the same charge against the references—vague, shadowy, and most indefinite—which are made by the inspired writers to the life that is to come. Some people will never be contented until they have a Baedeker of the other world, and yet those selfsame exacting critics would be the first to complain that too much definiteness of minute detail was entirely destructive of the grandeur and sublimity of the vague hints of Scripture. As for the communications of "Julia," they certainly have not been lacking in precision and definition, nor can any one say that the life which she describes is not as intense, and as vivid, and as real as any now lived by mortal men.

WHAT SOME CRITICS WANT.

The complaint of the *Spectator* as to the want of vivid detail in communications from the other side, is echoed by Mr. A. H. Ricketts, who writes from the Cape of Good Hope to suggest what it is he would like to know from "Julia." He particularly objects to her remark, "The note I remember; the details I will not enter upon." This, however, only relates to that moment. I have little doubt but that, if I had time and opportunity, she would write any quantity of detail, but as it is incapable of verification it has never had much fascination for me. Mr. Ricketts says:—

Would a description of their habitations, communities, manners, customs, laws, and occupations, the mode of communicating with each other, whether by vocal utterance, signs, or telepathy, be an impossibility?

SOME SUGGESTED QUESTIONS.

The following questions are suggested by the authoress of a Chicago book called *Heaven Revised*, as suitable to ask invisible intelligences when they communicate. The authoress (Miss Duffen) says:—

If we find that each answer coincides with the previous beliefs of the questioner or medium, the fact will furnish a subject for the psychic investigator to consider. If, on the other hand, they all prove to be substantially the same in their descriptions of the conditions of the spirit world, and in harmony with those I have already received, it seems to me we shall score an important point in favour of the genuineness of these communications.

These questions, more or less elaborated, I ask every unseen intelligence that comes in communication with me. The answers at first astonished and puzzled me, they were so different from what I expected and believed.

Here are the questions:—

1. Were you conscious for any time after death?
2. In what circle did you find yourself after death?
3. What year is it now? (This question may seem to have no meaning, but it has an important one.)
4. In what circle are you now? (Be sure that the intelligence indicates whether the circle be in hell, heaven, or some other sphere of the spirit world.)
5. What took you there?
6. What is the circle like? Give its characteristics and name if you can.
7. Do you wear clothing?
8. If so, of what is it composed?
9. Do you live in a house?
10. If so, of what is it built?
11. What do you look like?
12. What do you eat?
13. What is your occupation?
14. How many circles are there in hell?
15. What is the name of the sphere which is next above hell?
16. How many circles has it?

XIII.—MISCELLANEOUS.

MARK TWAIN'S EXPERIENCES.

MARK TWAIN, although a humorist, is a psychic. He tells in the September number of *Harper's Magazine* some more of his experiences in mental telegraphy. His first narrative appeared in *Harper's Magazine*, November, 1891.

The first is a story of how at Montreal at a reception in the Windsor Hotel, several years ago, he saw distinctly the Double of Mrs. R., a friend of his whom he had not seen for twenty years.

I had not been thinking about her; there was nothing to suggest her to me, nothing to bring her to my mind; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her instantly; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them, and they remained in my mind. I was impatient for her to come. In the midst of the hand-shakings I snatched glimpses of her and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere, and would come at last, but I was disappointed.

That evening, just before his lecture, he met Mrs. R. dressed exactly as he had seen her in the afternoon. He said: "I knew you the moment you appeared at the reception this afternoon." She replied: "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour." And it was so. Clearly Mrs. R.'s Double had gone on in advance of her body—the phenomenon is by no means an unusual one, as may be seen by a reference to the "Phantoms of the Living."

Mark Twain's second anecdote is more properly classed under mental telegraphy.

Toward the end of last January the idea of going to lecture in Australia, after an interval of years, came suddenly into my head again—forcefully, too, and without any apparent reason. Whence came it? What suggested it? I will touch upon that presently.

I was at that time where I am now—in Paris. I wrote at once to Henry M. Stanley (London), and asked him some questions about his Australian lecture tour, and inquired who had conducted him and what were the terms. After a day or two his answer came. It began:

"The lecture agent for Australia and New Zealand is *par excellence* Mr. R. S. Smythe, of Melbourne."

He added his itinerary, terms, sea expenses, and some other matters, and advised me to write Mr. Smythe, which I did—February 3rd. I began my letter by saying in substance that while he did not know me personally we had a mutual friend in Stanley, and that would answer for an introduction. Then I proposed my trip, and asked if he would give me the same terms which he had given Stanley.

I mailed my letter to Mr. Smythe, February 6th, and three days later I got a letter from the selfsame Smythe, dated Melbourne, December 17th. I would as soon have expected to get a letter from the late George Washington. The letter began somewhat as mine to him had begun—with a self-introduction:—

"DEAR MR. CLEMENS,—It is so long since Archibald Forbes and I spent that pleasant afternoon in your comfortable house at Hartford that you have probably quite forgotten the occasion."

In the course of his letter this occurs:

"I am willing to give you" [here he named the terms which he had given Stanley] "for an antipodean tour to last, say, three months."

Here was the single essential detail of my letter answered three days after I had mailed my inquiry. I might have saved myself the trouble and the postage—and a few years ago I would have done that very thing, for I would have argued that my sudden and strong impulse to write and ask some questions of a stranger on the under side of the globe, meant that the impulse came from that stranger, and that he would answer my questions of his own motion if I would let him alone.

Mr. Smythe's letter probably passed under my nose on its way to lose three weeks travelling to America and back, and gave me a whiff of its contents as it went along. Letters often act like that. Instead of the *thought* coming to you in an instant from Australia, the (apparently) unsentient letter imparts it to you as it glides invisibly past your elbow in the mail-bag.

This he caps by two other stories, which seem to indicate great receptivity on his part to thought waves set up in other minds, the influence of which reaches him before the letter expressing them in black and white comes into his hands.

DEVIL-WORSHIP IN FRANCE.

MR. ARTHUR LILLIE has had a good deal to say in *Light*, lately, about French diabolism. It is curious that the French—of all people—who believe in so little else, should make a cult of *Lucifer!*

Mr. Lillie has been reading an article in a recent number of the *Revue des deux Mondes*, which deals with the works of Huysman, a disciple, more or less, of Zola, and, more particularly with a novel called *En Route*, in which is described—

one Durtal, a modern Frenchman, leading at first quite a modern French life. This gentleman attends the séances of the "Spiritistes," and is soon convinced that mere cheating will not account for the phenomena. He plunges into diabolism, and attends a "Black Mass," of which more anon. Then his sensual life thoroughly disgusts him, and he returns to the bosom of his Church.

Three influences were at work to produce this change. The first was atavism. The blood of the Durtals had given to France martyrs, monks, nuns, pious dowagers, pillars of the Church. The second influence was satiety; the third, art. Durtal argued that the "Primitives" that drew Virgins and built the splendid cathedrals of France, the men that could compose music like the "De Profundis," must have had an afflatus distinct in kind from the silly modern pietists in Worth's dresses, and the sensual-looking, fashionable abbés. The new convert haunted churches, but selected nightfall, when the aisles were wrapped in imposing gloom. He abhorred the Mazurka-Masses of Gounod and the tinsel of the toy-shop altars. He hated rites, confession, Masses, and Eucharist. A critical outsider might perhaps pronounce that his conversion was to art rather than to religion at all.

Diabolism is, it appears, the modern presentation of the Pietists of last century, or the Mystics of the early Church, a presentation which England has escaped by virtue of her Protestantism, a religion which offers no encouragement to mysteries and secret societies, which does not attract minds of the class of the hero of this novel, the class, according to the *Revue des deux Mondes* of M. Huysman himself, the story being, practically, an autobiography. The same bent of mind which drove him to the worship of devils, restored him eventually to the Church. The *Revue* comments:—

The element of sensuality in Catholicism has often attracted attention. It is distinct from the ceremonies and exterior

pomp. The demi-mysterious light of the churches, the "intimacies" of the chapels, the glitter of ornaments, the smell of incense, the light of the tapers, the perfume of flowers, the music and song, all act on the senses in a voluptuous manner.

The revelations of a later article by Mr. Lillie make this still more apparent. In relation to the form of worship employed—the Black Mass—he writes :—

The object of the Black Mass seems to be simply the incarnation of Satan in the form of a Eucharistic wafer, composed of every filthy substance conceivable, including the minced baby. There is very little psychism about it. After the ceremony some of the congregation become possessed, as in a revival meeting. It seems to me not so much a worship of Satan as an elaborate and puerile system of insult, not to Christ, scarcely to Christianity, an insult to the rites and priests of the Roman Catholic Church. How can anyone really believe that a fallen angel like Milton's Satan would feel honoured by being compelled to incarnate in a mass of filth, which is afterwards subject to the grossest indignities?

He further adds some interesting notes on the historical aspect of the case :—

All things have a meaning at first. Let us see if anything in the past throws a light upon this. One hundred years ago, and probably at the present time, just before the patriarch goes into the Holy Sepulchre at Jerusalem, at Easter, to bring out the miraculous fire, the temple is darkened, and the congregation bite, kick, and pinch each other not at all in pleasant sport. The meaning of this seems to be that during the nominal three days that Christ is supposed to lie in the tomb the world is given over to the powers of darkness. A similar idea seems to have been the basis of the old "Feast of Fools." The students of the colleges elected a boy-bishop, and for some days occupied the cathedrals, intoning obscene and grotesque psalms, and making a farce of all holy rites. Mons. Alphonse Karr, in giving a sketch of this, says that, after the Mass, scenes so gross took place that they cannot be noticed in print. This seems, pin for pin, like Mons. Huysman's *Messe Noire*. It is to be remarked that all this was done with the sanction of the ecclesiastical authorities, who went so far as to rule that if the boy-bishop died during his tenure of office he was entitled to the same funereal honours as a real bishop. The coffin and sculptured monument of one of these boy-bishops has been discovered in Salisbury Cathedral. The deacons of this functionary forcibly exacted money contributions during the festival. The Eton Montem was a survival of all this, the Catholic deacons being changed to Protestant highwaymen.

There is a certain section of students of the occult who are perpetually warning us against mysterious and unrecognised dangers, the nature of which is never revealed except to the sworn members of those secret societies which, by an absurd anachronism, still exist in our midst, though apparently not very effectively. The study of Spiritualism, they aver, is compassed about with horrible dangers, which they alone, the "Occultists" have knowledge to cope with. But, says Mr. Lillie, "do these checks and traditions ensure absolute safety? It is amongst the Occultists that this diabolism has arisen!"

"Modern Diabolism in France."

Mr. C. C. Massey reviews at great length in *Light*, of September 14th, a French book entitled, "Le Diable au XIXe Siècle," the author's *nom de plume* being "Le Docteur Bataille." The first volume, of 960 large pages, was published in serial numbers at Paris and Lyons in 1893. Mr. Massey says, "Nothing more monstrous than its contents, in the way of Satanic materialisations and horrible incidents, was ever conceived by the mediæval imagination, and I was for some time in doubt whether this part of the book was not mere invention, the theory of hallucination being scarcely tenable. But there seems to be sufficient evidence that the author—who professes himself a devout Catholic, under special supernatural protection in his dangerous investigations—has really gained admission to the penetralia of Masonic Occultism, which his mission was to expose to the world. The information given is circumstantial, and the recent history of Palladism, especially in America and Italy, is curious and interesting, quite apart from the alleged prodigies."

DEMONIACAL POSSESSION IN CHINA.

From an interesting article in the *Psychological Review* of September, I take the following extract, which will tend to give pause to those supercilious and arrogant sceptics, who calmly relegate all stories of demoniacal possession in the Gospels and elsewhere to the limbo of exploded superstitions. The reviewer, calling attention to a book published in Chicago, and written by the Rev. Dr. Nevius, entitled, "Demon Possession and Allied Themes, being an inductive study of Phenomena of our own Times," makes the following observations :—

This interesting contribution to mental pathology would probably fifteen years ago have gained for its author a reputation for nothing but mendacity or childish credulity in scientific circles; but now, thanks to the "apperceiving mass" which recent investigations into trance-conditions have prepared, probably few readers of this journal will be seriously tempted to doubt its being a trustworthy report of facts. Dr. Nevius, for forty years a missionary in China, who died in 1893, is described by Drs. Ellinwood and Rankin as a man of rare learning, versatility and integrity. From the beginning of his sojourn in China his attention was attracted to the popular belief in demons and spirits. He found before long that the native converts very uncommonly believed in demoniacal possession and in the power of Christian rites and invocations to exorcise the spirit. In 1878 he met with his first case, that of a non-Christian native named Kwo who, having bought a picture of the goddess Wang, had been visited by a demon-counterfeit of the goddess in a dream who told him she had taken up her abode in his house. Various neurotic conditions and disorderly impulses had followed, ending in an attack of frenzy during which, the man being unconscious, the demon spoke through his lips, demanding incense, worship, &c. As usual, the demands were met by the family, and the pacified demon thereafter made periodical visitations, throwing the man into unconsciousness and speaking through his organism, healing the diseases of visitors, and giving practical advice. On Dr. Nevius assuring Kwo that conversion to Christianity would rid him of the encumbrance, he became baptized, the trance-state only recurring once afterwards, and the demon bidding a formal farewell on that occasion. Fourteen years have passed without relapse. Kwo has had persecutions and trials but no return of his malady, and neither he nor his neighbours think of doubting that he was rescued from the dominion of an evil spirit through faith and trust in Christ.

This case can serve as a type. Dr. Nevius has personally observed several others, and collected a large amount of information on the subject from other missionaries and from native Christians. The possessed persons are unconscious during the attacks, which have often, though not always, a convulsive character. The possessing spirit usually names itself, often as a deity, sometimes as a departed human being, and demeans itself accordingly. Sometimes it makes a formal treaty to behave well, on condition of certain favours being granted it. Sometimes it is driven out by threats or needle-pricks, &c. Christian rites seem to have extraordinary exorcising efficacy. Epidemics of possession, like those recorded in Savoy by Constans and by Chiap e Franzolini are not related by Dr. Nevius. The phenomena are among the most constant in history, and it is most extraordinary that "Science" should

ever have become blind to them. The form which they take in our community is the benign one of mediumship. Dr. Nevius is a believer in the reality of the alleged demons, and in the objectivity of their driving out by the name of Christ, &c. Such questions cannot be fairly discussed, however, till the phenomena have been more adequately studied.

THE VOICES OF JEANNE D'ARC.

By Mr. Andrew Lang.

Mr. Andrew Lang's paper on "The Voices of Jeanne d'Arc" appears in the July number of the *Proceedings* of the Society for Psychical Research. Mr. Lang remarks that no expert seems to have applied the new psychological methods to the old problem of the Maid of Orleans. Intellectually and physically, Jeanne was undeniably robust and vigorous. In her private character she was naturally gay and humorous. There was nothing in her in common with neuralgic, neurotic, epileptic or hysterical patients. Mr. Lang admits that the period of life when her visions began may point to an ordinary cause for them, and this is strengthened by her periods of fasting and prayer, as well as to her intense patriotic enthusiasm; but she seems to have been singularly free from customary superstition, and she never swerved from her belief in the objectivity of what she saw and heard, and of the truth of the contents of the messages which she received. Only once, within an hour of the stake, did she dream that the voices had deceived her; but even then she held that the voices were those of spirits, and were not by any means subjective hallucinations. Mr. Lang then examines the evidence as to the origin and nature of the alleged phenomena. The communications which were made to her in this way, he says, were certainly sane, judicious, and heroic.

Monsieur Quicherat distinguishes three classes of al normally conveyed knowledge, all on unimpeachable evidence.

(1.) *Thought-reading*, as in the case of the King's secret; she repeated to him the words of a prayer which he had made mentally.

(2.) *Clairvoyance*, as exhibited in the affair of the sword of Fierbois.

(3.) *Prescience*, as in the prophecy of her arrow-wound at Orleans. According to her confessor, Pasquerel, she repeated the prophecy and indicated the spot in which she would be wounded (under the right shoulder) on the night of May 6. But this is later evidence given in the Trial of Rehabilitation.

To these we might add the view, from Vaucouleurs, a hundred leagues away, of the defeat at Rouvray; the prophecy that she "would last but a year or little more"; the prophecy, at Melun, of her capture; the prophecy of the relief of Compiègne; and the strange affair of the *bon conduit* at the battle of Pathay. For several of these predictions we have only the Maid's word, but, to be plain, we can scarcely have more unimpeachable testimony.

Here the compiler leaves his task; the inferences may be drawn by experts. The old theory of imposture, the Voltairean theory of a "poor idiot," are untenable. The honesty and the genius of Jeanne are no longer denied. If hysteria be named, it is plain that we must argue that, because hysteria is accompanied by visionary symptoms, all visions are proofs of hysteria.

It is manifest that visions of a bright light and "auditions" of voices are common enough phenomena in madness, and in the experiences of very uninspired men and women, collected and published by the Society for Psychical Research. From the sensations of these people, Jeanne's phenomena are only differentiated by their number, by their persistence through seven years of an almost abnormally healthy life, by their importance, orderliness and veracity, as well as by their heroic character.

In the whole story, Mr. Lang says he is much struck by the comparative lack of miraculous undergrowth of legend. He concludes his paper as follows:—

Were I compelled to pronounce an opinion, it would be to some such effect as this: Following Brierre de Boismont as against Lélut, I should think that persons entirely sane may be so constituted as to see and hear, as if externally, their ideas and mental impressions.

It would be impossible for Jeanne, as it was for Socrates, to regard these experiences as other than objective and caused by external influences. Thus I should have no hesitation about considering her experiences mere constitutional externalisations of her ideas. But the evidence showing that the contents of the messages received by her were such as she could not have learned in any normal way is so strong that I am compelled to believe in some abnormal extension of faculty, corresponding to her native and unparalleled genius. To a certain extent, she was admitted within the arcana and sanctuary of the universe.

"Come to the Salpétrière," said a man of science to an Abbé, "and I will show you twenty Jeannes d'Arc." "Has one of them given us back Alsace and Lorraine?" said the Abbé.

There is the *crux*.

THE FRAUDS OF MEDIUMS AND NOVELISTS.

The fraudulent medium is acknowledged to be a most wicked person, one who personates our father and mother and all our relations, and gives us "bogus" messages. "But," it is said, "why do you go to such people?" and we can hang our heads in sorrow or embarrassment, offering explanations, if any one be disposed to listen; for the fraudulent one may be one of the great unpaid, deceived as well as deceiving.

The misleading occult novelist comes to us; comes with our harmless Mudie's yellow label or our guileless Smith's, or in a shilling shocker with a classical title; comes and fills our mind with startling impressions which we cannot shake off; which we are not learned enough to see through or sceptical enough to laugh at altogether.

Is it more wicked of the novelist to mishandle occult truths than ethical ones? Is the mysterious life of the soul more entitled than any other department to correct treatment? Why should it be more wicked to misrepresent the soul's journeys from body to body (re-incarnation), than to compose amateur detective stories, depicting poison in mother's sandwiches, and murder in the harmless necessary rattlesnake, kept by our naturalist uncle in the bedroom next to ours? Why should it be more wicked to sketch occult mysteries of sex, hinting at a mixed race of human and sub-human, than to vulgarise the topic of ordinary human race-continuation by long morbidly written analyses of hyper-sexual feelings, or realistic accounts of all that the birth of a new human form means to its mother? As to a mixed race of human with faun or other sub-human entity, we may feel it is a merely romantic idea when we read Hawthorne's "Transformation," and so may let it off easily; but when a novelist with an appearance of modern realism starts the topic, we cannot avoid anxiety. For if it be not "within the range of practical politics," why write so harrowingly, as though endeavouring to warn off a serious danger? Some readers may be competent to read critically and thus avoid pain and false ideas; may regard the suggestion as a re-habilitation of a past order in human affairs, a description of what used to be the risks of human life in the days of "pre-historic peeps," but no more to be taken seriously than those clever *Punch* sketches are Kodak versions of "Henley as she is." But since all

fraud is wicked, why is occult fraud of the sort so very revolting? Possibly the difference in the "wickedness" consists in the reader's helplessness to confute occult error; whereas any other errors can be tracked by ordinary intelligence and their misleading results removed from the mind. Moreover, many of our best men and women are complaining bitterly of the ordinary novelists, who turn everything to their purposes, regardless of taste or truth. As occult education progresses, the errors of the novelists will cease to mislead; but meanwhile could not the "occult" novelists meet a few of the "moral reformers," as friends in council?

FRANCES LORD.

A QUERY FOR THE LOCAL HISTORIAN.

A HAUNTED HOUSE NEAR HENLEY.

MRS. RUSSELL DAVIES writes to ask me if I can help her to ascertain the precise house where the wicked Lady Devereux and her husband went to reside after their release from prison in the reign of King James I. Her reason for asking is this: A year ago she occupied for a season a small house near Henley, and found it haunted. That is nothing unusual, but this house was worse than ordinary. From the first evening that Mrs. Davies and her husband took up their residence, she never missed seeing the ghostly forms of a lady and gentleman parading the grounds. In some way or other Mrs. Davies formed the idea that these restless ghosts were none other than Lady Devereux and her husband, but she is not sure, and she appeals to me to help her to settle the question. She writes me on the subject, as follows:—

Tell me the best way to go to work to find out, where or which was the exact house that the wicked Lady Devereux and her husband went to reside at near Henley-on-Thames, when they were released from prison for the murder of the lady's husband or husband's secretary. For a money consideration King James permitted the murderers to go to live on one of her own estates, and she selected a small one near Henley.

P.S.—I lost the letter you sent me three weeks ago.

Mrs. Davies encloses me the following additional items of information on the subject:—

I think I can tell you something that is, I *believe*, firmly to be the history of the house you lived in at Grays. In the reign of James 1., I think it was a Sir Thomas Devereux *while imprisoned* in the Tower (or was it Newgate?), was poisoned by partaking of tarts or custards sent to him by his wife, through the hands of the Governor. This Lady Devereux was much younger than her husband, very beautiful, and of course had a lover, who was also (supposed to be) her husband's friend. The crime was discovered, and all three condemned to death. The Governor was executed, but Lady Devereux' sentence and that of her lover was commuted by money and influence to *imprisonment for life*, and this was the way the thing was done. After being imprisoned for, I think it was six years, James commuted for a mighty consideration, indeed it was believed to be half the lady's fortune, to consent to her and her lover marrying, and permitted them to live at one or other of her residences, and not to go farther beyond it than three miles. She had one estate at *Grays, near Henley*, another a few miles farther. She chose Grays as being a smaller estate and less costly, and for some other reason not stated. And she lived there with her husband and companion in crime for sixteen years. I believe they died there, *chafing constantly and pining*. Imagine their ennui and misery. Now don't you think that the place you lived at was their abode? I feel convinced it was. That a fine house stood there, afterwards converted, as it decayed, into a farmhouse and later added to and repaired, but that was the old lawn and garden; look at the age of the evergreen and ivy, and three miles from Henley too. Can't you picture the two lost souls living there with no resources in solitude and pacing wearily those grounds? I can. . . Bob can get up the history no doubt. I found this in a piece of a *Gazette*. No, *Weekly Mercury* of about four years ago. The "Cotton" episode put me in mind of it. I think it would be very interesting to get up the early history of some of the old houses or that of some of their occupants at an early date.

Now can any of our readers, circle members, or others, furnish information on this question? What is the local tradition, and is there any authentic record as to the place of their retreat?

POPE'S UNIVERSAL PRAYER.

FATHER of all: in every age,
In every Clime adored,
By Saint, by Savage, and by Sage,
Jehovah, Jove, or Lord:

Thou Great First Cause, least understood:
Who all my Sense confin'd
To know but this, that Thou art good,
And that myself am blind;

Yet gave me, in this dark Estate,
To see the Good from Ill;
And binding Nature fast in Fate,
Left free the Human Will.

What Conscience dictates to be done,
Or warns me not to do,
This, teach me more than Hell to shun,
That, more than Heaven pursue.

What Blessings Thy free Bounty gives,
Let me not cast away;
For God is pay'd when Man receives,
T'enjoy is to obey.

Yet not to Earth's contracted Span
Thy Goodness let me bound,
Or think Thee Lord alone of Man,
When thousands Worlds are round.

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land,
On each I judge Thy Foe.

If I am right, Thy Grace impart,
Still in the right to stay;
If I am wrong, oh teach my heart
To find that better way.

Save me alike from foolish Pride,
Or impious Discontent,
At aught Thy Wisdom has denied,
Or aught thy Goodness lent.

Teach me to feel another's Woe,
To hide the Fault I see;
That Mercy I to others show,
That mercy show to me.

Mean tho' I am, not wholly so,
Since quickened by Thy Breath;
Oh lead me wheresoe'er I go,
Through this day's Life or Death.

This day, be Bread and Peace my Lot:
All else beneath the Sun,
Thou knowest if best bestowed or not;
And let Thy Will be done.

To Thee, whose Temple is all Space,
Whose Altar, Earth, Sea, Skies,
One Chorus let all Being raise,
All Nature's Incense rise.

XIV.—SOME BOOKS OF THE BORDERLAND.

THE PSYCHIC PHENOMENA OF SAINTSHIP.*

I HAVE put the Pope's pastoral as the frontispiece of this number of BORDERLAND, because the Pope is the head of the one Church which more than any other bears witness to the reality of the psychic phenomena which Borderlanders study. It is unfortunately true that the Pope and his clergy are sometimes inclined to regard the Borderland as a kind of preserve of their own, from which they warn every one else as trespassers, but that is a way they have which is by no means confined to the psychical field. But if the Catholic Church be right in asserting that these marvels and wonders which are of constant occurrence throughout the world are verities not to be disputed by the faithful when they occur in connection with those persons or their relics—whom the Church has canonized—we may reasonably investigate the reality of similar marvels and wonders occurring in the profaner arena of the spiritualist séance. How closely the latter resemble the former few people are aware. It is, therefore, by way of introducing Catholics to Spiritualists and Spiritualists to Catholics that I publish here, from the pen of a Roman Catholic friend and contributor, the following review of Father Bowden's very startling book on St. Philomena.—ED.

AT the commencement of the present century, when Europe was still reeling under the shock of the French Revolution, when infidelity was rampant, and materialism held sway, a ray of supernatural light, piercing the obscurity of seventeen centuries, reached this world, bringing in its train marvels, miracles, wonders. And she through whom this light shone was the maiden martyr St. Philomena, the "Wonder-worker of the Nineteenth Century," of whom nothing is known save that she, a maiden of thirteen or fourteen, gave her life for Christ in the first century.

The "Life of St. Philomena," edited by the Rev. Charles Henry Bowden, with the Imprimatur of Cardinal Vaughan and the "Nihil Obstat" of the Rev. Henry G. Castor, reads like a romance. Instances of every phenomenon known to Borderland is contained therein. Instances of clairvoyance, clairaudience, telepathy, apparitions, animation of statues, sweet perfumes, the ringing of bells, gifts of sweetmeats and flowers, &c. Father Bowden is careful to state in the Preface, before relating the marvels, of which these things were the accompaniment, that "the greatest care has been taken to ensure accuracy, and the original sources have always been referred to when possible."

For seventeen centuries the tomb of St. Philomena, bearing its simple inscription *Pax tecum Filumena*, and the rudely carved emblems of her faith and her martyrdom, remained intact in spite of the neglect into which the Catacombs had been allowed to fall and the havoc wrought by the Lombards and others.

When, however, the decree of Clement VIII., forbidding unauthorised persons to enter the Catacombs, was confirmed by Clement IX., greater precautions were taken, and the bodies of the martyrs were exhumed once more with ceremony and veneration.

Of the thousands buried there few have their names inscribed on their sepulchres. "At Rome 150 martyrs, whose names God knows;" "St. Maximus with one hundred and fifty soldiers, whose names God knows;" speechless for the greater part are the tombs of those whose names, indeed, God knows, for they are written in the Book of Eternity.

Among the few exceptions was St. Philomena, whose resting-place was discovered on May 24th, 1802. The following day a procession of clergy and laity followed the tortuous windings of the under-ground city till it arrived at the tomb. "Ecco," "Behold!" exclaimed their conductor, and all fell upon their knees and intoned the psalm:—"These are they who have come out of great tribulation, and have washed their robes in the Blood of the Lamb."

With touching veneration the sacred remains were removed. A phial of blood, most certain indication of martyrdom, was found beside the body. It was broken, but the dried blood was carefully scraped from the glass and devoutly preserved.

After the usual formalities had been observed, the relics were given into the care of the *Custodia* of Sacred Relics to remain in the Treasury for three years. In 1805, however, the Priest of Mugnano, Don Francesco di Lucia, who was visiting Rome, begged permission to visit the Treasury. His great desire was to obtain for his church the remains of a virgin martyr whose name was known. To his unbounded joy, the body of St. Philomena was granted to him. The "wonder-working" of the girl-saint began in a characteristic manner as soon as Don Francesco and the bishop he had accompanied set out on their return journey. The bishop and Don Francesco had promised to convey the body with all reverence and honour to Mugnano. The man who arranged the luggage, however, placed the case containing the relics snugly under the seat. The good bishop had no sooner seated himself than his episcopal legs were assailed by heavy blows. He sprang up alarmed, but, discovering nothing to account for the blows, reseated himself. Again he had to rise, and, when for the third time the blows were repeated, discovered what was under the seat, he remembered the promise made, and had the case removed and placed on the front seat.

THE ODOUR OF SANCTITY.

At Naples the relics were placed in a small papier-maché figure; this was put in an ebony case, and this was sealed in four places by the Bishop of Potenza. The office of dressing the figure was given to Donna Angela Terres, the wife of a rich and well-known man. During the robing different strong, sweet perfumes issued from the bones, and filled the house with fragrance. Donna Angela was, moreover, cured of a malady from which she had suffered for many years, and which had been declared incurable. At the end of a month, during which many miracles had been wrought, the date of departure was fixed; the only key of the ebony case being placed in the care of Donna Angela.

SPIRIT LIGHTS.

Don Francesco had chosen the night-time in which to travel to avoid the heat of the sun. No lanterns were

* "St. Philomena: The Thaumaturga of the Nineteenth Century." Art and Book Co., Paternoster Row.

provided, and when threatening clouds arose, they could no longer see their way. They invoked the Saint, however, and the clouds parted a little, showing the moon and some stars, and "a column of light descended and rested upon the case containing the relics."

Later on it is related that when some pilgrims were praying before the holy body at Mugnano, they all saw the mouth move as though the Saint herself were praying, and a spark of brilliant light issued out of it, and remained for a good while in the middle of the case.

Another time a nun at Ascoli, having complained that the relic given to her was exceedingly small, saw the next night a bright light come forth from it and illuminate the whole room.

RECEPTION AT MUGNANO.

"If," said the inhabitants of Mugnano, who were decorating the roads in honour of the Saint's arrival, "this new saint wishes to make herself known, let her give us the rain we so sorely need in this scorching drought, from which we have suffered for so many months." In a little while torrents of rain fell, and fully supplied all their wants. Scarcely any rain fell, however, beyond the territory of Mugnano.

With great pomp and ceremony the sacred relics were placed in the church of *Santa Marie delle Grazie*, and miracles began to be worked immediately.

"IF I BUT TOUCH THE HEM OF HIS GARMENT."

Among the crowd the following day was a mother, holding in her arms a child who had lost its sight through small-pox. With great difficulty she struggled to the shrine, and, with humble, fervent faith, dipped her finger in the oil of the lamp that burned before it, and anointed the child's eyes therewith. Instantly its eyes were opened and its sight restored. This was but the beginning of a series of miracles. The blind saw, the dumb spoke, the deaf heard, the lame walked. Many of these wonders were wrought under circumstances that provoke a smile, the "little saint" having that mark of predestination, a keen sense of humour, and, it must be confessed, plenty of the harmless vanity which a child of thirteen or fourteen would naturally possess. She appeared on one occasion (when, owing to the revolution in Naples, her feast had been kept with less pomp than usual) to a young girl who bore her name, in a far from saintly mood, complaining that Don Francesco had kept her feast so shabbily. "Whom does he take me for?" she exclaimed; "I am a saint and a martyr." Upon another occasion, her robes having become very shabby, they were torn into shreds. This was impossible, apart from a miracle, for the figure was locked and sealed in its several cases, and the several keys in the possession of various people miles apart. "There's a lot of human nature" in saints as well as sinners.

THE ANIMATION OF STATUES.

Apart from the various well-attested marvels which occurred to the case containing the sacred relics, such as movements of the head and body, changes in the face (which sometimes appeared serene and rosy and at others, as when approached by an unworthy priest, dark and threatening), miraculous changes were also remarked in her statue at Mugnano, and various statuettes and pictures. For instance, on her feast, the 10th of August, 1823, the face of her statue became life-like and smiling, the eyes shone with heavenly brilliancy, the whole countenance was full of expression and exuded a sweat of great fragrance. These marvels, it is said, usually coincided with the giving of graces and the conversion of sinners.

KNOCKINGS AND MUSIC.

Often the saint made known her presence by loud knocks, and signalised that certain favours which had been asked for had been granted by exquisite music, and once by a noise which resembled the jingling of tiny keys.

The Capuchin Fathers of Gargano, being desirous of propagating devotion to the saint, had ordered a statue of her. The saint herself announced its arrival by loud and repeated knockings at the priest's door. "Hasten," said a voice, "I have arrived." "And who art thou?" he asked. "I am Philomena." Sorely perplexed, the priest, hearing a commotion in the street, looked out, and discovered that the statue had arrived by sea at the exact hour when he heard the first knocks at the door.

A MIRACLE ANNOUNCED BY THE THROWING OF PEBBLES.

The largest bell of *Santa Maria delle Grazie* had been broken, and money collected to make another. The bell was cast and left to cool. When cool, it was found that it had no handles, the metal having been insufficient to fill the mould. The bell-founders, fearing the indignation of the people, hid themselves in an inn, intending to take flight the following day. They, however, prayed continually and earnestly, invoked St. Philomena, reminding her that her figure was cast in the unfortunate bell. About ten o'clock, when all was quiet, a shower of pebbles rattled against the window. They recommended themselves to God and waited. Again pebbles were thrown, but this time, amid the tumult of his fears, the head workman heard an *interior voice* which said: "Go and see. The grace is granted. The bell is finished." He went, and found that not only was the bell completed, but a piece of metal was left over and above that required for the handles. Next morning the piece of metal left over was carried in procession to the church, and left there as a token of the miracle.

SPIRIT PAINTING.

The Priest of Monteleone resolved to place a picture of St. Philomena in his church, and consulted a young man about it who had a great devotion to her. This youth, although he had never had a lesson in drawing in his life, thought he should like to do it himself. So, secretly, he took a brush in his hand to make the first attempt. To his amazement, the brush seemed to glide over the canvas of itself, and the result was a picture so beautiful that it won all hearts. The young man always declared that St. Philomena had painted her own portrait. As soon as this picture was exposed, it began to work signs and wonders.

PHILOMENA'S TENDER LOVE FOR CHILDREN.

The love of the "little saint" for children, and especially for newly-born babies, is the trait of all others which endears her to those who have been placed *en rapport* with her. Her love is at once foolish and fond, expressing itself in the giving of sweetmeats; at another, strong and protecting, saving from danger and warding off harm; but the children also love her, and "Santamena" is a very real personality to them. Everything to do with children, directly and indirectly, is apparently of interest to her. She assists at confinements, she heeds the prayers of the childless, she reconciles husbands and wives, she miraculously multiplies the oil and wine, the corn, beans, and money of the poor.

MIRACULOUS MULTIPLICATION OF BOOKS.

In 1826 Don Francesco published a second edition of his book, *The Relation of the Miracles of St. Philomena*. They sold so rapidly that he sent to Naples for all the copies that remained. These he arranged on his table in five piles, each containing forty-five. He gave and sold from the first pile, from June to November, and still the pile remained unfinished. One day when he had had some distinguished visitors, to whom, as was his wont, he had given copies of his book, towards dusk he went out, and, as none of the household were at home, locked his room door, and took the key with him. On his return his servant came to meet him with a light, and entered the room with him. To their amazement they found the floor covered with books, some singly, and some in heaps, reaching even to the door. The priest thought this was the doing of the saint, but imagined that the holy martyr had done it to signify that she was displeased with the stupid way in which he had written her book. Much distressed he went out of the room, and did not enter it again till next morning, when, to his surprise, he found the original store of books intact, the cloth over them untouched, and covered with dust. He was then convinced that the books had been miraculously multiplied. He shut the door, locked it, and retired to the church. When a few persons had entered the church he gave them the key, and bade them go separately and look at his room, and return and tell him what they thought. They all agreed that the multiplication was evident and indubitable. The March following Don Francesco and his brother heard, one evening, a noise as of stamping feet, and of chairs being pulled about in the room where the books were kept. They thought thieves had broken in; but trusting in the protection of the saint they procured a light and went in. A strange sight met their eyes. Books were scattered all over the room, on the floor, on chair backs, propped on the bars of the chairs, leaning against the wall, in short, in all sorts of grotesque positions. The books on the table remained still intact.

THE SAINT AS A SURGEON.

Medical etiquette is evidently not comprehended by the saint. In 1847 a poor woman was run over by a heavy cart, and had her foot crushed and her thigh broken. She was taken to a hospital, and the surgeon decided that amputation was necessary. During the night her sufferings were intense, and she was unable to sleep a moment. In the midst of her torment St. Philomena appeared to her, and, taking her foot between her hands, pressed it so tightly that she screamed with pain. The patients in neighbouring beds were awakened, and to them she related what had passed. The next day the surgeon found the limb so much better that he put off the amputation. The following night the saint again appeared, and did as before. On the third night she took the injured limb in her hands, extracted several pieces of crushed bone, and then bandaged it skilfully. In the morning the surgeon was violently indignant, thinking another surgeon had been sent for. "You are quite mistaken," said the woman, "my heavenly healer is none other than the dead Saint Philomena."

THE POPES AND THE "LITTLE SAINT."

What various Popes have thought of St. Philomena is evidenced by the way in which she has been honoured by them in their private and public capacity. Pius IX. had good cause to be devoted to her, for he himself was cured through her intercession while Archbishop of Imola. The "miracle of the first class," which finally decided Gregory XVI. to the definitive examination of her cause, was wrought on behalf of a well-known lady, a friend of the Curé d'Ars, the good Mdlle. Jaricot, who had visited him on her way to Mugnano, and drew from him the remark, "How ill she is; we shall never see her again; she will return no more."

APPARITIONS OF THE SAINT.

Again and again has the saint appeared to those in distress. A little boy fell down a deep well, and in falling invoked St. Philomena. When the cries of his companions had called assistance, ropes were put down to him, and after a time he was drawn up. The cord was found to be securely knotted around his body in a most skilful manner. A beautiful maiden, about as tall as his sister, he said, had held him above water until the ropes were let down, and then, fastening them around him as described, had disappeared. This is a solitary example from among hundreds.

ST. PHILOMENA DURING THE COMMUNE.

Among the wonders wrought by St. Philomena during the Commune was the marvellous protection accorded to the Church of St. Gervais, where a side chapel had been dedicated to her, and great devotion paid to her. Being so close to the Hôtel de Ville, St. Gervais would naturally have been the first to have been desecrated. Preparations were made for setting fire to it by the Communists, but never carried out. It was not even profaned. The priests of the parish remained at their posts, but none were arrested. The shells that fell in such numbers all around spared the church, with the exception of grazing the porch. Three times the church was visited by the emissaries of the revolution, and each time they retired without taking any spoil. When finally the torch was put to all the public buildings, and the mairie of the fourth arrondissement was one vast furnace, St. Gervais stood intact in the midst of the flames. Thirteen lamps, in honour of the little saint's thirteen mortal years, now burn night and day before her altar in the church, in gratitude for favours received during that dreadful time. Although the parish is a poor one, the offerings of oil to keep them alight have never failed. The miracles wrought by St. Philomena were the first of the present century. She has raised a corner of the veil which shrouds the vast unknown. She has made clear to us the meaning of the "Communion of Saints." She has shown us that the saints in glory do not disdain the joys, sorrows, and perplexities of their brothers and sisters on earth. She has introduced the supernatural into an age which glories in calling itself the age of science and of fact, and opened an era of special grace to all who with yearning eyes strive to pierce the vast unknown.

A. NOLAN-SLANEY.

THE BLACK ART OF BLACK MEN.*

THIS is a remarkable little pamphlet of 76 pages, full of interesting information more or less authentic about one of the most mysterious and gruesome of all subjects, the Obeahor Black Magic of the negroes of the West Indies. The book, which is sent to me by Mole Bros., of Port of Spain, Trinidad, only reached me on the eve of going to press. I can, therefore, only extract the contents of the chapters, which are as follows:—Chapter I., Definitions; Chapter II., Initiation, Kanji Stones, Protection of Fields,

* "Obeah Wanga, or Obeah Simplified. The True Wanga, what it really is, and how it is done." By Prof. Dr. Myal Dyrembok Cassecanarie, Sc. M.D. Port of Spain, Trinidad.

&c. ; Chapter III., Excitement to Love, Dirty Clothes Oracle, "Setting on" Jumbis, Causing Disease, &c., &c. ; Chapter IV., Use of Spells and Incantations on Men and Animals ; Chapter V., Use of Glamour and Wanga Power, Rainmaking and Controlling Elements ; Chapter VI., Hagging, Vampires, Drawing the Shadow, Lycanthropy, Silk Cotton Tree ; Chapter VII., Fair Maids, Nature Spirits, Vituas ; Chapter VIII., Theopa, Modus Operandi of certain Ancient Feats ; Chapter IX., Ancient Sorcery, Superstitions, Mamans Dijou, Livre Rouge, Conclusion.

TELEPATHIC DREAMS AND THE SUB-CONSCIOUS.*

THE July number of the *Proceedings* of the Society for Psychical Research contains one or two papers of more than average interest. I notice elsewhere Mr. Frederic Myers' Report as to the work done by the Psychical Research Society in a paper entitled, "Resolute Credulity." I also quote from Mr. Andrew Lang's study of the "Voices of Jeanne D'Arc." Among the other papers is Dr. Ermacora's Report on "Telepathic Dreams, experimentally induced," which is translated from Italian. The paper hardly fulfils the expectations which are raised by its title, although that may be because we expected too much rather than because of any shortcomings on the part of Signor Ermacora.

WHO IS THE TELEPATHIC AGENT ?

The paper describes a series of seventy-one experiments, in which a little girl named Angelina Cavazzoni, between four and five years of age, was induced to see persons and receive messages in dream, which, according to arrangement, were agreed upon with a medium, Signorina Maria Manzini. The method in which this was done was to ask the medium, or rather the control of the medium, who was called Elvira, to make the child see certain things in dream. This she did, with somewhat astonishing results. Dr. Ermacora prefers to regard them as the result of telepathy ; but the medium herself, and the control which works through her, always claims that these phenomena are not the result of suggestions, but were rather due to the action of disembodied spirits of human beings. Dr. Ermacora says :—

In the course of the experiments here described, the interesting fact is revealed that two personalities take part in the action :—first, the *telepathic* agent, who produces the telepathic transference of the picture, and secondly, Signa Maria, so far as *sensorial*, whose senses supply to the telepathic agent the picture to be transferred. In the dreams of figures, the sensorial agent receives the sensorial image—which has to be transferred to the telepathic agent—shortly before transferring it. In the case of the scenic dreams, the telepathic agent chooses from amongst the images already existing in the recent or remote memory of the sensorial agent the one which is best fitted for the operation he has to perform. As we have seen, none of the present experiments demonstrate that the telepathic agent has transferred images which he himself has directly perceived without the intervention of the sensorial agent's normal senses. The experiments also showed the incapacity of the normal personality of Signorina Maria for fulfilling the office of telepathic agent—*i.e.*, she is unable by her own will to transfer images to the percipient telepathically.

I do not pretend to have discovered anything new, when I make a distinction between the two personalities which unite for telepathic action ; it is well known, on the contrary, that this fact is considered fundamental not only by modern spiritualists, but by occultists in all times and places, who, however, press its interpretation further.

In this case, Elvira, the alleged spirit, is regarded by Dr. Ermacora, as the telepathic agent. She may be another part of the medium's Sub-consciousness, or another phase of her own personality. Dr. Ermacora concludes his paper as follows :—

Summing up all the previous considerations, it seems to me that a beginning of an explanation of telepathy, based solely on experience, may be given by admitting the existence of telepathic agents, of a nature unknown to us, but certainly different from the personalities treated of in ordinary psychology. These agents, in consequence of a voluntary or involuntary excitation coming from the sensorial agent, transmit to a distance, by processes known to themselves, the ideas they were charged to convey, or which of their own initiative they judge it opportune to convey.

But experience teaches us something more, and that is that the telepathic agent can induce the transference of ideas as well by the will of the sensorial agent, when the percipient is unwarned—for instance, in the Verity case—as by the will of the percipient, when the personality of the sensorial agent remains entirely unconcerned with the phenomenon—as in the Stead case. Elvira shows that she can not only act in the first way, as in the cases here described, but also in the second. She did this in a series of experiments in telepathy where Signorina Maria was percipient by means of automatic writing, while Angelina acted as sensorial agent, being awake, but unconscious of what was happening. This series, though much less interesting, may perhaps be described elsewhere.

WHAT IS THE SUBLIMINAL SELF ?

In this connection there are two interesting papers by Mr. A. H. Pierce and Frank Podmore, discussing the question of "Subliminal Self or Unconscious Cerebration." Mr. Pierce holds that the assumption of secondary consciousness is unnecessary ; that if it is consistently held, it must be pushed to the point of absurdity, and that there is not a particle of direct testimony for the existence of a spit-off consciousness. All the phenomena which Mr. Myers adduces to prove the existence of a secondary consciousness can be explained by supposing that it is the one primary self under two different and somewhat contradictory aspects. He, therefore, proposes that, instead of speaking of double and secondary consciousness, we should speak of either alternate personalities, or fluctuating consciousness. Mr. Podmore, replying to Mr. Pierce's paper, maintains that we have been too hasty in defining the limits of consciousness. Speaking of actions which we class as habitual or automatic, Mr. Podmore says :—

We may recognise, as fully as Mr. Pierce does, that these actions are prepared, and these images recorded, automatically—that is, by lower members of the cerebral hierarchy, acting without direct reference to or express mandate from the central government ; but nevertheless in strict subordination to their sovereign as responsible ministers of a constitutional monarchy. To admit thus much, and yet to recognise that these actions are accompanied by some degree of consciousness, is not to countenance anarchy or even to connive at dual control.

In brief, to vary the metaphor, since it is only by metaphors that we can reason at all in such matters, it would seem that the hypnotic trance and other forms of the secondary consciousness simply open the door and admit the light to our psychological lumber room. The pressure upon the area of our working consciousness is great, and its capacity limited. As a result whole classes of ideas and sensations get crowded out. In the long ascent from the amœba we may suppose that group after group of simple sensations fell back into the unconscious or the "not so conscious," as their place was required by the more complex images called into existence by the changing environment. Even in the lifetime of the individual the thoughts

* *Proceedings* of Society for Psychical Research. July, 1895.

and memories of childhood and youth are gradually thrust into that twilight by the urgent affairs of our maturer life. Year by year sensations once vivid grow fainter, and finally pass unregarded. New forms of activity are practised with anxious care, and repeated until use has made them familiar, and ultimately cease to require an express mandate from the sovereign power for their performance. It is then of this psychological lumber-room that the crystal and the hypnotist's command throw open the door.

Mrs. A. W. Verrall, in her paper entitled, "Some Experiments on the Supernormal Acquisition of Knowledge," describes a series of experiments which she has made with cards, extending over a series of five years.

"PRINCESS AND PRIEST."*

THIS is a story of the Borderland. The heroine is an Egyptian princess who is initiated into the mysteries of the Temple of Isis for the purpose of acquiring psychic gifts to enable her to heal her father's blindness. To do this she has to renounce the Prince to whom she is betrothed, and in return acquires the faculty of clairvoyance, and of prescribing for ailments while in the hypnotic state.

After she has acquired all the psychic gifts, and been initiated into all the mysteries, the High Priest absolves her from her vows and allows her to marry her Prince, and all ends happily, and Princess Ita enters upon woman's natural destiny of marriage, and in due time takes her place among the mothers of the race.

The following passage from the address of the Master of the Temple to Princess Ita on the eve of her marriage expresses the author's view of the relation between men and women :—

For in every heart there is the instinct of worship. If man worship not the gods, he will yet worship a woman, and his salvation is in her hands. And now you will have the exercise of a woman's power, the secret of which lies in her charm and in her love. She is the ruler of all things; the strength of nations goes forth at her command, but the wise woman conceals her government; her subjects have implanted in them the pride of their sex—they will not openly obey. At sight of her beauty man is yielding like fused metal. In her soft and loving arms he lays himself as his rightful place of rest, and who shall force him from them? His will is like a bending reed swayed by the magic of her breath, while she whispers to him the thoughts she would have transferred to action. Her brain suggests the drama of human life; man's actions are the fruit of which she has sown the seed. There is in every man, who is not diseased in mind, a yearning for the beautiful, the true. Through woman's finer feelings, through her infinite patience, learned by the cradle of her child, by her boundless capacity for loving, she will reach man's higher nature. With his shortcomings let her be longsuffering. In the masculine sphinx the head only is human; beneath it lies the gigantic force which it is the life-struggle of the man to master and command. In the feminine sphinx there is also the human body—the animal is the weaker power. Let her behold this struggle with sympathetic eyes, in which he can never read scorn, for man's passion can be as sacred as woman's motherhood. She must not seek to emulate the man. Nature has intended her life to be different from his—more sacred, not less noble. The woman, filled with self-forgetting, unalterable love, is in the sight of all things sublime. And now, my daughter, you are called to the marriage feast.

* "Princess and Priest." By A. S. F. Hardy, with a preface by Professor Sayce. London: Downey & Co.

SOME FORTHCOMING BOOKS.

MR. GEORGE REDWAY, the well-known publisher of occult books is beginning business again at 9, Hart Street, Bloomsbury. The following are some of his forthcoming books:—

"Anna Kingsford; her Life, Letters, and Work." By her Collaborator, Edward Maitland. Illustrated with portraits, views, facsimiles, &c. 2 vols.

"Miracles and Modern Spiritualism." Three essays by Alfred Russel Wallace, D.C.L., LL.D. New revised edition with chapters on Phantasms and Apparitions.

"Neo-Platonism. Porphyry, the Philosopher, to his wife Marcella." Now first translated into English by Alice Zimmern, with preface by Richard Garnett, C.B., LL.D., of the British Museum.

"The Great Secret and its Unfoldment in Occultism. A record of forty years' experience in the Modern Mystery." By a Church of England clergyman.

"A Religion of Law. Being the conclusions of a Student of Psychic Facts." By V. C. Desertis.

"The Exteriorization of Sensibility."

IN *Light*, August 17th and 24th, appeared an elaborate review and analysis of "L'Extériorisation de la Sensibilite." Etude Expérimentale et Historique, par Albert de Rochas. Paris: Chamuel, Editeur, 1895. The Reviewer says, "This new book by Colonel de Cochas is the most startling and valuable of his contributions to psychic science. It contains six chapters, and nearly a hundred pages of valuable notes. The subject-matter of the chapters indicates the highly interesting nature of the work: I. The objectivity of the 'effluvia' (auras) perceived in the form of light in the hypnotic state. II. The exteriorisation of sensation. III. Enchantment. IV. The sympathetic powder. V. The magnetic cure of disease by transfer. VI. Maxwell's theories."

XY.—SOME ARTICLES OF THE QUARTER.

JULY to SEPTEMBER.

We shall be grateful for the Co-operation of Members of Circles, as well as of publishers and editors of journals, in the production of our Index. No trouble has been spared, but there is no doubt that a great many interesting publications may have escaped notice.

Copies of all Articles quoted in the Index, and, where desired, *translations* of those in the foreign magazines, can be had at the usual terms on application to BORDERLAND Editor, 18, Pall Mall East.

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Eclipses of 1895, by "Sepharial," *Modern Astrology*, September
Earthquakes and Astral Convulsions, *Light*, September 21
Hindu Astrology, by "Sepharial," *Modern Astrology*, October
Horoscope of Her Majesty Queen Victoria, *Modern Astrology*, August
Instruction in the Science of Astrology, by Alan Leo, *Modern Astrology*, August and September
Legend of the Red Man of the Tuilleries, *Modern Astrology*, October, 1895
Mystery of the Moon—the laws and logic of the lunatics—Satire on the, by O. G. Whittaker, *The Lamp*, September 15
Simple Method of Instruction in the Science of Astrology, *Modern Astrology*, October, 1895
Theoretical Basis of Astrology, by "Leo," *Modern Astrology*, August and October

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Buddhism in America, by Dr. Paul Carus, *Journal of the Maha-Bodhi Society*, July
Buddhism and Christianity, *Light of the East*, July
Discovery of Buddist Ruins, *Journal of the Maha-Bodhi Society*, Sept.
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In Praise of Buddha, *Buddhist*, June 14
Mohammedans of India, their attitude towards England and Russia, *Islamic World*, September
Nomelature, buddhistische, *Sphinx*, July
Oldest Book in the World, *Journal of the Maha-Bodhi Society*, September
Résumé of Père Hyacinth's Book on Islam, *Islamic World*, September

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Krystall-Gehen, ein Beitrag, Erich Bohn, *Die übersinnliche Welt*, September
Particolarità delle Visioni del Cristallo, discorso pronunziato da Miss X.

Clairvoyance:

Casi di Premonizione, *Rivista di Studi Psichici*, August
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Instructions for Clairvoyant Sensitives, by David Dugid, *New Age*, July

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Man's Double—What his Aura may reveal to Clairvoyants, *Light of Truth*, July 13

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Dreaming of the Dead, *Psychological Review*, September
Dreams—Psychic Experiences, *Metaphysical Magazine*, September
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Magnétisme et Télépathie, *Revue Spirite*, August
Roman Church on Magnetism, *Sphinx*, August
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Suggestion Thérapeutique, par Professeur Bernheim, *Revue de l'Hypnotisme*, August
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Practical Side of Palmistry, by Viola, *Modern Astrology*, August and September
Study of the Hands of John Page Hopps, *Palmist*, September

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Arnold, Sir Edwin, Story of the Snake, being the doctrine of Karma, *Journal of the Maha-Bodhi Society*, June
Besant, Annie, Karma, *Lucifer*, July, August, and September
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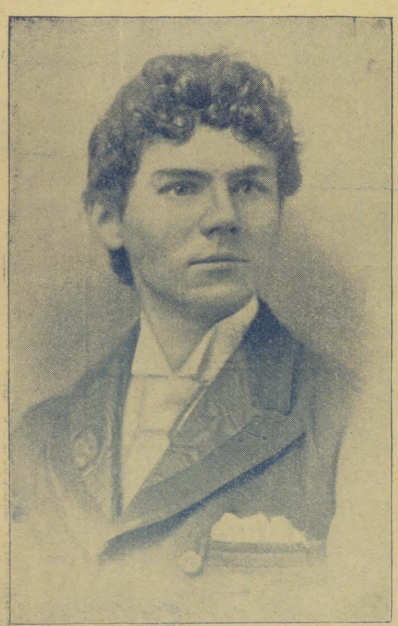
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